

THE
E M P H A S I S E D
B I B L E.

A New Translation

DESIGNED

TO SET FORTH THE EXACT MEANING, THE PROPER TERMINOLOGY
AND THE GRAPHIC STYLE OF THE SACRED ORIGINALS;

ARRANGED

TO SHOW AT A GLANCE NARRATIVE, SPEECH, PARALLELISM, AND
LOGICAL ANALYSIS, ALSO TO ENABLE THE STUDENT READILY
TO DISTINGUISH THE SEVERAL DIVINE NAMES;

AND EMPHASISED THROUGHOUT

AFTER THE IDIOMS OF THE HEBREW AND GREEK TONGUES.

WITH

EXPOSITORY INTRODUCTION, SELECT REFERENCES, & APPENDICES OF NOTES.

THIS VERSION HAS BEEN ADJUSTED, IN THE OLD TESTAMENT, TO THE NEWLY REVISED
"MASSORETICO-CRITICAL" TEXT (OR ASSURED EMENDATIONS) OF DR. GINSBURG; AND, IN THE
NEW TESTAMENT, TO THE CRITICAL TEXT ("FORMED EXCLUSIVELY ON DOCUMENTARY EVIDENCE")
OF DRS. WESTCOTT AND HORT.

BY

JOSEPH BRYANT ROTHERHAM,

TRANSLATOR OF "THE NEW TESTAMENT CRITICALLY EMPHASISED."

VOLUME I. GENESIS — RUTH.

CINCINNATI

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AN
EXPOSITORY INTRODUCTION
TO THE
EMPHASISED BIBLE.

CHAPTER I.

THE SPECIAL FEATURES OF THIS TRANSLATION.

THAT this purports to be an "Emphasised" Bible is naturally the first thing to be noticed. But as it seems desirable to devote an entire chapter to the subject of Emphasis, further discussion of this prominent characteristic may be conveniently deferred until it falls to be considered in due course. In the meantime there are other features which have grown up around this, which it will be of advantage to set forth in order.

1. **The size of the page.** It is with design that this has been made large; mainly for the purpose of bringing into one view connected portions, the constituent parts of which can be so much more easily grasped and remembered when readily seen in their relation to each other and to the whole, than when extended over several smaller pages. The familiar fifteenth chapter of the Gospel by Luke affords an excellent example; the whole chapter being here brought within two columns, in which its historical introduction and the three parables of which it is composed are at once taken in by the eye.

2. **The varying indentations of the lines.** These have been employed to serve several important purposes.

a. They mark *the transition from Narrative to Speech.* The first chapter of Genesis comes out into beautiful relief by this means. After a few introductory words, the arrangement of the lines seems like a commentary on the text "He spake, and it was done." "He spake"—and the words of the speech are distinguished by being set in; "and it was done"—the record of the fact is given as narrative, shown by the nearer approach of the lines to the left-hand margin. The effect is solemnly dramatic. Sometimes the deeper questions of criticism are thus brought to the surface, and the humblest reader is moved to consider whether, for example, the Speeches of Moses recorded in the Book of Deuteronomy were afterwards edited. It is tolerably plain they were; and the perception of the fact would appear to favour

the genuineness of the Speeches themselves by the formal removal of objections. Sometimes, again, a subtle question of exegesis is brought very near to a solution by the mere process of rightly indenting the lines. For instance: Does the eighteenth verse of the second chapter of Galatians present a conclusion to which the Apostle Paul had for himself arrived?—or is he still addressing his erring brother Peter, and delicately suggesting that Peter was now, at Antioch, “building up” an inviolable distinction which, at Cæsarea, he had “destroyed”? The cited-speech indentation appears to be correctly continued there; and the aptness of the words to describe Peter’s inconsistency, coupled with the independent fact that there is nothing to show that his faithful brother had yet done addressing him, goes far to settle the true explanation.

- b. The indentations indicate the existence of *Speech within Speech*. Thus: Moses in the land of Moab, in relating the desert experiences through which the Sons of Israel, with himself, had newly come, cites previous speeches made at the respective times to which he refers—what the people had said to him and how he had answered the people. And it is an undoubted gain to be vividly confronted with the inquiry, Would any historical romancist have dared not only to put invented speeches into the mouth of Moses, but similar speeches into the mouth of God? “Speech within speech” is to be found in many places, and is sometimes discovered to be invested with great interest: as when Solomon, in his Dedicatory Prayer,^a cites Divine promises previously made to his father David; or as when the Apostle Paul, in addressing King Agrippa, quotes the very words in which the Risen Jesus had addressed him.^b
- c. The indentations call attention to the existence of *Poetic Parallelism*. This special kind of parallelism is, of course, not to be confounded with parallel texts or parallel narratives, important though these both are in their own way. Poetic Parallelism is that beautiful, measured reduplication of thought, whereby the same sentiment or fact or promise is doubly expressed, the second time with a difference, still within the general scope of the first; the variation serving not only to cluster together beauties of speech, such as synonyms, contrasts, subservient natural images, and so forth, but to fix the general scope and outlook of the couplet or stanza, the one line hinting the limit to which the other may be assumed to submit, or defining the subject to which it also relates. From this point of view Parallelism steps in as a most graceful and useful handmaid to Exposition. But the charm of it, is what first is felt. “So God created man in his image”: that sounds like prose, however weighty. But when Parallelism breaks in with its balanced couplet—

In the image of God created he him,
Male and female created he them,—^c

then we know we are in the presence of Poesy—a most fitting place, surely, for her first appearance!

There the lawless cease from raging,
And there the toilworn are at rest,^d

is so plaintive as to be like a mother’s lullaby over her sick child.

^a 1 K. viii. ; 2 Ch. vi.

^b Acts xxvi. 14-18.

^c Gen. i. 27.

^d Job iii. 17.

Another strain is touched when we read —

For a child hath been born to us,
A son hath been given to us,—^a

in which it may be noted that *this* and not the *current* rhythm is undoubtedly the true one; since this it is which, closely following the Hebrew, throws the emphasis in the right place—on “child” and “son.”

Here lies our hope—in Him! These samples will suffice to point to the thousands of instances of Parallelism which, in this translation, lie before the reader. The present is not the place for discussing the many varieties of Parallelism to be found in the Bible. The subject is necessarily familiar in all treatises on Hebrew poetry. Better, however, than the perusal of any printed treatise will be the collating and classifying of instances by each student for himself. He can label his samples at pleasure, as “synonymous,” “antithetic,” “recurrent,” “progressive,” and so forth, provided he correctly describe them. It is uncertain whether due attention has generally been given to what may be described as semi-parallelism, not infrequently to be found in Isaiah. Its presence is intimated in this Bible, either by a couple of responding extra capitals, as in the following:—

I am sated With ascending-offerings of rams,
And the fat of fed beasts.^b

So have I sworn—Not to be vexed with thee,
Nor to rebuke thee:^c

or, when space has required it, by an extra line bestowed upon it, sooner than do it an injustice. Thus—

And they shall call thee—
The city of Yahweh,
The Zion of the Holy One of Israel.^d

There is one especial form of Parallelism to which much interest attaches, if not by reason of any novelty in the attention given to it, yet at least by virtue of its inherently striking character and the help it occasionally renders to right reading and interpretation. Dr. R. Moulton^e terms it the *Envelope* arrangement of lines. Its simplest form is where the first line is responded to by the fourth, and the second is answered by the third. A single example will show what is meant:—

Let me see thy form,
Let me hear thy voice,—
For thy voice is sweet,
And thy form comely.^f

Its bearing upon the correct reading of the original is seen in Isa. ix. 3; the much-needed emendation of which is reached by Dr. Ginsburg through a wholly independent process, dealing with questions of abbreviation and letter grouping. The result of his critical revision of the Hebrew text is strongly confirmed by the fact that thereby is produced this very special and beautiful form of parallelism:—

Thou hast increased the exultation,
Thou hast made great the joy,—
They joy before thee according to the joy of harvest,
As men exult when they distribute spoil.^g

^a Isa. ix. 6.

^b Isa. i. 11.

^c Isa. liv. 9.

^d Isa. ix. 14.

^e In “The Bible as Literature.”

^f S.S. ii. 14.

^g Isa. ix. 3.

How it touches exegesis may be discovered by turning to Mat. vii. 6; in explaining which we need no longer fear it as an undue liberty, to attribute to the "dogs" the "turning" and "tearing," and to the "swine" the "trampling underfoot." ^a

- d The indentations of the lines further present the results of *Logical Analysis*. This is the case where, without any suspicion of poetry, the thought-relation of the clauses is more readily seen by means of the exact place assigned to the line-commencements; whether, for example, a second line is to be regarded as co-ordinate with the first—that is, of an equally leading character; or as subordinate, subservient, helping. An extremely simple instance may be found in the setting forth of Martha's reply to our Lord, who has just said, "Believest thou this?"

She saith unto him—

Yea, Lord! I have believed,

That thou art the Christ, the Son of God,—

He who into the world should come.

Here, the first line of course is narrative. In the second, Martha confesses that she has faith, but the line stops short of saying what it is she believes; *that* being reserved for a new and further-indented line, so indented partly because thereby greater distinctness is given to the proposition which first defines her faith, and partly also because her answer appears to be, if not evasive, yet a little indirect. She, at any rate, does not say quite simply, "Yea, Lord! I believe this!" For some reason, she prefers to formulate her own faith. Why she did this may be worth inquiry. Was it that she felt the answer she gave fully endorsed the statements Jesus had just made: "Believing thee to be who and what thou art, I at once confide in the truth of whatsoever thou art pleased to tell me?" Or was it perhaps rather that she was diffident of herself, and hesitated to say whether she believed a revelation so lofty and of such a sweeping amplitude as that just disclosed; and therefore in her grief and perplexity preferred to fall back upon a more elementary truth, to which she felt she had already attained, and upon which she could still rely? The indentation of that line conducts the reader to this profoundly interesting psychological inquiry. Then the further pushing in of the last line is merely to point out—what is seen after a moment's reflection to be true—that this final line is subordinate to the one that precedes it, being of an explanatory character, as showing who and what the Christ, the Son of God, must be, and as indicating Martha's persuasion that in the sympathetic Teacher standing before her she saw Him whom the prophetic Scriptures had foretold and for whom the ages had waited. Now if all this food for thought is presented, in what may be termed a digestible form, by means of four lines of varying indentation, surely the average thoughtful reader can take the hint, and not deem "Logical Analysis" beyond him, but do a little of it for himself, just when he is analytically inclined; and, for the rest, can come to a working confidence in the Translator for having presented

^a To these references may be added Job xxvii. 16, 17; Jer. ix. 4; x. 11; and especially Is. vi. 10, with Mat. xiii. 15, where the rhetorical

movement is "heart—ears—eyes: eyes—ears—heart."

Scripture thoughts (which had to be presented somehow) after what appeared to him the most apt and helpful arrangement; about which no one is counselled to trouble himself prematurely or overmuch. This, however, is certain—namely, that a little perseverance will soon render it easy to the reader of this Bible to pay a profitable regard to the parentheses and digressions which so strikingly characterise the writings of the Apostle Paul. To a principal statement, he subordinates another; then, to that, another; and so on to such a degree that, although for a time we can comfortably indent more and more, yet at length the device of indentation comes perilously near breaking down; and to avoid being driven quite up to the right-hand margin, and so having no column at all left, we are constrained to use substitutionary initial capitals (as in Ephesians i. and Colossians i.) to indicate where further-indented new lines would begin if only there were room. Extreme indentation, as the initiated know well, is literally, in printing, an expensive luxury; but the student reaps the benefit, and his sense of triumph becomes a keen enjoyment as he watches the return of the great Evangelical Thinker to the point from which—a good while ago—he started. He confesses that his Guide has wandered; but he boasts that his Master never comes back empty. What, for example, though the entire Third of Ephesians is a parenthesis? The world would have been poorer without it. Furthermore, when industrious readers wake up to the gains which Logical Analysis promises to bring home, they may find themselves marking with the greatest interest the unexpected appearance of a similar Logical Idiom in the Book of Ezekiel to that which is found in the Book of Daniel—pursued to such a remarkable extent, in these two Books alone, as to give colour to the assumption that, after all, in spite of the contrary assertions of certain critics, the prophets Ezekiel and Daniel were very nearly contemporaries, just as the sacred history would naturally lead us to suppose they were.

- e. The arrangement of the lines is occasionally used to set forth, in a becoming style, *Divine Proclamations* and certain obvious approximations to *Divine Signature*. For example: to centralise the words

Thus saith Yahweh—

is simply to invoke the assistance of the eye to give to that formula the dominating force over the announcement which follows which by the intention of the prophet it should naturally have. And so again there are cases in the Pentateuch and in the Prophets in which the oft-recurring formula, "As Yahweh commanded Moses,"^a or "Declareth Yahweh,"^b can be more becomingly appended, and with better effect, as a line by itself drawn towards the right hand, after the manner of a signature, than in any other way.

3. Varieties of type.—These have been but sparingly resorted to, partly on the score of economy, but chiefly because continual changes of type soon become annoying and even distressing to the eye. For these reasons Emphasis, in particular, has not been thus indicated. At the same time the discreet employment of other than the ordinary type has been made to answer a few very serviceable ends.

^a Exo. xi.

^b Jer., Eze., Hag. ii., Zech. ii., viii., x., and often.

- a. *Refrains* in the Old Testament have been distinguished by *italic* type. These naturally abound in the Psalms;^a and there are few readers who will not be pleased to find them so made prominent throughout that favourite Book. The presence of "refrains" in the early chapters of Isaiah will surprise some readers; while the existence of them in the prophecies of Jeremiah will astonish still more, especially if we are allowed to classify under the heading of "refrains" the recurrence of a biting phrase, *magor missaviv* ("terror round about"), which (after being found in chap. vi. 25, hurled by Jeremiah against his priestly persecutor Pashhur [xx. 3]), then seems to have been mockingly flung back on himself by a tell-tale populace (ver. 10); afterwards to be solemnly directed by Yahweh against Egypt (chap. xlvi. 5) and against Kedar (chap. xlix. 29); strikingly enough to reappear, finally, in the plaintive dirge of the same weeping prophet (Lam. ii. 22), thereby, at last, well-nigh proving its claim to a place among actual refrains. Of course the most beautiful refrain in the Book of Jeremiah is the melodious couplet—

*The voice of joy, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride,—*

which occurs in chaps. vii. 34; xvi. 9; xxv. 10; and xxxiii. 11—three times as a lament, as of something that was to cease; but, on the fourth and last occasion, reappearing as a lovely flower in a gay garland of joyful prophetic news. Not for ever, to Israel, is that fourfold voice to be hushed! If, however, we can tolerate the extension of the word "refrain" to the most inspiring recurrence of consolatory truth, apart from any further thought of poetic composition, then we may surely distinguish by that name the brightest promise of the Old Testament, which meets us in the form of an announcement by the Most High of his own character. Taking its rise in the Ten Commandments,^b it expands in volume on that later, momentous, re-instating occasion, when Yahweh caused "all his goodness to pass before" Moses, and when in answer to prayer He graciously restored Israel to covenant favour.^c Further references will be found under the last-named passage; and whoever will take the trouble to look through those texts, and will thoughtfully note how this manifestation of "all the Divine goodness" forms the sheet-anchor of hope for after times, will probably admit the fitness of terming it, by way of eminence, **THE REFRAIN OF THE OLD TESTAMENT.**

- b. Some peculiarities in the use of *Divine Names* are thereby (viz., by varieties of type) indicated. Concerning the especial proper name of God (Yahweh) the reader will naturally consult Chapter IV. of this Introduction. But the present is the fitting place for naming some further information which has been conveyed throughout the Old Testament part of this Bible by typographical means. It should be understood, then, that when the familiar word "God" is found printed in ordinary type, then the Hebrew is *Elohim*; when the same word is printed "God" (one capital and two small capitals), then the Hebrew is "*Él*"; and when "**God**" is printed in **Old English** letter, then the

^a See, for examples, Psalms cvii. and cxxxvi.

^c Exo. xxxiii. 17; xxxiv. 6, 7.

^b Exo. xx. 6; cp. Deu. v. 10.

Hebrew is *Eloah* (principally confined to the Book of Job). It is not, perhaps, to be assumed that these discriminations are of supreme importance; nevertheless, when connected with other things, they are certainly invested with considerable interest. For the word *Elohim*, see note on Gen. i. 1. *Él* will be readily remembered as entering into the composition of proper names, such as “Beth-*el*,” “Immanu-*el*,” and many others. It may also be discovered—the evidence would seem to point that way—that in the use of the independent monosyllable *Él*, just where the moral feeling is most intense, there *Él* shows an aptitude to step in, in preference to *Elohim*. The ordinary reader can now judge of this for himself. Without imagining anything less sacred in *Eloah* than in its longer or shorter companions, this at least is clear, that *Eloah*—as compared with the most sacred Name (the Tetragrammaton—see Chapter IV.)—is held to be good enough for the controversial spirit which undeniably pervades all the middle portion of the Book of Job.

- c. *Quotations* from the Old Testament in the New are by the italics rendered conveniently conspicuous. That it is of great convenience and of considerable practical utility to be able to see at once what portions from the Jewish Scriptures are quoted in the Christian, will not be denied by anyone who has given a fair amount of attention to the matter; nor can it be questioned that the employment of *italic letter* for the purpose is far more effective than the adoption even of quotation marks would have been. Thereby, for example, the reader perceives without any appreciable trouble how largely the Book of the “Revelation” is constructed out of Old Testament language and imagery. Thereby also he sees instantly how even a single word out of a citation becomes the pivot on which an argument is made to turn.^a

4. Section-headings, Footnotes, References, and Appendices.—These may be left to speak for themselves, when once two or three needful explanations have been offered.

- a. It was not at first intended to insert *Section-headings* in the Prophetical Books, owing to the risk of needlessly determining or attempting to determine difficult questions of interpretation; but an experiment having been made, the result seemed to promise so much convenience and assistance to average readers that the hazard and the additional labour were accepted. In most cases it will be found that, where these headings appear most startling, they are expressly warranted by the very terms of the Sacred Text.
- b. The *Footnotes* include both “alternative renderings” and “various readings,” the difference between which, being partly technical, is worth a moment’s attention. An “alternative rendering,” then, comes of the process of translating, and merely expresses the translator’s feeling that some other English word than that adopted in the text might have given the sense of the original nearly or quite as well; and that for the reader to know this may be of practical service. It is well for the reader to be aware that oftentimes no one word wholly and absolutely and alone says precisely what is conveyed by the Hebrew or Greek. It is no question of variance between one

^a Gal. iii. 16; Eph. iv. 9; Heb. ii. 11-14; iii. 5, 6; iv. 7; vii. 24; viii. 13; x. 10, 39; xii. 27; xiii. 11-13.

copy of the original and another, but exclusively concerns the best way of representing what is admitted to be in the original. One rendering conveys the meaning more readily or more precisely than another, and to ring the changes on fair alternatives is often very helpful, supplying a breadth or an exactness which can be had in no other way. Sometimes a rendering is too literal for the text, yet not too literal for the margin. Questions of decorum and euphemism may be allowed some influence. Humorous translations may sometimes do good service in the margin which could never be tolerated in the text. Moreover, a freer rendering may the sooner be allowed in the text, provided a more literal one be placed at the foot of the page. So much for "alternative renderings." "Various readings" are a very different matter. They have sole regard to variations which, in the course of transmission from an earlier age, have crept into different copies of or witnesses to the original. Concerning these, more information will be found in Chapter III. of this Introduction.

- c. *References*, as commonly understood, can readily be found elsewhere. Those here given have come into the Translator's hands mostly through special channels or as the result of personal study; and in any case, it is believed, will be found trustworthy and useful.
- d. The *Appendices* present, in orderly collected form, matter which would have been suited for longer notes, but can be more conveniently studied as actually given. These appended notes mostly touch upon subjects of the highest importance, and are respectfully submitted in the hope that they will prove helpful to not a few readers of THE EMPHASISED BIBLE.

CHAPTER II.

CONCERNING EMPHASIS

AS AUTHORITATIVELY INDICATED IN THE HOLY SCRIPTURES.

1. "Strike, but hear me!" exclaimed an ancient orator to an infuriated mob; that is, "Strike, if you will; but hear me first." In reading aloud this citation, some little stress is instinctively laid on the two words "strike" and "hear," thereby assisting the ear to catch the plainly intended contrast. A few years since, the same saying was modified in sense by a change of emphasis. A trade strike was pending, when an illustrated paper, giving an imposing figure representing "Law," put beneath the figure the legend, "Strike, but hear me!" in this way not only investing the word "strike" with a modern significance, but suggesting, by the emphasis laid on the word "me," a timely contrast—as much as to say, "You have listened to other advisers: before you act on their counsel, hearken to *me*—consider whether your contemplated strike would be *legal*." This new point put into the old words would perhaps scarcely have been caught, even with the help of the symbolic figure of the cartoon, but for the outward and visible sign of emphasis attached to the closing word "*me*."

2. It is freely granted that context and circumstance, when known and considered, are in many cases alone sufficient to guide to correct emphasis, whether it be in ordinary

literature or in the Bible. For example, the bold contrast made by Christ, in the Sermon on the Mount, between other teachers and himself would naturally prompt any reader of taste to lay stress on the pronoun "I" in the recurring formula—

Ye have heard that it hath been said . . . but I say unto you.^a

3. Context and circumstance, however, are not always sufficient, because not always clear. We have therefore to be thankful that our Public Versions of the Bible furnish further guidance in the matter of emphasis by means of Idiom. The words are frequently so arranged as by their very order to indicate where the stress should be placed. Thus, in the history of Joseph, where "the butler," in confessing his fault in forgetting Joseph, narrates the diverse fate of "the baker" and himself, he says—

And it came to pass, as he interpreted to us, so it was: me he restored unto mine office, and him he hanged.^b

In this sentence it is at once felt that the pronouns "me" and "him" are as certainly emphasised by their mere position as if they had been printed in capitals. So, again, where the Apostle Paul, after thanking God that he spake with tongues more than any of the Corinthian Christians, proceeds to say—

Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue,^c

it is easily seen from the context that the clause "in the church" governs the whole sentence, and should receive the leading stress. Nor is it by order of words alone that an emphatic idiom is constituted. Certain forms of circumlocution serve the same purpose :

But as for me, I shall behold thy face in righteousness,^d

is an altogether effective means of reproducing the force of the emphatic pronoun which opens the verse in the Hebrew. Or a simple repetition secures the result—

The living, the living, he shall praise thee, as I do this day.^e

Or a qualifying word of a manifestly emphasising force is employed, like "surely" in the following :—

In the day that thou eatest thereof, thou shalt surely die ;^f

or "certainly" in this place—

Could we certainly know that he would say, Bring your brother down ?^g

or "diligently" in this—

If thou shalt hearken diligently unto the voice of the LORD thy God.^h

4. Yet, varied as is the Emphatic Idiom of our Public Versions and numerous as are the examples which meet us in which that indication of stress has been turned to most admirable account, the pity is that it has not been resorted to ten times more frequently than is the case. For, be it observed, the Emphatic Idiom of the English is but a faint and fitful reflex of the Emphatic Idiom of the Hebrew and Greek.ⁱ This fact is well-known to scholars, though scarcely dreamt of by the general Bible-reading public. A fact

^a Mat. v. 22, 28, 32, 34, 39, 44.

^c Gen. xli. 13.

^b 1 Cor. xiv. 19.

^d Ps. xvii. 15.

^e Isa. xxxviii. 19.

^f Gen. ii. 17.

^g Gen. xliii. 7.

^h Deu. xxviii. 1.

ⁱ For an example of total neglect in A.V. and timid change in R.V., see Deu. vi. 13.

however it is, and one which can be substantiated just as conclusively as any law which governs language. The great point at present is that all this accession of force and guide to the sense is, in the Sacred Originals, secured simply by Idiom—order of words, fulness of expression, repetitions and the like—and is therefore both pervading and authoritative. It is “pervading”: not, of course, as though all Scripture needed to be formally emphasised to the same degree—to imagine such a thing would be absurd; some styles of Sacred composition, instead of bristling with points, calmly flow on, keeping the even tenor of their way—but “pervading” in the satisfactory sense of being ever available when required. Whenever a point has to be made, a quiet contrast to be rather hinted at than expressed, a sharp and sudden home-thrust to be delivered, Idiom is at hand to accomplish it. From which, when the numberless living interests enshrined in the Bible are considered, it will be expected to follow—and follow it does—that a very large amount of indicated stress underlies almost every page of the Sacred Volume. And—does it need to be repeated?—Emphasis so conveyed is surely “authoritative”: which is not the same thing as saying there is no room for misapprehension in this place or in that; nor is it the same as affirming that all scholars are absolutely agreed about every little point. But the emphasis is “authoritative,” inasmuch as it is in the original—is a part of the original—is of the very spirit and essence of the original. And being in this way “authoritative,” it is in all its main indications worthy of unspeakably more diligent heed in exposition than the most brilliant fancies of men who dream they may make what they please of Holy Writ. Sober students are bound by the laws of Grammar: they are equally bound by the laws of Emphasis.

5. It is one of the leading aims of THE EMPHASISED BIBLE to do justice to the emphatic Idioms of the original tongues, and thereby place all earnest Bible readers, for practical purposes, on the same footing as that occupied by such as are familiar with Hebrew and Greek.

6. Mainly by Idiom has this been attempted. So that if all the artificial signs of Emphasis used in this Bible were swept away, an amount of Emphatic Idiom would remain far surpassing that to be found in any other version known to the Translator. Although emphatic inversion, for instance, is not infrequently discovered in our Public Versions: yet far more frequently and—if the expression may be pardoned—far more consistently does it appear in this translation. Take two examples out of thousands:

A.V. Wilt thou break a leaf driven to and fro?
And wilt thou pursue the dry stubble?

Em. B. A driven leaf wilt thou cause to tremble?
Or dry stubble wilt thou pursue?^a

The latter rendering reproduces the idiom of the Hebrew, and therewith also most naturally shows where the primary stress should be laid.

A.V. And when he putteth forth his own sheep, he goeth before them.

Em. B. As soon as all his own he putteth forth
Before them he moveth on.^b

The Idiom, the Emphasis, is in the Greek. It would be endless to cite examples of all the various forms which the Original Idiom takes for the sake of conveying

^a Job xiii. 25.

^b Joh. x. 4.

emphasis. Suffice it to say: that in this Bible these forms have been sacredly reproduced whenever possible—so long, that is, as the English remained easily intelligible and was not too constrained.

7. But Idiom alone would have been utterly inadequate to the attainment of the object in view. In many instances the endeavour to preserve in English the order of the words in the original would have resulted in obscurity; or, worse still, would have conveyed the very opposite of the meaning intended. In the following passage from the Book of Lamentations, it could have been wished that, for the sake of preserving the exact rhythm of the Hebrew, it had been perspicuous English to say—

For this cause hath sickened our heart,
For these things have darkened our eyes;^a

inasmuch as there is some little weight naturally resting on the paired words (ending words in the Hebrew) “heart” and “eyes” which, if that position could have been preserved in English, would have secured a fine cadence and a satisfying ending to each line of the couplet. But the construction would in two or three ways have been ambiguous—in fact a wrong meaning to some of the terms would have been favoured. Therefore, inasmuch as a clear conveyance of the sense is rightly the first requirement, the Hebrew arrangement can only in part be followed, and we have to be content with some such approximation as this—

For this cause hath our heart' sickened,
For these things have our eyes' darkened.

An acute accent on “heart'” and “eyes'” may be allowed as a slight compensation for loss of position; and, to anticipate for a moment, if our angular sign be then attached to the two opening phrases (“For this cause” and “For these things”), those words will be instinctively caught as adverbial clauses, strongly emphasised by their commanding position, and so gathering up into themselves the whole stream of the prophet's foregoing lament—

<For this cause> hath our heart' sickened,
<For these things> have our eyes' darkened.

This illustration may stand for thousands, and evince beyond a doubt the impossibility of mechanically giving idiom for idiom in translation: hopeless obscurity would frequently be the inevitable result. And as a sufficient proof that in some cases idiom for idiom would cause the translation to express the very opposite meaning to its original, it is enough to cite one instance.

Elijah calleth this man^b

is the order of the words in the Greek; yet “this man” is the nominative (that is, the caller) and “Elijah” the objective (that is, the person [supposed to be] called upon), and the true rendering is—

This man calleth Elijah;

though rightfully a decided stress should be laid, where indicated, on “ELIJAH.”

8. That, notwithstanding this risk of overdoing, a very free use of Emphatic Idiom has been made in this Bible will soon appear upon examination. Few sympathetic readers will complain of this. Such readers will perceive and bear in mind that inversions in the language of THE EMPHASISED BIBLE are always intentional—always

^a Lam. v. 17.

^b Mat. xxvii. 47.

according to the original—always expressive. They will go on to observe that an inversion which at first seemed harsh, especially if incautiously read, soon commends itself when tastefully uttered. Finally, the Translator's purpose will be remembered. It is due to himself to confess that he has deemed himself privileged, and therefore has carried the process of imitating the inversions of the originals to a degree scarcely tolerable in any version designed for public use. It is quite true that the larger number of the inversions here ventured would, as he conceives, adorn any translation, and because of their apt reflection of the Hebrew or Greek he honestly thinks they possess strong claims on general adoption: but not all of them. Speaking approximately, possibly in one case out of ten the Editor of THE EMPHASISED BIBLE would have himself shrunk back from what he has actually dared, if he had been so presumptuous as to think of producing a competitive translation. His aim throughout has been to form a Companion Version; and he respectfully asks the measure of indulgence which that intention makes reasonable.

9. One thing at least is clear—namely, that English Idiom alone could never have expressed all the Emphasis enshrined in the originals. It follows that either numerous tokens of stress contained in the sacred tongues must have been lost, or else artificial means were necessary to give them effect. As for the best method of doing this, there is, of course, no accounting for individual preferences; and, given the necessity, some would have chosen varieties of type, not sufficiently considering, perhaps, how soon these annoy the eye when multiplied. Others, again, would have preferred the underscoring which was used in the first and second editions of the Translator's New Testament, unaware, probably, that the costliness of that method seemed prohibitive when thought of for the entire Bible. In favour of the plan now adopted, suffice it to claim economy, elasticity, and effectiveness. The signs here employed practically cost nothing, since the compositor can pick up a sign of emphasis as easily as he can pick up a comma. The elasticity springs from the combination of diverse signs: for example, an interposed accent can appear in the midst of an already emphasised clause. And the effectiveness is quite as great as was desired, seeing that delicacy of touch was also wished, and even a fitness to be temporarily disregarded—a quality commended to all who find the marks in the least perplexing. Such persons as would have been better pleased with some heavier and more obtrusive style of emphasising will kindly bethink them, that stress is mostly quite effective if laid on one syllable of a word, one word in a clause, and so forth; and that all the guidance the eye requires is to be enabled to take in at a glance the beginning and ending of the word, the phrase, the clause within which the enhanced stress is to take effect.

10. One explanation further, and nothing will be needed for completing this chapter, beyond a few annotated examples and the synopsis at the end, which will be convenient for reference both to the scholar and to the learner. The explanation is this: Idiom alone, it may be thought, might have been trusted to convey a portion of the emphasis indicated in the original, and artificial signs might have been restricted to the conveyance of the rest; instead of which (it may be objected), in this Bible, the artificial signs, in point of fact, mostly *accompany* the idiom *when present*, as well as serve as a *substitute* for it *when absent*. In fact, however, it was difficult to draw the line, especially as, in many cases, the signs of emphasis served as a species of magnified punctuation, for which reason it seemed better to go through with them. Besides

which, is it not sometimes welcome to hurried eyes to have pointed out to them what might have been discovered by unaided vision?

11. Now for a few ANNOTATED EXAMPLES, before submitting which the hint is given that a glance at the Table of Signs placed at the end of this Introduction will here be found convenient.

Doth **||this||** cause **|you|** to stumble?^a

The A.V. rendering of this passage leaves much to be desired; partly because of the wrong impression which the word "offend" conveys, as though Jesus feared He had hurt His disciples' feelings to the degree of provoking their resentment; and partly because it leaves the point of the question uncertain. The R.V. obviates the wrong impression, by substituting "cause to stumble" for "offend," but it fails to bring out the fine point seen by laying a little stress on "you." "Doth **THIS** cause *you* to stumble"—*you, My disciples, who might have known better?* It is a clear case; for the Greek sets the noun governed before the verb that governs it (cp. *post*, Synopsis, A, b).

And he said,
I know not, <the keeper of my brother> am **||I||**?^b

How the point of Cain's defence of his professed ignorance leaps to his lips! The arrangement, "Am I my brother's keeper?" is tameness itself in comparison.

<What is right, what is right> shalt thou pursue.^c

In this place both A.V. and R.V. preserve the inversion which opens the verse, and for that we are thankful: "That which is altogether just shalt thou follow." But why not have given it with the greater simplicity and vivacity of the original?—*zédhek zédhek tirdôf*—it is all there. And why not have given the full force of the verb "pursue"—"pursue" with determination, and not merely "follow" with half-heartedness or from a dull sense of duty?

Then thou scarest me with dreams,
And <by visions> dost terrify me:
So that my soul chooseth strangling,
|Death| rather than these my bones.^d

Note here how parallelism and emphasis enhance the effect of each other. There being two synonymous couplets, constituting a duplicate expression for each thought (viz., first the Divine visitation, then the effect on the sufferer), emphasis steps in at the second line of each couplet, and strongly accentuates the closing word of the preceding line: "dreams—*visions*"; "strangling—*death*." Note also how well the sharp expression which the word "death" draws to itself, prepares the way for the lingering and piteous lament over "these my bones."

<Righteousness> I put on, and it clothed me,
<Like a robe and a turban> was my **|justice|**;
<Eyes> became I to **|the blind|**,
And <feet to the lame> was **||I||**.^e

It would be difficult to name a passage more studded with the beauties of combined parallelism and emphasis than this. Observe that, here again, there are two couplets; then, that an emphatic inversion leads off in the first line of the first couplet—an accusative before its verb (Synopsis, A, b); next, that the thought of "clothing" oneself, given in the first line, is emphatically and rhetorically amplified in the second line,

^a Jn. vi. 61. ^b Gen. iv. 9. ^c Deu. xvi. 20. ^d Job vii. 14, 15. ^e Job xxix. 14, 15.

“robe” and “turban” forming not merely clothing, but an adornment fit for any assembly; further, that the term “righteousness” at the beginning of the first line is answered by its synonym “justice” at the end of the second—a not infrequent device in Hebrew poetry, and that as the two substantives respond to each other and ending words also have a natural advantage (cp. Synopsis, *A, f*), a slight stress is marked on “justice.” In line three, note how the word “eyes” at the opening comes into rhythmic relation with the term “blind” at the close, the verb “to become” being unemphatically thrown in between them, with no stress on the pronoun “I,” which is merely implied in the verb; and how finally, in the last line, “feet” and “lame,” instead of being parted like “eyes” and “blind” in the third line, are swiftly and unexpectedly welded into a single emphatic phrase at the head of the line, to be simply followed by the pronoun “I,” which, though having primarily to serve, after Hebrew fashion, for the verb “to be,” yet, with its long-drawn pausal vowel (*’a’ni*), lingers on the ear with an unspeakable pathos (Synopsis, *B, a*, last sentence).

See *I* now that *I*, *I* am he,
 And there are no’ gods with me:
I kill—and make alive,
 I wound, and *I* heal;
 And there is none’ who <from my hand> can deliver.^a

The inquisitive will not begrudge the trouble of examining the context which leads up to this animated and impressive passage. It will be seen that, with keenest irony, idolatrous Israel has just been advised to apply in her extremity to the false gods of which she has boasted. “See now”—if haply ye have at length discovered how utterly vain is *their* help—that *I, I*—emphatically repeated, as if to invite a penitent nation to fill in the blanks from the stores of reviving memories—“*I*”—your own, your real, your living God; “*I*”—your long forgotten, but yet faithful, loving God, still waiting, even now after all this, to be gracious. “See now, that *I, I* am he;” or, “am the one, and the only one, that can help you.” “And there are no’ gods with me”—strong negative of the substantive verb, hence accent on “no’.” “*I* kill”—separate nominative pronoun (Synopsis, *B, a*); hence strong emphasis on the pronoun. “And make alive”—nominative pronoun not repeated, hence none needed in English: the contrast between “kill” and “make alive” at this point suffices. “*I* wound”—again no separate nominative, and no emphasis on “*I*” this time permissible. But then finally, when bringing in the climax “*I* heal,” there is a triumphant stress to be laid on the “*I*” (*wa’ a’ni ’erfa’*).—The Translator protests that, while he does real homage to the elocutionary instinct which is common to all men, and is well trained in most educated men, he considers it very unlikely that such instinct could ever, unaided, have divined the existence of such authoritatively indicated variations as these; of which, indeed, familiarity with the original idiom can alone give trustworthy information.

He was despised and forsaken of men,
 A man of sorrows, and acquainted with grief,—
 Yea <like one from whom men turn away the face>
 He was despised, and we esteemed him not.^b

So far the discourse flows calmly on in description of the Suffering Servant, without any use for emphatic pronouns. But now an entire change of mood is felt. From a

^a Deu. xxxii. 39

^b Isa. liii. 3.

bare statement of the matter of fact, reflective Israel passes to a revised and deeper view of the cause of the Sufferer's sorrows :—

[Yet surely] <our griefs> ||he|| carried,
And <as for our sorrows> he bare them,—^a

where note what a break-up of the historical style occurs, and how the emphasising strokes come throbbing in : “ *Yet surely* OUR GRIEFS ”—the real cause of the Servant's sufferings by bold inversion being set at the head and front of the sentence (the accusative before its verb : Synopsis, *A, b*). “ HE carried ”—the pronoun is, indeed, implied in the verb (*nāsā'*), but that is not enough, and so it is also separately expressed, in order that stress may be laid upon it (*hu' nāsā'*—cp. Synopsis, *B, a*). *He* was *our* Substitute and bare *our* burden. That in this couplet the phrases “ our griefs ” and “ our sorrows ” are synonymous, is at once evident.

What, perhaps, we desiderate in the second line is that the pronoun “ he ” should have been again emphasised in like manner as in the line foregoing ; and though it is absent from the Massoretic or traditional text, and therefore, according to rule, we can scarcely so mark it, yet we note with intense interest that there is a various reading^b relating to that very point, to the effect that some Hebrew written copies actually have the emphatic “ he ” ; in which, moreover, the ancient Syriac and Latin versions keep them company (implying that the ancient Hebrew standards from which *they* were formed had the pronoun emphatic). And we are further informed that there are some existing Hebrew copies which, though they have not the emphatic *hu'* in the text, yet have it set down in the margin as a *kerr'*, that is, to be *read*, though not *written*. We have purposely expanded this short note of variance, bearing as it does on a point of much interest.

To return to the text :—

||We|| however, esteemed him—
Stricken, smitten of God, and humbled.
But ||he|| was Wounded for our transgressions,
Bruised for our iniquities,
||The chastisement|| for our well-being|| was |upon him|,
And <by his stripes> there is healing |for us|.^c

As much as to say : “ WE,” however, away in the past, when the true light of the matter had not dawned upon us, esteemed him divinely chastised for some cause unknown. We then little thought how his sufferings were related to us ; “ But ” we see it all now ! And so on, until the ultimate explanation is reached—

But ||Yahweh|| caused to light upon him' the iniquity of us all.^d

YAHWEH did what none other had any right or power to do. Compare verse 10 where the same stress as in verse 6 is laid on the Divine Doer of the work of Salvation. And so we close our brief hints as to the expository value of the emphasis indicated throughout this wonderful prophecy ; and we close them by respectfully claiming that it is not at all by the play of pious fancy, but exclusively by giving effect to a well-proved idiomatic law that we lay decided stress upon the Divine interposition through which there is healing for Israel and for Mankind. Before

^a Isa. liii. 4.

^b Cp. *ante*, Chap. I. 4, b.

^c Isa. liii. 4, 5.

^d Isa. liii. 6.

dismissing our notice of this example of emphasis in the famous Fifty-third of Isaiah, it may be worth reminding the reader that in at least three places in the New Testament^a do the words of this Prophecy re-appear, and each time with something of the significant emphasis with which the words were originally penned. In fact, speaking broadly, the emphasis of the Old Testament is the emphasis of the New: the main idioms are the same, their exegetical value is the same. When successfully rendered, the ancient tones and suggestions of the Hebrew are reproduced—in Greek in English. The language again lives.

^a Mat. viii. 17; Acts viii. 32, 33; 1 Pet. ii. 24.

A SYNOPSIS OF THE PRINCIPAL LAWS OF EMPHASIS DISCOVERABLE IN THE BIBLE ORIGINALS.

Words are emphatic—

A. By POSITION.

- a.* Nominatives before verbs—always.^a
- b.* Genitives,^b datives^c and accusatives^d before verbs—always.
- c.* Verbs before nominatives—slightly;^e but able to command strong emphasis by reduplication, see below, *B, b.*
- d.* Adjectives before nouns—chiefly in N.T., and slightly.^f
- e.* Words brought into juxtaposition—sometimes, in prose, internal evidence concurring;§ more frequently in poetry, where the last word of one line is often varied and emphatically echoed by the first in next line.^h
- f.* Words postponed to end of sentence—sometimes in prose, sense concurring;‡ more frequently in lyric poetry, in which the last word is mostly weighty, and claims secondary stress.‡

B. By REPETITION.

- a.* Separate nominative pronoun.^k Prolific source of emphasis both in Hebrew and Greek, as the separate pronoun is independent of position. Always reliable when construed with finite verb, which has the pronominal element also within itself. Sometimes also, when used instead of a verb, seems by association of ideas to lend itself to some little stress.^l
- b.* Reduplicated verb—chiefly in Hebrew,^m reappearing by quotation in N.T. Always indicates lively emphasis. Infinitive verb generally set before its own finite—then emphasis only; occasionally placed after its own finite—then perhaps sometimes suggesting continuance or repetition of action.ⁿ
- c.* Independent words,^o phrases,^p and sentences.^q The mere repetition of these is one of the most simple and obvious devices for indicating stress.

C. By FORMAL EXPRESSION.

This chiefly applies to Hebrew particles. Owing to the extraordinary facility with which the consecution of facts and thoughts can be carried forward by the peg-letter *uaw*, it follows that when more formal and precise connecting particles are employed, some emphasis can generally be felt. Hence springs the stress, more or less vigorous, which in THE EMPHASISED BIBLE is frequently marked on such connectives as “now” (*Cattah*), “therefore” (*lakén*), “for this cause” (*Cal ken*), and so on; in respect of which appeal is confidently made to elocutionary instinct as to the validity of the result.

* * * By all means compare Prof. A. B. Davidson's admirable “*Hebrew Syntax*” on the various ramifications of Hebrew Emphatic Idiom; and see the *Oxford Gesenius*, p. 252 for the particles, and p. 441 under “*pehsh.*”

^a Gen. i. 2; Isa. ix. 6; Jn. x. 8, 10.

^b 1 Tim. iii. 1.

^c Gen. i. 29; Deu. xxii. 19, 29; Ps. cviii. 18; 1 Cor.

iv. 3; Jn. xix. 10; Gal. vi. 14.

^d Gen. i. 5; Deu. vi. 23; Josh. ii. 18; Mt. xxvii. 47.

^e Gen. i. 3, 4, 5, 7, 8, 16, 17, 18, 21.

^f Rom. i. 23; Heb. vii. 18, 19.

^g Mat. x. 21; 2 Cor. v. 4; Gal. ii. 19; Heb. xi. 4.

^h Job iii. 29; vii. 14, 15.

ⁱ Gen. xxv. 3.

^j Ps. ii. 3; Lam. v. 17.

^k Gen. xiv. 23; Ps. ii. 6; Mat. v. 22, 28, 32, 34, 39, 41.

^l Gen. iv. 9; Job xxix. 15.

^m Gen. ii. 16, 17; xxii. 17; xliii. 7; Deu. vi. 17.

ⁿ Num. xxiii. 11; Isa. vi. 9.

^o Gen. xiv. 10; Num. x. 32; xv. 41; Deu. ii. 27; xvi. 20; xvii. 5; Josh. vii. 11; xvii. 22; 1 S. ii. 3.

^p Ps. cxxv. 1, 2; Isa. xxxviii. 17, 19; Eze. xi. 14.

^q Ps. cviii. 1-11; cxxxvi.; Isa. viii. 9.

CHAPTER III.

THE ORIGINAL TEXTS.

For practical purposes it may be assumed that Hebrew and Greek are the original languages of the Bible. The small proportion of Aramaic embedded in the Hebrew Bible does not require formal consideration, just because this dialect is nearly allied to Hebrew, and the portions of the Old Testament written therein form integral parts of all Hebrew written copies and printed editions. With regard to the New Testament, the only question that could arise would be whether some parts of it were not first written in Syriac and then translated into Greek. But this is probably a purely academical inquiry, and inasmuch as the assumption of a Greek original for the whole of the New Testament does not exclude Syriac sources from contributing their quota towards evidence of genuineness and aids to textual purity, the question for the Translator is reduced to this: What Hebrew Bible and what Greek New Testament shall he employ for making his version? In a word—What Texts shall he translate?

It is a relief to think that no translator can be required first to construct his Hebrew and Greek texts before turning them into English. Life would not be long enough for one man or one set of men to explore the whole of the immense field; besides, the task is more likely to be efficiently done if its widely different departments are undertaken by departmental experts. The textual critic prepares the way for the translator, a consideration which makes this the convenient moment for stating that the textual critics followed in executing *THE EMPHASISED BIBLE* are respectively Dr. Ginsburg in the Old Testament, and Drs. Westcott and Hort in the New. To understand the debt of gratitude we owe to these pioneers, it will be better to take separately the two leading divisions of our Holy Scriptures, and the more so as each division involves conditions inapplicable to the other.

I. THE ORIGINAL TEXT OF THE OLD TESTAMENT.

1. *The Text itself.*

In the Old Testament there seemed to be no choice but to take the received or current Massoretic text, unless one had been prepared to embark on the treacherous sea of Conjectural Criticism; and, in the first writing out of the MS. for this work, that text in its commonly printed form was implicitly followed. It was the singular good fortune of the present translator, however, to have only just completed his transcript when the Critico-Massoretic Hebrew Bible of Dr. C. D. Ginsburg appeared; and it was at once seen how greatly it would add to the value of *THE EMPHASISED BIBLE* to compare the MS. throughout with Dr. Ginsburg's Hebrew text and to make and translate a selection from his priceless Various Readings. This additional labour was gladly undertaken; and it is deemed no small cause for gratitude to have been spared to finish the task. Respecting the Old Testament, therefore, the case now stands as follows:—

The Hebrew Text used is the revised Massoretic Text edited by Dr. Ginsburg, subject to certain exceptions which will at once be explained, and which can

scarcely fail to commend themselves as soon as they are understood. The exceptions are almost exclusively *the confirmed and approved various readings* to which Dr. Ginsburg has prefixed the formula, "It ought to be" so-and-so. These have been incorporated in the text of this version, and not merely inserted in the notes; for it was instinctively felt that what "ought to be" *should* be in a work of this kind. For Dr. Ginsburg's purpose, indeed, it was probably fitting that he should make no changes in his text other than any which might be required to render his edition a perfectly accurate reprint of the Received Massoretic recension, and that accordingly all the emendations he had to propose were wisely incorporated with his foot-notes, no matter with what degree of confidence advanced. This method was at once seen to be in the true Massoretic spirit, which changes nothing, reproduces everything, fences and guards everything. But as this translation of the Old Testament was intended to make straight for correct exegesis and was purely practical in its design, the contrary course was adopted with respect to the especial class of various readings now under consideration, and accordingly the resulting changes were boldly made in the text of this version, with the unvarying note appended in each case, "So it shd be," duly referring to Ginsburg's authority. It was quite otherwise where Dr. Ginsburg prefixed his other formula, "It appears to me" = "I think" it should be so-and-so. These conjectural variations have in the following pages been given (where given at all) in foot-notes, with the corresponding formula "*Gt.*" = "Dr. Ginsburg thinks" the reading should be as follows, in the quoted words then cited. They are the conjectures of an expert, often of great value, and always worthy of respectful consideration, but not advanced into the text of this Bible, save in a very few exceptional cases distinctly notified in the margin. These isolated instances are limited to places in which it was felt that the internal evidence fully made up for any lack of external attestation.

2. *The appended Various Readings.*

A. Whence **come** these Various Readings? They are (i.) variations discovered in existing standard copies (Codices) or in early printed editions; (ii.) variations recorded in the Massorah itself as having formerly existed in documents now lost; (iii.) variations preserved in the Talmud or in the commentaries of ancient Jewish scholars; (iv.) variations proved by Ancient Versions, in cases where the changes cannot reasonably be attributed to freedom of translation, but assure us that the translators must have had before them a Hebrew Text materially differing from that which has been handed down to the present day.

B. What are the leading **Characteristics** of these Various Readings? (i.) Many of them are exceedingly minute: either resolving themselves into variations of spelling and accentuation, such as to make *no* difference in translation, and therefore passed by in silence in this Bible; or else making *very little* difference in English—it being of no appreciable consequence whether Israel fell into the "hand" or "hands" of their enemies. Still, the collating of the smallest variations has some value as an education, showing how such changes came into existence, and what pains have been taken by copyists and textual critics to note them and guard against their multiplication. (ii.) At the same time, literal minuteness of variation is a very uncertain criterion of importance. Truth is not measurable by bulk, but by weight. The change of a single letter in one case may show nothing but a peculiar spelling of the same word, whereas in the very next instance it may indicate a totally different word

and make all the difference in the world to the sense. To mistake *lo* for *lo'* may bring in a negative and turn the sentence completely round. To write *'ahar* for *'ahad* (showing, in the Hebrew, a minuter difference than this) may turn "one" into "after" or "another." (iii.) Many variations are due to the most simple and obvious causes—mere mistakes of eye or ear, or the writing as one word what was meant for two, and *vice versa*. (iv.) More serious is the divergence of exemplars; the standard copies of one district having in course of time or under different editorship come to depart from the favourite standards of another region; the old standard becoming worn out or lost, and a new one having to be procured from a distance, bringing its own divergences with it, and propagating them on new soil. (v.) Still more serious is prejudice leading to the deliberate avoiding of certain exemplars, as favouring, say, the detested Samaritan or Septuagint recension. (vi.) Most serious of all is the deliberate intention to change the old reading for one more acceptable—never, perhaps, with wilful corruptness; on the contrary, with pious intentions and for greater edification; yet still displaying a freedom of editing which to us seems quite indefensible.

C. How may Dr. Ginsburg's Various Readings be **Classified**? (i.) *Write*, but *read*: or the official variations technically known as the *Kethiv*s and the *Qeri*s. "The margin of the [Hebrew] Bible exhibits a number of various readings of an early date, called *Qeri* (*read*), because in the view of the Jewish critics they are to be preferred to what stands in the text, and to be read instead of what is there written, hence called *Kethiv* (*written*)."^a "So great a reverence for the ancient literal text, as it was handed down by tradition, was preserved among the Jews, that the Grammarians who made the new additions to the text left the written text still unchanged, even in cases where they believed it necessary to follow a different reading and interpretation."^b Probably the general understanding amongst English students of Hebrew is that the *Qeri*s are invariably to be preferred to the *Kethiv*s. Dr. Ginsburg, however, does not endorse that view, for he says: "It is now admitted by the best textual critics that in many instances the reading exhibited in the text (*Kethiv*) is preferable to the marginal variant (*Qeri*), inasmuch as it sometimes preserves the archaic orthography and sometimes gives the original reading. The *Kethiv* or textual reading, moreover, is in many instances not only supported by MSS. and early editions, but by the ancient Versions."^c There are two features in Dr. Ginsburg's exhibit of these various readings which cannot fail to give lively satisfaction to the student. The first he states thus:—"I have in most cases given the MSS., the early editions, and the ancient Versions which support the *Kethiv* and those which exhibit the *Qeri*."^d The second is the claim thus expressed: "I have been able to give a larger number of *Qeri*s and *Kethiv*s than those which are printed in any other edition of the Hebrew Bible."^e On the strength of this last fact, as well as on the score of convenience, the *Qeri*s cited in THE EMPHASISED BIBLE are given as resting on Ginsburg's authority, without forgetting that many of them are to be found in other Hebrew texts. (ii.) A special class of various readings called *Sevivim*. These constitute a body of readings "of equal importance to the class of variants comprised in the official *Qeri*s, though it has hardly been noticed by modern critics. Indeed in some respects it is more important than the alternative readings which have hitherto been so scrupulously given in the margin of

^a Gesenius's Heb. Gram.; translated by Dr. B. Davies, Lond.-n, 1874, p. 52.

^b Ewald's Heb. Gram., by Nicholson, London, 1836, p. 63.

^c G. Intro., 184.

^d *Ibid.*, p. 184.

^e *Ibid.*, p. 186.

our Bibles under the name of *Keri* by modern editors, who have either entirely banished the *Sevir* from the margin or have on extremely rare occasions condescended to notice one of the numerous readings introduced by the name *Sevir*." ^a As in the case of the *Keris*, Ginsburg mostly states by what authorities the *Sevirin* are confirmed. A reading of this class will be found given in the notes of this Bible thus: "A sp. vr (*sevir*)," followed by a translation of the reading, with the addition of any confirming authority. (iii.) Variants *cited in the Massorah itself* and underlined by Dr. Ginsburg. When possible these have been given in italics. For instance, "(Sam., *Sep.*, Vul.)" indicates that Dr. Ginsburg has found the *Septuagintal* reading in the Massoretic note of a Hebrew codex or edition. (iv.) Variations discovered by *collation* of existing MSS., early printed editions, and Ancient Versions, and recorded without editorial opinion. These must be left to speak for themselves. They are here passed on from the textual editor. (v.) *Conjectural* emendations. As before suggested, these should be received with the deference due to an expert, whose opinion takes into account not only internal evidence, but probably a shrewd suspicion as to the way in which an error may have crept in. *Gt.* = "Ginsburg thinks" is the sign distinguishing this class of reading in THE EMPHASISED BIBLE. (vi.) *Confirmed* Emendations. These have already been considered, and reasons have been given for incorporating their purport in the text of this Translation. ^b

D. How should these Various Readings **be treated** by an ordinary intelligent reader? (i.) They may very well lead to a suspense of judgment. Where a transcriptional variant of this kind comes into view, it is natural to eschew dogmatism. (ii.) Internal evidence may inspire a moral certainty as to which reading is correct. The reader can cautiously rely on this for his own satisfaction; and the controversialist may urge it—with becoming moderation. (iii.) Converging evidence may almost amount to demonstration as to which alternative is to be trusted. For example: Starting with internal evidence in favour of a Various Reading which is actually found in some Hebrew MSS. or printed editions, the reader discovers that that very reading is exhibited in the Samaritan Pentateuch—an independent line of transmission from an exceedingly ancient exemplar. Then he finds it handed down by the Septuagint—another line of transmission from a time almost equally remote. And finally, we will suppose, he discovers that the same reading has been preserved by the Vulgate. Internal probability—some existing Hebrew standards, Samaritan, Septuagint, Vulgate—what wonder if (some counter evidence notwithstanding) the student yields his mind to a state of working confidence as towards the variant which is sustained by such a superior array of proof?

II.—THE ORIGINAL TEXT OF THE NEW TESTAMENT.

There is the less need to enlarge on this, that information concerning it is by this time widely diffused. Few scholars nowadays would advocate the adoption of the so-called Received Text of Erasmus and Stephens, published early in the sixteenth century. The discovery and collation of Greek MSS. have since then made such enormous strides, and so many textual critics of supreme ability and industry—such as Griesbach, Scholtz, Lachmann, Tischendorf, Tregelles, and Westcott and Hort—have laboured in this department, that it would appear an act of sheer madness to go

^a G. Intro. 187.

^b *Note*, p. 18, ep. G. Intro. 162, 170

back to the critical apparatus of our great-grandfathers. Suffice it then to state in brief the general principles followed alike by Tregelles and by Westcott and Hort—with whom alone in the Christian Scriptures this work stands in immediate relation—and then to explain in a very few words why, for the present (the third edition of the New Testament portion of THE EMPHASISED BIBLE, the text of Tregelles was superseded by that of Westcott and Hort.

The fundamental principle common to the Greek texts of Tregelles and of Westcott and Hort is that in the construction of them, ancient authorities have been resolutely preferred, and the text in both cases has been determined rather by the weight than by the mere number of manuscripts. Ancient readings have been preferred in constructing the Greek texts of both these editions. It would perhaps be correct to say that Westcott and Hort gave more attention than did Tregelles to the lineage of manuscripts, and submitted to a more searching consideration the question how far divergent readings had sprung from common sources, so as to get behind the divergences to an earlier and more ancestral text. In particular their treatment of the two most ancient MSS., the Vatican and the Sinai, both as to their similarities and their differences, impresses the inquirer's mind with a sense of the scientific force with which inductive reasoning is carried; and how, under the converging light thrown backward by these great exemplars, in the hands of these editors, the student can almost see for himself what the Apostolic text must have been.

This allusion to the two greatest Greek Manuscripts of the New Testament opens the way for an explicit statement of the reason which led to the adoption of the later text of Westcott and Hort in preference to the earlier one of Tregelles, which had been employed for the present Translator's first and second editions of the New Testament. It was simply and solely because the later text *was* the later, that the change was made; for the lapse of time between them, though not great, enabled Drs. Westcott and Hort to do what had not been vouchsafed to their predecessor—viz., to keep the Sinai MS. steadily before them in the construction of their text of the Four Gospels. It was felt to be presumptuous to conjecture how far the readings of the Sinai Codex would have confirmed or modified Tregelles' previously formed conclusions; and, at the same time, very undesirable for the Translator to assume the functions of textual critic, functions imperatively demanding the practical skill of the expert, to which he could lay no claim. Better far to place himself under the guidance of such consummate masters of textual criticism as Drs. Westcott and Hort, judging, as they had done, so very nearly in the spirit and after the principles of Dr. Tregelles, on the fuller evidence then spread before them. Even in the Four Gospels the differences between the two texts are comparatively slight; while, in the later Books of the New Testament, it becomes a matter of sustained admiration to note how very generally the conclusions of the earlier editor (having the Sinai MS. before him at that stage of his work) are confirmed by his successors, when judging from substantially the same array of evidence.

CHAPTER IV.

THE INCOMMUNICABLE NAME.

As it might appear premature, at the outset of this chapter, to spell out that Divine Name which some regard as not only incommunicable but unpronounceable, it will be considerate to begin the present investigations by the aid of circumlocution and abbreviation, especially as no inconvenience will be occasioned thereby. The *Tetragrammaton*, or name of four letters (in allusion to the four letters Y H W H), is a technical term frequently employed by scholars, and will here, for a little, serve a useful purpose. Besides employing this term, we can reverently speak of "The Name," or can set down the first letter only, "Y," in the same way as critics are wont to use the Hebrew letter *yod* as the initial of the Divine Name intended. This understood, we can intelligibly proceed. Our very first sub-division will indicate the serious turn which this inquiry necessarily takes.

I.—THE NAME SUPPRESSED.

A. *The Fact.*

It is willingly admitted that the suppression has not been absolute; at least so far as Hebrew and English are concerned. The Name, in its four essential letters, was reverently transcribed by the Hebrew copyist, and therefore was necessarily placed before the eye of the Hebrew reader. The latter, however, was instructed *not to pronounce it*, but to utter instead a less sacred name—ADONAY or ELOHIM. In this way The Name was not suffered to reach the ear of the listener. To that degree it was suppressed. The Septuagint, or ancient Greek version, made the concealment complete by regularly substituting *Kurios*; as the Vulgate, in like manner, employed *Dominus*; both *Kurios* and *Dominus* having at the same time their own proper service to render as correctly answering to the Hebrew *Adonay*, confessedly meaning "Lord." The English versions do nearly the same thing, in rendering The Name as LORD, and occasionally GOD; these terms also having their own rightful office to fill as fitly representing the Hebrew titles *Adonay* and *Elohim* and *El*. So that the *Tetragrammaton* is nearly hidden in our public English versions. Not quite. To those who can note the difference between "LORD" and "Lord" and between "GOD" and "God," and can remember that the former (printed with SMALL CAPITALS) *do* while the latter *do not* stand for The Name—to such an intimation of the difference is conveyed. But although the READER who looks carefully at his book can *see* the distinction, yet the mere HEARER remains completely in the dark respecting it, inasmuch as there is no difference whatever in sound between "LORD" and "Lord" or "GOD" and "God." It hence follows that in nearly all the occurrences of The Name (some 7,000 throughout the Old Testament) the especial Name of God is absolutely withheld from all who simply hear the Bible read. "Nearly all," for there are about half a dozen instances in the A.V., and a few more in the R.V., in which this concealment does not take place. In other words there are these very few places in which the *Tetragrammaton* appears as "Jehovah"; and although it may be asked, "What are they among so many?" still their presence has an argumentative value.

If it was wrong to unveil the *Tetragrammaton* at all, then why do it in these instances? If, on the other hand, it was right to let it be seen in these cases, then why not in all? With the exceptions explained, however, it remains true to say, that in our public versions the one especial Name of God is suppressed, wholly concealed from the listening ear, almost as completely hidden from the hastening or uncritical eye.

B. *The Immediate Consequences of the Suppression.*

These are—

(i.) Partly *literary*, though more than that. Reference is here made to the confusion into which many things are thrown through this abnormal state of things. "Baal" is "lord" and so is "Adon" (Adonay)—that is unfortunate; but why add to the embarrassment by rendering Y H W H (and Y H, the shorter form) also as "Lord"? Worst of all is the confusion when "Y" and Adonay occur together, as they do many times in the Book of Ezekiel. Inasmuch as to say, "Lcld LORD" for "Adonay Y," was too grotesque and misleading (positively false to the ear, the new device had to be resorted to of rendering this combination by "Lord God"—"GOD" in this case, and not "Lord" at all, standing for The Name. Even Y H (the shorter form) and Y H W H (the full form) of the *Tetragrammaton*, coming together,^a caused a dilemma; though in these instances, the acuteness of the trouble compelled the adoption of a partial remedy, and "the LORD JEHOVAH" is the result. "Confusion," then, is a term not a whit too strong to apply to these varying devices. No wonder that even intelligent and educated people are continually forgetting what they have heard or read concerning so involved a matter.

(ii.) Partly *practical*. Is it too much to assume that The Name has about it something very grand or very gracious, or at least something very mysterious? Whichever conclusion is received, the question arises whether there is not something essentially presumptuous, however little intended, in substituting for it one of the commonest of titles, seeing that there are on earth "lords many," and the master of the humblest slave is his "lord"? There is surely nothing very grand or gracious or mysterious in that! It is therefore the most natural presumption that the suppression of The Name has entailed on the reader, and especially upon the hearer, irreparable loss.

C. *The Reason for the Suppression.*

The motive was good—let that be assumed. It was to safeguard the Divine Majesty in the minds of men. It was to prevent the inconsiderate mention of Him before whom seraphs veil their faces—though even so it is very difficult to see how one name should occasion irreverence and another not. Why not, then, leave Him altogether unnamed? Why not fear to allude to Him by any title that could definitely refer to Him? The passages commonly cited as furnishing good reason for the suppression surely cannot mean what is thus attributed to them, since there is a wide distinction between not taking His Name in vain, and not taking His Name into our lips at all, even for prayer or praise. In a word, the motive is respected; but the reverence is regarded as misapplied—the reason given is seen to be invalid.

^a As in Is. xii. 2; and xxvi. 4.

II.—THE NAME RESTORED.

A. **Why?**

1. Because its suppression was a mistake. So grave a mistake cannot be corrected too soon. An unwarrantable liberty has been taken; the path of humility is to retrace our steps.

2. Because thereby serious evil may be averted. Men are saying to-day that "Y" was a mere tribal name, and are suggesting that "Y" Himself was but a local deity. As against this, only let The Name be boldly and uniformly printed, and the humblest Sunday School teacher will be able to show the groundlessness of the assertion.

3. Because solid advantage may be counted upon as certain to follow the restoration. Even if the meaning of The Name should not disclose itself, the word itself would gradually gather about it the fitting associations—and that would be a gain; and godly readers would be put on quest—and that would be a further gain; and if the true significance of the *Tetragrammaton* should be brought to light, there would be a trained constituency to whom appeal could be made—and that would be a yet greater gain.

A PLAUSIBLE OBJECTION ANSWERED.—A plausible argument in favour of leaving The Name veiled, as it is now, may be based upon its concealment by the Septuagint. The plea takes the following form. The Septuagint conceals the *Tetragrammaton* under the common title *Kurios*, "Lord." Jesus used that version as it stood, notably in citing Psalm cx. 1.^a Therefore what was good enough for Him should be good enough for us. *Answer First*: Jesus Christ was not a scribe or literary critic: His mission was much higher. *Answer Second*: Jesus had to plead his Messiahship at the bar of the Scriptures as then current; and any criticism by Him of the nation's Sacred Documents might have placed a needless obstacle in the people's path. We thus conclude that the objection may and should be set aside as inconclusive, and so fall back on the reasons given why the Divine Name should be suffered uniformly to appear.

B. **In What Form?**

1. Why not in the form "*Jehovah*"? Is that not euphonious? It is, without question. Is it not widely used? It is, and may still be freely employed to assist through a period of transition. But is it not hallowed and endeared by many a beautiful hymn and many a pious memory? Without doubt; and therefore it is with reluctance that it is here declined. But why is it not accepted? There it is—familiar, acceptable, ready for adoption. The reason is, that it is too heavily burdened with merited critical condemnation—as modern, as a compromise, as a "mongrel" word, "hybrid," "fantastic," "monstrous." The facts have only to be known to justify this verdict, and to vindicate the propriety of not employing it in a new and independent translation. What are the facts? And first as to age. "The pronunciation *Jehovah* was unknown until 1520, when it was introduced by Galatinus; but was contested by Le Mercier, J. Drusius, and L. Capellus, as against grammatical and historical propriety."^b Next, as to formation. "Erroneously written and pronounced *Jehovah*,

^a See Mat. xxii. 41-45.

^b "Oxford Gesenius," p. 218

which is merely a combination of the sacred *Tetragrammaton* and the vowels in the Hebrew word for Lord, substituted by the Jews for יהוה, because they shrank from pronouncing The Name, owing to an old misconception of the two passages, Ex. xx. 7 and Lev. xxiv. 16. . . . To give the name יהוה the vowels of the word for Lord (Heb. Adonai) and pronounce it *Jehovah*, is about as hybrid a combination as it would be to spell the name *Germany* with the vowels in the name *Portugal*—viz., *Gormuna*. The monstrous combination *Jehovah* is not older than about 1520 A.D.^a From this we may gather that the Jewish scribes are not responsible for the “hybrid” combination. They intentionally wrote alien vowels—not for combination with the sacred consonants, but for the purpose of cautioning the Jewish reader to enunciate a totally different word, viz., some other familiar name of the Most High.

2. The form “*Yahweh*” is here adopted as practically the best. The only competing form would be “*Yehweh*,” differing, it will be observed, only in a single vowel—“e” for “a” in the first syllable. But even this difference vanishes on examination. It is true that “*Yehweh*” is intended to suggest the derivation of the noun from the simple (*Kal*) conjugation of the verb, and that some scholars take “*Yahweh*” as indicating a formation from the causative (*Hiphil*) conjugation; but, since other scholars (presumably because of the aspirate *h*) regard “*Yahweh*” itself as consistent with a *Kal* formation, thereby leaving us free to accept the spelling “*Yahweh*” without prejudging the question of the precise line of derivation from the admitted root *háyáh*, we may very well accept the spelling now widely preferred by scholars, and write the name—“*Yahweh*.”

3. The exact *pronunciation* claims a word to itself. “The true pronunciation seems to have been *Yahwè* (or *Iahway*, the initial I = y, as in *Iachimo*). The final *e* should be pronounced like the French *ê*, or the English *e* in *there*, and the first *h* sounded as an aspirate. The accent should be on the final syllable.”^a This statement gives rise to a question of rhythm, which is sure sooner or later to make itself felt. We are so used to the three syllables of the form “*Jehovah*,” with its delightfully varied vowels, that we shrink back dismayed in anticipation of the disturbing effect on our Psalmody of the substitution of *Yahweh* for *Jehovah*. Our apprehensions may be dismissed. The readjustment is mainly the business of our hymn-writers; and if it should prove literally true, that “new mercies” shall “new songs” demand, which shall enshrine a new accent in a new rhythm, then we may rest assured that sanctified genius and enthusiasm will prove equal to the occasion. The Translator of THE EMPHASISED BIBLE has in his own humble province recast a good many lines in his rendering of “The Psalm” in consideration of the modified rhythm now required. As for the rest, it may with confidence be counted upon that increasing familiarisation and the silent growth of hallowed memories will ultimately render thrice welcome what was at first so strange.

III.—THE NAME EXPLAINED.

1. It certainly appears to be explained in Exodus iii. 14. It does not follow that the statements there made are rightly understood; nor can any compelling reason be assigned why a translator should be ready to expound everything which he has to

^a Professor Paul Haupt, General Editor of “The Polychrome Bible,” in the Book of Psalms, pp. 163, 164

represent in English. Nevertheless, the correct rendering of the above passage is so connected with the meaning of The Name, that, were it not for special reasons, the attempt now to be made might not have provoked the charge of presumption. As it is, the reproach of rashness cannot easily be escaped.

2. Confessedly it is very discouraging to find the editor of the Polychrome Bible declaring bluntly: "The meaning of JHVH is uncertain."^a That it *is* uncertain would appear to be the natural conclusion deducible from the varieties of meaning summed up in the Oxford Gesenius under the name "Yahweh."^b

3. As against this discouragement it may be considered whether the Old Testament does not strongly embolden us to hope that greater success and greater unanimity may yet be attained. Is not a hidden name almost a contradiction in terms? Does not "name" in the Bible very widely imply revelation? *Men's* names are throughout the Scriptures fraught with significance, enshrining historical incidents, biographical reminiscences, and so forth; and why should the Name of the Ever-Blessed be an exception to this rule? Does not the Almighty Himself employ this Name of His as though it had in it some self-evident force and fitness to reveal His nature and unfold His ways? His Name is continually adduced by Himself as His reason for what He does and what He commands: "For I am Yahweh." Israel and the nations are placed under discipline, says the Divine Speaker, "that they may know that I am Yahweh." Is it not probable, then, that His Name was intended to be understood? Thus encouraged, we proceed; only requesting that the exposition which follows may be regarded as—

4. An Individual Opinion respectfully submitted.

(a) The conclusion formed may be thus expressed: The Name itself signifies, "He who becometh"; and the formula^c by which that significance is sustained and which is rendered in the Authorised Version "I am that I am," expresses the sense, "I will become whatsoever I please"; or, as more exactly indicating the idiom involved, "I will become whatsoever I may become." We amplify the "may," and more freely suggest the natural latitude which the idiom claims, by saying: "Whatsoever I will, may, or can become."

(b) The reasons for this conclusion are two: FIRST, that it gives the simplest, most obvious, most direct force to the derivation of The Name itself, as generally admitted. *Yahweh* is almost always regarded as the third person, singular, masculine, imperfect tense, from the root *hawah*, an old form of the root *hayah*. The one meaning of *hawah* is "become."^d So that the force of *yahweh* thus derived, as a verb, would be "He will become"; or, as expressive of use and wont, "He becometh." Then, passing into use as a noun, it is—"He who becometh," "The Becoming One." That is precisely how any other Hebrew name would be formed and would yield up its inherent significance. Thus viewed, its human-like simplicity would be its great recommendation. If the Eternal would speak to man so as to be understood, we seem compelled to expect that He will speak after the manner of men. And if after the

^a P.B., Psalms, p. 161. For an encouraging contrast, see the explanation offered by Dr. A. B. Davidson, quoted, *post*, in the Note on Exo. iii. 14.

^b O.G., 218.

^c Exo. iii. 14.

^d O.G., 217.

manner of men He pleases to take and bear a Name, it would seem the very perfection of condescension that His Name should be formed after the manner of men's names. SECOND, the sense of the formula given above is very simply and idiomatically obtained. The formula itself is 'chych ba'asher 'chych, in which it should be noted that the verb 'chych, "I will become," runs forward into a reduplication of itself; for it is that which constitutes the idiom. As a mere repetition, the assertion would be unmeaning. To escape this we must resort to mystery or imagination or—idiom. How if the mystery itself is imaginary; and where is imagination to end? how is it to be reduced to any trusty significance? Would it not be more humble and childlike to be prepared to find that the All-wise and All-loving is simply addressing us in an idiom of our own? We have many such idiomatic formulae even in English: "I will speak what I will speak," and the like. *Only*, after the manner of our tongue, we avoid the semblance of meaningless repetition by emphasising the auxiliary verb: "I will speak what I *will* speak"—my mind is made up; or "I will speak what I *can, may, must* speak"—according to need and opportunity. Now, in Hebrew, the future (imperfect, or incipient) tense (the one used here) is freely employed to express *mood*; in other words, to convey those nicer shades of thought which in English are conveyed by such helping words as "will," "can," "may," "could," "would," "might," "must." The only question is whether we can assure ourselves that we are not acting fancifully in resorting to that principle of interpretation in the important statement before us. Have we any examples of such an idiom finding place where, as in Exo. iii. 14, a word is folded back upon itself? As a matter of fact, we have in the Old Testament at least three examples in which the recognition of this simple idiom brings out an excellent sense, and in which the Authorised Version leads the way (followed by the Revised) in so expressing the sense.

EXAMPLE I.—1 Samuel xxiii. 13, A.V. and R.V.: "And they went whithersoever they could go." Heb.: "*wayyithall'ku ba'asher yithhallaku.*" Freely: "And they wandered whersoever they could, would, or might wander." The repetition is there, and the idiom, and the clear sense of it.

EXAMPLE II.—2 Samuel xv. 20, A.V. and R.V.: "Seeing I go whither I may." Heb.: "*wa'ani hólék 'al 'asher 'ani hólék.*" Lit.: "And (or seeing) I am going whither I am going." Again the repetition, again the idiom, again the fit sense thereby conveyed.

EXAMPLE III.—2 Kings viii. 1, A.V. and R.V.: "And sojourn wheresoever thou canst sojourn." Heb.: "*w'guri ba'asher thaguri.*" In the first passage the auxiliary is "could"; in the second, "may"; in the third, "canst." Idiom is recognised in all, and through it the meaning is seized and well expressed.

We thus gain all needful countenance for the idiomatic explication of Exo. iii. 14:

I will become whatsoever I will—may—can—become.

The only difficulty is to suggest the suitable latitude, without multiplying words and without violating any known characteristic of the Speaker. Perhaps the best word on

this momentous occasion is: "what I please," since we know that the Divine resources are infinite, and that God will please to become to His people only what is wisest and best. Thus viewed, the formula becomes a most gracious promise; the Divine capacity of adaptation to any circumstances, any difficulties, any necessities that may arise, becomes a veritable bank of faith to such as love God and keep His commandments. The formula is a promise, the promise is concentrated in a Name. The Name is at once a revelation, a memorial, a pledge. To this Name, God will ever be faithful; of it He will never be ashamed; by it He may ever be truthfully proclaimed and gratefully praised.

||This|| is my name to times age-abiding,
And this my memorial to generation after generation.^a

Praise ye Yah,
For good' is Yahweh,
Sing praises to his name,
For it is sweet.^b

Praise Yahweh, all ye nations,
Laud him, all ye tribes of men;
For his lovingkindness hath prevailed over us,
And the faithfulness of Yahweh is to times age-abiding.
Praise ye Yah.^c

5. Whether the foregoing explanation is ever likely to be generally accepted or not, one thing appears to be more and more certain the more the evidence is considered, that the name Yahweh has some inherent meaning of great force and graciousness; at the very least a significance of sufficient peculiarity to make it more fitting to be employed on some occasions than on others. This conclusion, which on its own merits will scarcely be denied, invests the matter with a literary interest which it will be fair not to forget. It may deliver the most open-minded critic from a too ready resort to documentary hypotheses to account for the presence or absence of The Name in or from some verses, sections, and books. The use of previous documents may go some way to account for the appearance and disappearance of that Name; but internal fitness to be avoided or employed may be an equally feasible explanation. Leaving aside the interesting question whether the sudden appearance of the name Yahweh in combination with Elohim in Genesis ii. may not owe its presence to the tenour of the new section which commences at verse 4, in view of Man's coming upon the scene, there are some examples of the presence and absence of The Name to which any documentary hypothesis would appear to be altogether alien. For instance, is it not indicative of what we may call changed moral atmosphere that the prologue of the Book of Job (chapters i. and ii.) and the epilogue (chapters xxxviii.—xlii.) should be replete with the especially gracious proper name "Y," whereas throughout the whole of the doubting, questioning, arguing portion of the Book The Name should occur only once, chapter xii. 9, and then with uncertain attestation? It appears to be equally indicative of a most delicate sense of fitness, that, whereas The Name is employed on an average nearly once in each of the eight-versed sections of Psalm cxix.—a Psalm pervaded by the atmosphere of sustained communion with Yahweh—the one exception, in which a less sacred divine name is used is the single instance in which the Psalmist's

^a Exo. iii. 15.

^b Ps. cxxxv. 3.

^c Ps. cxvii. Cp. Jer. xxxii. 27.

mind comes into contact with the colder air of disloyalty to the Gracious Being whom he himself delighted to worship :—

“ Depart from me, ye evil-doers,—
That I may observe the commandments of my God.”^a

It is with a feeling of lively satisfaction that the materials for judgment concerning all such peculiarities of sacred usage are now clearly set forth in the pages of THE EMPHASISED BIBLE.

^a Ps. cxix. 115.

TABLE I.
TRANSLITERATION OF HEBREW CHARACTERS INTO ENGLISH.

No.	Name.	Form.	Sign.	Form.	Sign.		No.	Name.	Form.	Sign.	Form.	Sign.	
1	aleph	א	,	...	...		13	mem	מ	m	final ׀	m	
2	beth	ב	b	soft ׀	bh, v		14	nun	נ	n	final ׀	n	
3	gimel	ג	g	soft ׀	gh		15	samech	ס	s	...	...
4	daleth	ד	d	soft ׀	dh	like <i>th</i> in “ <i>then</i> ”	16	ayin	ע	‘	...	...
5	he	ה	h	...	...		17	pe	פ	p	soft ׀	ph	
6	waw	ו	w	...	u	when a vowel	18	zadhe	צ	z	...	...
7	zayin	ז	z	...	...		19	koph	כ	k	...	...
8	heth	ח	h	...	...		20	resh	ר	r	...	...
9	tét	ט	t	...	...		21	sin or shin	ש	s	...	...
10	yodh	י	y	...	i	when a vowel	22	tan	ת	t	soft ׀	th	as <i>th</i> in “ <i>thin</i> ”
11	kajh	כּ	k	soft ׀	kh								
12	lamed	ל	l	...	...						

The above Table may be put to an interesting special use. It will enable the merely English reader to trace the similarity of certain Hebrew letters, as the well-known cause of errors of transcription. For example, he can perceive how minute is the difference in form between *daleth* and *resh*, and so how easily “silenced” might creep in where “uplifted” should have stood, or *vice versâ*, in Psalm cxxxi. 2 (see note there); and similarly how readily *ken* should have ousted *ben* in Prov. xi. 19.

N.B.—The vowel *â* may be pronounced as *a* in *father*; and *ê* as *e* in *these*.

TABLE II.

ABBREVIATIONS IN THE NOTES TO "THE EMPHASISED OLD TESTAMENT."

Aram.	Aramaean, or ancient Chaldee Translation.
A.V.	Authorised Version.
[]	square brackets, in the Text of this Translation, mark supplied words: in the Notes they serve to distinguish the Translator's explanations from the Notes of others.
cod.	Codices, or written copies of the Hebrew Scriptures.
col.	collective; or, collectively.
cp.	compare.
Davies' H.L. ...	Dr. Benjamin Davies' Student's Hebrew Lexicon (Asher, 1872).
Dav. Heb. Syn. ...	Dr. A. B. Davidson's Hebrew Syntax (T. & T. Clark, 1836).
ar. pr. edns. ...	Early printed editions of the Hebrew Bible (1482-1525).
=	equals, is equivalent to.
f, ff	following verse, or verses.
Fu. H.L. ...	Fuerst's Hebrew Lexicon, translated by Dr. Samuel Davidson (Williams & Norgate, 1871).
G.A.S.	Dr. George Adam Smith, author of Commentary on Isaiah, the Twelve Prophets, &c.
G. Intro.	Dr. C. D. Ginsburg's Introduction to the Massoretico-Critical edition of the Hebrew Bible (1897; pp. 1-1028). ("G. Intro." not to be confounded with simple "Intro."—which see.)
G.n.	Ginsburg's Hebrew Notes to his edition of the Hebrew Bible. The responsibility for the translation of such of the above notes as are here given rests exclusively on the Translator of THE EMPHASISED BIBLE.
G.r.n.	Ginsburg's Revised Hebrew Notes (on Gen. i. 1 to vi. 8), given in Appendix IV. of the above "Introduction."
Gt.	Ginsburg <i>thinks</i> it should be (as follows, in any particular note to E. O. T.): These are readings suggested by context and sense, but not supported by the ancient Versions (G. Intro., pp. 162, 170; cp. <i>ante</i> , Intro., Chap. III. (I. 1) p. 18.
Ges. Heb. Gr. ...	Gesenius's Hebrew Grammar, translated by Dr. Benjamin Davies, late of Regent's Park College.
Heb.	Hebrew. N.B.: when "Heb." introduces divergent spellings of proper names, with figures attached to each, the relative frequency of the two spellings is thus briefly indicated.
<i>i.e.</i>	that is.
<i>in loco</i>	in this place.
Intro.	Introduction to this Bible. See "G. Intro." for <i>Ginsburg's</i> Introduction.
Jon.	Targum of Jonathan: Chaldee (Aramaean) paraphrase on Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and 12 Minor Prophets. Not so old or pure as Onkelos, but a valuable auxiliary to other critical sources (Kitto's Cyclo.).
Lit.	literally.
Mas.	The Massorah: a marginal directory, indicating on almost every line in the margin of the MS. Bibles how the letters, words, forms, and phrases are to be written according to the most ancient rules laid down by those who compiled, preserved, and transmitted the Canon of the Old Testament Scriptures. This invaluable key to the text of the Old Testament is called <i>Massorah (tradition)</i> , because it was traditionally handed down by the authorised and professional scribes, who afterwards committed it to writing. No single MS. contains the whole. To obtain the whole Massoretic apparatus it was absolutely necessary to examine minutely all the accessible MSS. This work had never been done before, until forty years ago Dr. Ginsburg began the work. After twenty years of incessant labour he commenced printing the Massorah. He afterwards framed a text which embodied the results of his researches. This text—the Hebrew Bible edited by Dr. Ginsburg, and accompanied by Hebrew Notes—was published by the Trinitarian Bible Society in 1894, thirty-three years after the work of collating was begun: hence the name "The Massoretico-Critical edition of the Hebrew Bible." Jacob b. Chayim, editor of the Hebrew Received Text, had neither time nor opportunity to collate the different MSS. in the different parts of Europe. Hence that which he printed in the margin and at the end of his great Bible (1524-25) is not merely a small part of the Massorah, but is exceedingly incorrect. (Condensed from Dr. Ginsburg's "Provisional" Circular, issued in 1881, and re-issued in 1894.)

TABLE II.—*continued.*

M.C.T.....	Massoretico-Critical Text (Ginsburg's Edition of the Hebrew Bible). This citation is often practically the same as "M.T." (Massoretic Text) in ordinary Biblical works.
mf.....	more freely.
ml.....	more literally.
n, nn.....	note, notes.
N.B.	Mark well.
O.G.	The Oxford Gesenius : A Hebrew and English Lexicon of the Old Testament, based on the Lexicon of William Gesenius, edited by FRANCIS BROWN, D.D., Davenport Professor of Hebrew and the cognate languages in the Union Theological Seminary; with the co-operation of S. R. DRIVER, D.D., Regius Professor of Hebrew and Canon of Christ Church, Oxford; and CHARLES A. BRIGGS, D.D., Edward Robinson Professor of Biblical Theology in the Union Theological Seminary. Printed at the Clarendon Press, Oxford. (Parts I.—IX., 1892-1900.)
Onk.	Targum of Onkelos. Thought to be the oldest Aramaean version extant. On the whole, literal and faithful. Highly valued by Jews. Heb. Text may sometimes be amended by it when several Heb. MSS. agree therewith. (Dr. S. Davidson, in Kitto's Cycl., Vol. JII., pp. 948-966.)
O. T. Ap.....	Old Testament Appendix to THE EMPHASISED BIBLE.
P.B.	Polychrome Bible.
perh.	perhaps.
pl.	plural.
prob.	probably.
prop.	properly.
R.V.	Revised Version.
[<i>Rabb.</i>]	indicates that the reading in question has been preserved in the <i>margin</i> of the first Rabbinic Bible, 1517.
<i>read.</i>	used technically for convenience, instead of the Massoretic <i>K^ori</i> . See also " <i>written</i> ," below; and cp. on <i>K^othiv</i> and <i>K^ori</i> Intro., Chap. III. (I. 2, C, i.).
Sam.	Samaritan Pentateuch: of great value, as having come down (more or less purely) from very Ancient Exemplars. According to some, inherited from the Ten Tribes; according to others, executed about the end of the 4th century B.C. It originated unquestionably before the Septuagint was made. (Dr. S. Davidson, in Kitto's Cycl., Vol. III., pp. 746-752.)
Sep.	The Septuagint version of the Bible ("LXX. "); or "Greek Bible"; executed in Alexandria, about 150 B.C. Especially valuable as having been made from very ancient Hebrew Exemplars, some of which are now lost.
Sing.	singular.
So it shd. be ..	Suggested by the context and sense, and supported by the Versions. (G. Intro., 162, 170. Cp., <i>ante</i> , Intro., Chap. III. (I. 1).)
Sp. v.r. (<i>scilicet</i>)	A special class of various readings to which Dr. Ginsburg attaches great importance. Cp. <i>ante</i> , Intro., Chap. III. (I. 2, C, ii.).
Syr.	Syriac Version: made from the Hebrew, and was old enough in the days of Ephrem (4th cent. A.D.) to need explanation of obscure terms. First Version from the Hebrew original made for Christian use; and, indeed, the only version of that kind before that of Jerome, which was made subsequent to the time when Ephrem wrote. (Dr. S. P. Tregelles in Smith's Bible Dict., Amer. ed. 3883, ff.)
T.G.	Tregelles' Gesenius: Gesenius's Hebrew and Chaldee Lexicon, translated by Dr. Samuel Prideaux Tregelles (1857: Bagster).
U.	Usually (or commonly) rendered as follows; the alternative rendering being then given.
Vul.	The Vulgate version of the Bible. Executed by Jerome, the Latin standard of the Roman Catholic Church.
w.	with.
<i>written</i>	used, for convenience, for the Massoretic <i>K^othiv</i> . See " <i>real</i> " above; and cp. Intro., Chap. III. (I. 2, C, i.).

TABLE III.

SIGNS OF EMPHASIS. (*See ante, Introduction, Chapter II.*)

The signs used in the Old Testament are the same as those employed in the New—namely, ‘, | |, ||, and < >.

Those most frequently adopted are the two which call for decided stress:—

- (1) | |, when the English words appear in their usual, uninverted order, though the corresponding words are known to be emphatic in the Hebrew.
- (2) < >, when there is an inversion in the English arrangement as well as in that of the Hebrew.—Sometimes the inverted and emphatically preplaced portion of the sentence is of some length, extending to a line or more. In such cases the angular marks frequently appear in darker type (thus < >), so as to be conspicuous, thereby also setting free the lighter marks to show a short inversion within a longer one (cp. Jer. vii. 5, 6). If it be remembered that a closing angular sign never completes a sentence, but always demands a sequel before the statement is finished, both mind and voice will be materially assisted.
- (3) The two signs (‘, and | |) are used almost indifferently to denote slight emphasis; the accent being generally preferred for single words, and the single upright lines for the inclusion of more than one word in the effect.

* * Any simplification observable in this method, as compared with that followed in the New Testament, may be fairly set down to the simpler elements and structure of Hebrew composition. The principle throughout is the same.

THE BOOK OF G E N E S I S .

§ 1. *The First Account of Creation. The Six Days' Work: the Seventh Day's Rest.*

1 ¹ <In the beginning>^a God^b created^c the heavens and the earth.

2 Now [the earth]^d had become waste and wild,^e and [darkness]^f was on the face of the roaring deep,^g—but^h [the Spirit of God]ⁱ was brooding^j on the face of the waters.^k ³ And God said^l—

Light, be^l!

And light was.³ ⁴ And God saw⁴ the light,

^a Or: "At first." The definite article in the rendering, "In the beginning," cannot safely be pressed, inasmuch as the phrase may, as preferred by many expositors ancient and modern, be simply construed with what follows: "In the beginning of God's creating," &c.

^b Heb.: *'Elohim'*. "Prob. a plural of quality = 'God-head' as our 'Lordship' = 'Lord'" — Davies' H.L., p. 9. It should be carefully observed that, although *'Elohim'* is plural in form, yet when, as here, it is construed with a verb in the singular, it is naturally singular in sense; especially since the "plural of quality" or "excellence" abounds in Hebrew in cases where the reference is undeniably to something which must be understood in the singular number.

^c Prop. 'to cut' or 'carve'; hence, 'form,' 'create' — Davies' H.L., p. 103; "shape, create" — O.G.; not necessarily, nor generally, to make out of nothing, cp. verses 21, 27; chap. ii. 3; and Num. xvi. 30. Seeing that, outside this passage, no example in the O.T. can be found wherein a making out of nothing is plainly intended by the Heb. *bara'*, the reader who insists on that meaning here does so on his own responsibility. The gratuitous introduction of difficulties should of course be avoided.

^d The emphasis on "the earth" in ver. 2 is quite regular. Cp. Intro., Chap. II, Synopsis, I, a. The effect of it here is to single out "the earth" from ver. 1, for special comment.

^e Heb.: *tohu wabohu*. Evidently an idiomatic phrase, with a play on the sound "assonance". The two words occur together only in Is. xxxiv. 11; Jer. iv. 23; examples which favour the conclusion that here also they describe the result of previous overthrow. *Tohu* by itself is found in several other texts: Gen. xxxii. 10; Job xii. 21; Ps. cvii. 40; Is. xlv. 10; xxxiv. 11; etc. Cp. 2 Co. iv. 6.

^f Heb. *'Chol'*; Sep. "the abyss."

^g This "but" is not demanded by the particle *u* in itself, but springs naturally out of the tenour of the clause it introduces.

^h The beautiful word "brooding"—an exact rendering of the Heb.—is most suggestive; since it vividly describes the cherishing of incipient life, as a preparation for its outburst. The participial form of such a word clearly denotes a process, more or less lengthened, rather than an instantaneous act. Standing where it does, it crowns the description of the condition of things on which the first creative mandate of the six days took effect.

^k The rendering above given of these two important verses may be paraphrased as follows:—

"In the beginning [of the present order of things] God created [that is, shaped or formed according to his own divine idea] the heavens [above] and the earth [below]."

"Now the earth [emphasised idiomatically for the purpose of singling it out for first remark] had be-

that it was [good¹,--and God divided' [the light] from the darkness; ⁵ and God called [the light] [day], but <the darkness> called he [night]. So it was¹ evening—and it was¹ morning, [one' day].^m

6 And God said⁶,

Let there be an expanse in the midst of the waters,—and let it be a means of dividing, between waters and waters.ⁿ

7 And God made⁷ the expanse, and it divided between the waters that were under⁷ the expanse and the waters that were above⁷ the expanse. And it was⁷ so.⁹ 8 And God called⁸ [the expanse] [heavens]. So it was evening—and it was morning, a [second' day].

9 And God said⁹—

Let the waters under the heavens [be gathered together] into one⁹ place, and let the dry-ground⁹ appear⁹.

And it was⁹ so.⁹ 10 And God called¹⁰ [the

come waste and wild [probably by previous catastrophe]; and darkness [emphasised as about to be dealt with, was on the face of the roaring deep; but preparing the mind for a new order of things; the Spirit of God was brooding, with quickening effect, on the face of the waters. And things being so; such being the state of the earth] God said [and thus the renewing, re-creating divine acts commenced].⁹

¹ Or: "became," "came to be." Connected with the opening word "so," the simple verb "was" has the same force. Cp. verses 8, 13, 19, 23, 31.

^m By a well-attested Heb. idiom = "a first day."

Here grammatical exegesis steps in and claims its own. Two ways of explaining this striking "refrain" are conceivable—the one, unnatural and absurd; the other, at once living and luminous. Either this six-times-repeated statement is a mere extraneous patch of information, having no organic connection with the creative acts amongst which it is inlaid—which no thoughtful reader can seriously suppose—or else on each occurrence it grows out of what has gone before. This being conceded, and the words then being grammatically rendered, the reader is on the high road to a correct decipherment of the days, as God-divided rather than sun-divided. Did the calling forth of "light" constitute the first morning? If it did, then the previous "darkness" and the preparatory "brooding" must surely have constituted the first "evening." Then how long was the first day? If no one knows, then no one can say what was the length of the six days. Essential harmony suggests as a crown to the exegesis: That, as is man the little worker, doing a small work on six short days, so is God the great worker, doing a large work on six long, far-reaching days.

ⁿ *Et. w. Sep.*: "And it was so" shd be added.—G.r.n.

⁹ *Et. w. Sep.*: "And it was so," *here*, shd be omitted!—G.r.n.

^p The Sep. here adds:—

And the waters were gathered together, from under the heavens, into their place, and the dry ground appeared.—G.r.n.

dry-ground ['land'], but <the gathering together of the waters> called he [seas]. And God saw' that it was [good].

¹¹ And God said'—

Let the land put-forth vegetation—herb' yielding seed, fruit-tree,^a bearing fruit, after its kind, whose seed is within it, on the land.

And it was' so. ¹² And the land brought-forth' vegetation—herb' yielding seed after its kind, and tree' bearing fruit, whose seed is within it, after its kind. And God saw' that it was [good]. ¹³ So it was evening—and it was morning, [a third' day].

¹⁴ And God said'—

Let there be luminaries^b in the expanse of the heavens, to divide between the day and the night,—and let them be for signs, and for seasons,^c and for days and years; ¹⁵ yea let them be for luminaries, in the expanse of the heavens, to give light on the earth.

And it was' so. ¹⁶ And God made' the two great' luminaries,—the greater luminary to rule the day, and the lesser luminary to rule the night, [also the stars]. ¹⁷ And God set' them in the expanse of the heavens,—to give light on the earth; ¹⁸ and to rule over the day and over the night, and to divide the light from the darkness. And God saw' that it was [good]. ¹⁹ So it was evening—and it was morning, [a fourth' day].

²⁰ And God said'—

Let the waters swarm' [with] an abundance of living soul,^d and [birds] shall fly over the earth, [over the face of the expanse of the heavens].

²¹ And God created' the great sea-monsters,—and every living soul that moveth—[with] which the waters swarmed' after their kind, and every winged bird—after its kind. And God saw' that it was [good]. ²² And God blessed' them, saying,—

Be fruitful and multiply, and fill the waters in the seas, and let [the birds] multiply in the land.

²³ So it was evening—and it was morning, [a fifth' day].

²⁴ And God said'—

Let the land [bring forth] living soul, after its kind, tame-beast^e and creeping thing and wild-beast^f of the land, after its kind.

And it was' so. ²⁵ And God made' the wild-beast^f of the land, after its kind, and the tame-beast, after its kind, and every creeping thing of the ground, after its kind. And

^a Some cod. (w. Sam., Jon., Sep., Syr., Vul.); "and fruit tree"; G. n.

^b In ver. 3, 6, light diffused; here *mi'ôr*, affording light.

^c Most likely "suared seasons"—O. G. Cp. Ps. civ. 19.

^d Note the collective use of the word. Same word; vers. 21, 24, 30 where the partitive sense is to be

carefully observed; and ii. 7, 19, etc. Cp. N. T. Ap. "Soul."

^e Prop. "dumb"; esp. "tame."

^f Ml: "living thing;" esp. "wild," as opposed to "tame"—Davies' H. L. "wild animals, on account of their vital energy and activity"—O. G. 3, 2, 3, b.

God saw that it was [good].

And God said'—

Let us make man^a in our image, after our likeness,—and let them have dominion over the fish of the sea, and over the bird of the heavens, and over the tame-beast— and over all the land,^b and over every creeping thing, that creepeth on the land.

²⁷ And God created' the man [in his own image], <In the image of God> created he [him],— <Male and female> created he them.

²⁸ And God blessed' them, and God said' to them—

Be fruitful and multiply and fill the earth, and subdue it,—and have dominion over the fish of the sea, and over the bird of the heavens, and over every living thing that moveth on the land.^d

²⁹ And God said'—

Lo! I have given to you—every herb yielding seed which is on the face of all the land, and every tree wherein is the fruit of a tree, yielding seed,— <to you> shall it be, for food; ³⁰ and to every living thing of the land—and to every bird of the heavens, and to every thing that moveth on the land, wherein is a living soul, every green herb for food].

And it was' so. ³¹ And God saw' every thing which he had made, and lo! it was [very good]. So it was evening—and it was morning, [the sixth' day].

¹ Thus were finished' the heavens and the earth, ² and all their host. ² Thus God finished' [on the seventh^e day] his work which he had made, and rested.^f on the seventh day, from all his work which he had made. ³ And God blessed' the seventh^e day, and hallowed it,—because <therein> rested he from all his work which God [by creating] had made.^g

§ 2. *Second Account of Creation: The Garden—Man under Command—The Formation of Woman.*

⁴ These^h are the geneses^h of the heavens and the earth, when they were created,—in the day when Yahwehⁱ God made earth and heavens.

⁵ Now [no bush of the field] as yet—was in the

^a Heb: "ādām. Prob. akin to "ādāmāth, "ground" (chap. ii. 7) — Davies, Fuerst. "Earth-born"—Kalsch. Perh: "red," "ruddy"—T. G.

^b Gr (w. Syr.): "over all the wild-beasts of the land"—G. n.

^c The first snatch of poetry in the Bible. Cp. Intro., Chap. I, p. 2.

^d The Sep. ends the verse thus after the word "heavens": "and over all tame-beasts, and over all the wild-beasts of the land, and over every creeping thing that creepeth on the land"—G. n.

^e A correction (w. Sam. &

Sep.): "sixth"—G. n. Or: "ceased," "kept sabbath." "God's rest arises rather from the joy of achievement than from the relief of fatigue"—Murphy. Cp. Ps. xcv. 11; Heb. iii. 11, 16; iv. 1—11.

^f "He made creatively, i. e., perh. by making it an-aw out of chaos"—Davies' H. L. Rather differently: "so as to make or in making which he created"—O. G. 517^a, 7, b at.

^g Lit. *beginnings of heaven and earth, i. e., account of how we and earth, of that which proceeds from them*—O. G. 10.

^h See Intro., Chap. IV.

earth, and [no herb of the field] as yet had sprung up,—because Yahweh God had not sent rain' on the earth, and [man] was there none' to till the ground: ⁶ but [a vapour] went up from the earth,—and watered all the face of the ground. ⁷ So then Yahweh God formed^a man, [of the] dust of the ground, and breathed in his nostrils the breath^b of life^c—and man became a living soul.

⁸ And Yahweh God planted' a garden in Eden, on the east,—and put there' the man whom he had formed.

⁹ And Yahweh God [caused to spring up] out of the ground, every tree pleasant to the sight and good for food,—and the tree of life, in the midst of the garden, and the tree of the knowledge of good and evil.^d

¹⁰ Now 'a river' was coming forth out of Eden, to water the garden,—and <from thence> it parted, and became four heads.^e ¹¹ [The name of the one] is Pishon,—[the same] is that which surroundeth all the land of Havilah, where is gold; ¹² moreover [the gold of that land] is good,—<there> is the bdellium, and the beryl stone. ¹³ And [the name of the second' river] is Gihon,—[the same] is that which surroundeth all the land of Cush. ¹⁴ And [the name of the third' river] is Hiddekel, [the same] is that which goeth in front of Assyria; and [the fourth river] is Euphrates.

¹⁵ So Yahweh God took' the man,—and placed him in the garden of Eden, to till it, and to keep^f it.

¹⁶ And Yahweh God laid command' on the man, s: ying,—

<Of every tree of the garden> thou mayest [eat]; ¹⁷ but <of the tree of the knowledge of good and evil>^d thou shalt not eat of it,—for <in the day thou eatest thereof> thou shalt [die].

¹⁸ And Yahweh God said',

It is [not good] that the man should remain' alone,—I will make for him a helper, as his counterpart.

¹⁹ Now Yahweh God had formed' from the ground every living thing^h of the field, and every bird of the heavens, which he brought in unto the man, that he might see what he shouldⁱ call it,—and <whatsoever the man should call it—any living soul> [that] should be the name

thereof. ²⁰ So the man gave' names to all the tame-beasts,^a and to the birds^b of the heavens, and to all the wild-beasts^a of the field,—but <for man> had there not been found a helper, as his counterpart. ²¹ So Yahweh God caused a deep sleep to fall on the man, and he slept,—and he took one of his ribs, and closed up flesh instead thereof. ²² And Yahweh God builded' the rib which he had taken from the man into a woman, and brought her in unto the man.

²³ And the man said,
[This]^c one [now] is bone of my bones, and flesh of my flesh!
[This] one shall be called Woman,^d for <out of a man>^e hath this one been taken.

²⁴ <For this cause> will a man leave his father, and his mother,—and cleave unto his wife, and they^f shall become one^f flesh.

²⁵ And they were both of them naked, the man and his wife,—and put not each other to shame.^g

§3. *Paradise lost: Mercy triumphant: Faith in exercise: the Tree of Life guarded.*

¹ Now [the serpent]^h was more crafty than any **3** living thingⁱ of the field which Yahweh God had made,—so he said unto the woman,

Can it really be, that God hath said,

Ye shall not eat of every tree of the garden?

² And the woman said' unto the serpent,—

<Of the fruit of the trees^j of the garden> we may eat; ³ but <of the fruit of the tree which is in the midst of the garden> God hath' said,

Ye shall not eat of it, neither shall ye touch it,—lest ye die.

⁴ And the serpent said' unto the woman,—

Ye shall not [die].^k ⁵ For God doth know, that <in the day ye eat thereof> then shall your eyes be opened',—and ye shall become like God,^l knowing good and evil.^m

⁶ And <when the woman saw' that the tree was good' for food, and that it was desirable' to the eyes, and the tree was pleasant' to make one knowing> then took she of the fruit thereof, and did eat,—and she gave to her husband also, along with her, and he did eat. ⁷ Then were opened' the eyes of them both, and they knew that <naked> they were',—so they tacked together fig-leaves, and made for themselves girdles.

⁸ Then heard they the

^a Prop. "cut," hence "form," "fashion"; used of a carver, joiner, smith, oftenest potter (Isa. lxxv. 8; N.B.: applied to man's spirit in Zech. xii. 1).

^b Or: "spirit." Heb.: *ashmûah*, which is either synonymous with *ruah*, "spirit" (Ecc. xii. 7; Cp. Job xxxii. 8; xxxiii. 4; Prov. xx. 27; Isa. xlii. 5); or else, as the activity of *ruah*, presupposes it (Gen. vii. 22; Cp. Ps. xviii. 15).

^c Mi: "lives." Perhaps originally, "living ones"; hence, abstract, "the

state of living ones," "life." It is unsafe to build an argument on this plural. Cp. "faces" for "face" (chap. i. 2), and many other words.

^d Or: "of blessing and misfortune."

^e Or: "beginnings."

^f Mi: "the gold"—prob. the article "of species."

^g Or: "guard."

^h Or: "wild-beast." Cp. chap. i. 24 n.

^a Cp. chap. i. 24 n.

^b Some cod. (w. Jon., Sep., Syr., Vul.): "and to every bird"—G.n.

^c Fem. nearly "she."

^d Heb.: *'ishshah*, "female man" from *'ish*, "man," or "husband". Possibly: "manward," the *ah* being that of direction.

^e Heb.: *'ish*. Some authorities (Sam., Sep.) have: "out of her husband"—G.r.n.

^f Some (Jon., Sep., Syr., Vul.) add: "twain." One Sam.: "there shall become, of them twain"—G.r.n.

^g An exact rendering. Indirectly confirmed by note to Prov. xxvi. 11 from Sep.

^h For em. on "serpent," see Intro., Chap. II., Synopsis, A. a.

ⁱ Or: "wild-beast"—Cp. chap. i. 24 n.; chap. iii. 14.

^j (Ct. w. Sep.): "Of the fruit of every tree"—G.r.n.

^k Em. "by repetition." Cp. Intro., Chap. II., Synopsis, B. b.

^l Or: "gods." Heb.: *'elohim*.

^m Or: "blessing and misfortune."

sound^a of Yahweh God, walking to and fro in the garden, at the breeze of the day,^b—so he hid himself—[the man with his wife], from the face of Yahweh God, amid the trees^c of the garden. ⁹ And Yahweh God called^d unto the man,— and said to him,

Where art thou?

¹⁰ And he said,

<The sound^a of thee> heard I in the garden, —and I was afraid, for <naked> was I, so I hid myself.

¹¹ And he said,

Who' told^d thee that <naked> thou wast? <Of the tree' whereof I commanded thee not to eat> hast thou eaten?

¹² And the man said,—

<The woman whom thou didst put with me> [she] gave me of the tree, so I did eat.

¹³ Then said Yahweh God to the woman,

What is this^e that thou hast done?

And the woman said,

[The serpent] deceived^f me, so I did eat.

¹⁴ Then said Yahweh God unto the serpent—

<Because thou hast done this>

[Accursed] art thou' above every tame-beast, and above every wild-beast^g of the field,— <on thy belly> shalt thou go, and <dust> shalt thou eat, all the days of thy life.

¹⁵ And <enmity> will I put between thee,

and the woman, and between thy' seed, and her' seed,—

[He]^h shall crushⁱ thy head,

But [thou'] shalt crushⁱ his heel.

¹⁶ <Unto the woman> he said,

I will [increase] thy pain of pregnancy,

<In pain> shalt thou bear children,—^j

Yet <unto thy husband> shall be thy longing,

Though [he] rule over thee.

¹⁷ And <to the man> he said,

<Because thou didst hearken to the voice of thy wife, and so didst eat of the tree' as to which I commanded thee, saying,

Thou shalt not eat of it>

Accursed' be the ground for thy sake,

<In pain> shalt thou eat of it, all the days of thy life;

¹⁸ <Thorn also and thistle> shall it shoot forth to thee,—when thou hast come to eat of the herb of the field:

^a Or: "voice." But "sound" is more majestic, and more suited to the act of "walking."

^b Or: "day-breeze"; i.e., "the cool of the evening" — Davies' H.L.

^c Ml: "tree." N.B.: col. "tree" = "trees." Cp. Rev. xxii. 2.

^d Or: "showed."

^e Or: "What, now!, hast thou done?" Cp. O.G. 261, 4, d.

^f Sep. *apantoo*, "cheat," "outwit," "deceive." N.T.: 2 Co. xi. 3; 1 Tim.

ii. 14, *crapatoos*, "to deceive thoroughly."

^g Cp. chap. i. 24, n.

^h Vul. wrongly "she." Possibly "it"; cp. Ro. xvi. 20.

ⁱ Same word in the two clauses. "Most of the ancient translators render it by crushing" — Kalisch. Cp. again Ro. xvi. 20, Gr. *sunthelo*.

^j Ml: "sons." Daughters often included = "children," — according to "context and circumstance."

¹⁹ <In the sweat of thy face> shalt thou eat bread, until thou return to the ground, because <therefrom>^k wast thou taken,— For <dust> thou art,^a And <unto dust> shalt thou return.

²⁰ So the man called the name of his wife, Eve,^b— in that [she] was made mother of every one living. ²¹ And Yahweh God made for the man—and for his wife—tunics of skin, and clothed them. ²² Then said Yahweh God—

Lo! [man]^c hath become like one of us, in respect of knowing good and evil,^d—

[Now] therefore, <lest he thrust forth his hand, and take even of the tree of life,^e and eat, and live to times age-abiding>^f—

²³ So Yahweh God put him forth from the garden of Eden,—to till the ground' wherefrom he had been taken. ²⁴ So he expelled the man,— and caused to dwell^g—in front of the garden of Eden—cherubim^h and a brandishing sword-flame, to keepⁱ the way to the tree of life.

§ 4. A "seed" appears; but disappoints (Cain) or fails (Abel). Yahweh gives a substitute for Abel (Seth).

1 Now "the man" having come to know Eve his wife,—she conceived, and bare Cain,^k and said,

I have gotten^k a Man, even^l Yahweh!

2 And she went on to bear his brother, Abel,^m— and Abel became a feeder of sheep, whereas [Cain] was a tiller of the ground. ³ So it came to pass <after certain days>ⁿ that Cain brought in [of the fruit of the ground] a present to Yahweh: ⁴ [Abel] also, even "he" brought in, of the firstlings of his sheep, and of their fat,—and Yahweh approved of Abel, and of his present; ⁵ but <of Cain and his present> he approved not,—and it angered Cain greatly, and his countenance fell. ⁶ So then Yahweh said unto Cain,—

Wherefore' hath it angered thee, and wherefore' hath thy countenance fallen?

7 Shall it not, if thou do right, be lifted up?^o

^a Or: "wast"; ep. chap. ii. 7; cp. also Ps. ciii. 14; Ec. xii. 7; 1 Co. xv. 47.

^b "Life," "giver of life," "life-spring." N.B.: Adam's faith in the promise.

^c Ml: "the man"; but the article prob. that "of species."

^d Or: "blessing and misfortune."

^e Plainly implying that, from some cause, he had not yet done so.

^f N.B.: the unfinished sentence; as if in haste to act, and avert danger.

^g Prob. as a habitation for himself: 1 S. iv. 4; Ps. lxxx. 1; xcix. 1; esp. chap. iv. 11.

^h Prob. "seized," "held," "possessed"; i.e.: by God, as either his *living chariot* (1 Ch. xxviii. 18;

Ps. xviii. 10; Eze. x. 1, or his *living throne* (Rev. iv.). In the present passage, ml "the cherubim," but article prob. that "of species."

ⁱ Or: "guard."

^j = "acquisition," "procreation."

^k Or: "acquired." Heb.: *kalined* = "gained."

^l Or: "with" the presence and help of. More prob. as in text—unless we conclude that Eve could not have been so mistaken.

^m = "evanescence," "transitoriness."

ⁿ Or: "after a time." Ml: "at an end of days."

^o Ml: "Shall there not—if thou do right—be an uplifting?" [?] = "of my countenance and of thine"!

But <if thou do not right> [at the entrance] a sin-bearer^a is lying,—

<Unto thee> moreover, shall be his longing, though [thou] rule over him.

⁸ And Cain said unto^b Abel his brother

[Let us go into the field]^c

And it came to pass [when they were in the field] that Cain rose up against Abel his brother, and slew him.

⁹ Then said Yahweh unto Cain,

Where is Abel thy brother?

And he said,

I know not, <the keeper of my brother> am [I]?

¹⁰ And he said,

What hast thou done?

<With a voice>^d the shed-blood of thy brother is crying out to me from the ground.

¹¹ Now! therefore, <accursed> art thou,—from^e the ground, which hath opened her mouth, to receive the shed-blood of thy brother at thy hand.

¹² <Though thou till the ground> it shall not go on to give its vigour to thee,—

<A wanderer and a fugitive> shalt thou be in the earth.

¹³ And Cain said unto Yahweh—

Greater' is my punishment^f than I can bear^g

¹⁴ Lo! thou has drivent me out, this day, from off the face of the ground.

And <from thy face> shall I be hid,—

So shall I become a wanderer and a fugitive in the earth,

And it shall come to pass [whosoever findeth me] will slay me.

¹⁵ And Yahweh said to him—

Not so!^h [whosoever slayeth Cain] <seven-fold> shall it be avenged.

So Yahweh set, for Cain, a sign, that none finding him should smite' him.

¹⁶ So Cain went forth' from the presence of Yahweh,—and dwelt in the land of Nod, eastward of Eden.

¹⁷ And Cain knew his wife,ⁱ and she conceived, and bare Enoch,^k—Now it happened that he was building a city, so he called the name of the city, after the name of his son, [Enoch].

¹⁸ And there was born to Enoch, Irad, and [Irad] begat Methujael,—and [Methujael] begat Methusael,—and [Methusael] begat Lamech.

¹⁹ And Lamech took to himself two wives,—[the name of the

one] was Adah,^a and [the name of the second] Zillah.^b ²⁰ And Adah bare Jabal,—[he] was father^c of such as dwell in tents, and have cattle; ²¹ and [the name of his brother] was Jubal,—[he] was father^c of everyone handling lyre^d and flute.^e ²² And <as for Zillah> [she also] bare Tubal-Cain, a sharpener of every cutting instrument of bronze and iron,^f—and [the sister of Tubal-Cain] was Naamah. ²³ Then said Lamech to his wives,

Adah and Zillah! hear ye my voice,

Ye wives of Lamech! give ear to my tale,—

For <a man> have I slain, in dealing my wounds,^g

Yea <a youth> in smiting my blows:

²⁴ <If [sevenfold] be the avenging of [Cain]> Then [of Lamech] [seventy and seven].^h

²⁵ And Adam again knew his wife, and she bare a son, and called his name Seth,ⁱ—

For God hath appointed me another seed, instead of Abel, because [Cain] slew' him!

²⁶ And <to Seth—to him also> was born a son, and he called his name Enosh,—[then] was a beginning made, to call on the name of Yahweh.^k

§5. From Adam to Noah: a line of light amidst deepening gloom.

¹ [This] is the record^l of the generations^m of **5** Adam,— <In the day when God created man>ⁿ

<In the likeness of God> made he [him];

² <Male and female> created he them,^o—and blessed them, and called their name Adam,^p [in the day they were created].

³ And Adam lived, a hundred and thirty years, and begat [a son] in his likeness, after his image, —and called his name, Seth: ⁴ and the days of Adam, after he begat Seth, were eight hundred years,—and he begat sons and daughters. ⁵ So all the days of Adam which he lived, were nine hundred and thirty years,—and he died.

⁶ And Seth lived, a hundred and five years,—and begat Enosh; ⁷ and Seth lived, after he begat Enosh, eight hundred and seven years,—and begat sons and daughters; ⁸ and all the days of Seth were, nine hundred and twelve years,—and he died.

⁹ And Enosh lived, ninety years,—and begat Kenan; ¹⁰ and Enosh lived, after he begat

a "Ornament" or

b "beauty."

c "Shade."

d N.B. this use of the word

"father"—cp. Is. ix. 6.

e So O.G.

f Some think = "organon,"

made up of several reeds

together; others think

of "bag-pipe." (cp. O.G.,

721b).

g (w. Onk., Vul.), "the

father of every one work-

ing in bronze and iron"

—G.r.n.

h "Because of my wound"

—O.G. 514b, j.

i Some obscurity rests on

this snatch of song, and

other renderings are

possible. The above

seems to agree with the facts.

¹ Prob. "substitute."

^k Or: "to invoke with the

name Y." See Intro.,

Chap. IV.

^l Or: "book," "scroll."

^m Or: "geneses."

ⁿ Heb.: *adam*. Cp. chap.

i. 26, 27; ii. 7.

^o This almost literal quota-

tion from ch. i. 27 shows

conclusively that "man"

there and "man" here

are the same race, and

that this narrative sim-

ply folds back on the

previous one: quite, in-

deed, in the manner of

Hebrew history.

^p Cp. chap. i. 26, n.

^a As often later. As much as to say, "With which thy brother will supply thee,"—which would prepare for the word "longing" which follows.—Less prob.: "Sin is a crouching beast"—O.G. 308.

^b So the Heb. correctly: "talked with" is but a make-shift due to the accidental omission of the words spoken.

^c According to the Mas-sorah a space should be left here; where, how-ever, the words (here

supplied in brackets) are found in Sam., Jon., Sep., Syr., Vul.

^d Or: "aloud."

^e Or: "by reason of."

^f Or: "iniquity."

^g *Gt.* (w. Rashi): "Is mine iniquity too great to be forgiven?"—G.r.n.

^h So it shd be—G. Intro. 140-141. Cp. however O.G. 487^a, d (*a*).

ⁱ Cp. chap v. 4.

^k "Perh. 'teaching,' 'initia-

tion"—Davies' H.L.

^l Some cod. (w. Sep. & Syr.): "by"—G.n.

Kenan, eight hundred and fifteen years,—and he begat sons and daughters; ¹¹ and all the days of Enoch were, nine hundred and five years,—and he died.

¹² And Kenan lived seventy years,—and begat Mahalalel; ¹³ and Kenan lived, after he begat Mahalalel, eight hundred and forty years,—and begat sons and daughters; ¹⁴ and all the days of Kenan were, nine hundred and ten years,—and he died.

¹⁵ And Mahalalel lived, sixty-five years,—and begat Jared; ¹⁶ and Mahalalel lived, after he begat Jared, eight hundred and thirty years,—and begat sons and daughters; ¹⁷ and all the days of Mahalalel were eight hundred and ninety-five years,—and he died.

¹⁸ And Jared lived, a hundred and sixty-two years, and begat Enoch; ¹⁹ and Jared lived after he begat Enoch, eight hundred years,—and begat sons and daughters; ²⁰ and all the days of Jared were, nine hundred and sixty-two years,—and he died.

²¹ And Enoch lived, sixty-five years,—and begat Methuselah; ²² and Enoch walked with^a God after he begat Methuselah, three hundred years,—and begat sons and daughters; ²³ and all the days of Enoch were, three hundred and sixty-five years; ²⁴ and Enoch walked with^a God, and was not for God had taken^a him.

²⁵ And Methuselah lived, a hundred and eighty-seven years,—and begat Lamech; ²⁶ and Methuselah lived, after he begat Lamech, seven hundred and eighty-two years,—and begat sons and daughters; ²⁷ and all the days of Methuselah were, nine hundred and sixty-nine years,—and he died.

²⁸ And Lamech lived, a hundred and eighty-two years,—and begat a son; ²⁹ and he called his name Noah,^b saying,—

This^c one shall give us rest from^c our work,^d and from the grievous toil of our hands,
By reason of the ground which Yahweh hath cursed.^e

³⁰ And Lamech lived, after he begat Noah, five hundred and ninety-five years,—and begat sons and daughters; ³¹ and all the days of Lamech were, seven hundred and seventy-seven years,—and he died.

³² And Noah was five hundred years old,—and Noah begat Shem,^g Ham^h and Japheth.ⁱ

§6. *An adulterous Union of the two Races makes way for the Flood.*

6 ¹ And it came to pass <when men had begun to multiply on the face of the ground and [daughters] had been born to them> ² that the sons of God, saw^j [the daughters of men] that they'

were^k fair^l,—so they took to themselves wives of whomsoever they chose. ³ And Yahweh said—

My spirit shall not rule in^m man to times age-abiding, for that [he also]ⁿ is flesh,—

Yet his days shall be a hundred and twenty years.

⁴ [The giants^o] were in the earth in those days, and also [after that], <when the sons of God began to go in unto the daughters of men, and sons were born to them> [the same^p] were the heroes that were from age-past times, the men of renown.

⁵ Then Yahweh saw that [great^q] was the wickedness of man in the earth, and that [every purpose of the devices of his heart] was only wicked all the day, ⁶ and it grieved Yahweh, that he had made man in the earth,—and he took sorrow unto his heart. ⁷ And Yahweh said—

I must wipe off man whom I created, from off the face of the ground, from man unto beast, unto creeping thing, and unto the bird of the heavens,—for I am grieved that I made them.

⁸ But [Noah^r] had found favour in the eyes of Yahweh.

§7. *One Family to be saved: the World to be destroyed an Ark appointed, and made ready.*

⁹ [These^s] are the generations^c of Noah, [Noah^t] was [a righteous man, blameless^u] in his generations, <with God> did Noah walk.^d ¹⁰ And Noah begat three sons,—Shem, Ham and Japheth. ¹¹ And the earth^e corrupted itself before God,—and the earth^e was filled with violence. ¹² And God beheld the earth,^e and lo! it had corrupted itself,—surely all flesh had corrupted^f its way, on the earth.

¹³ So God said unto Noah:

[The end of all flesh^g] hath come in before me, for [filled^h] is the earth^e with violence because of them,—behold me then, destroying them with the earth.^e

¹⁴ Make for thee an ark of timbers of gopher, <rooms> shalt thou make with the ark,—and thou shalt cover it within and without, with pitch. ¹⁵ And [this] is how thou shalt make it,—[three hundred cubitsⁱ] the length of the ark, [fifty cubits^j] the breadth thereof, and [thirty cubits^k] the height thereof.

¹⁶ <A place^l for light> shalt thou make to the ark, and <to a cubit> shalt thou finish it upwards, and <the opening of the ark— in the side thereof> shalt thou put,—<with lower, second, and third [stories]> shalt

^a MI: "Walked to and fro" = lived in fellowship with.

^b "Rest" or "consolation."

^c So it shd be (w. Sep.)—G.N. (So *Gr.*—G.R.N.).
^d Some cod. (w. Jerus. Cod., 1 ear. pr. edn., Sam., Sep., Syr.) "works" (pl.) G.R.N.

^e N.B.: a ray of Messianic hope, as if Noah, perhaps, might be the woman's promised seed.

^f M.C.T. begins a new section here.

^g "Celebrity."

^h "Swarthy" or "h. t."

ⁱ "Extension."

^a "Difficult." "Abide in" [*q̄t 16*] for *q̄dib* by Aramaism; "best suits the contxt." but "is dubious"; "*rule in*," supported by Zech. iii. 7 only"; "*humbled in*," sustained by Aramaic usage, but not by Hebrew"; "*strip with*," hardly justified"—O.G. condensed.

^b So in Cod. Hallel (w. 5 ear. pr. edns.). But some cod. w. 4 ear. pr. edns.: "in their going astray he [i.e. the man] is flesh"—G.R.N., G. Intro. 511, 512.

^c Or: "geneses."

^d Cp. chap. v. 22, 24—some word here.

^e Or: "land."

thou make it. ¹⁷ And **I** behold me! bringing in the flood—even waters, upon the earth,^a to destroy all flesh, wherein is the spirit of life, from under the heavens,—“everything that is in the earth^{1a} shall cease to breathe: ¹⁸ therefore will I establish my covenant with thee,—and thou shalt enter into the ark, [thou, and thy sons, and thy wife, and thy sons’ wives] with thee.

¹⁹ Moreover, <of all the living creatures of all flesh—two of each> shalt thou bring into the ark, to keep alive with thee,—<male and female> shall they be. ²⁰ <Of the bird after its kind, and of the beast after its kind, [and]^b of every creeping thing of the ground, after its kind> “two of each” shall come in unto thee, for keeping alive. ²¹ But [thou] take to thee of all food that is eaten, and gather it unto thee,—and it shall be for thee and for them, for food.

²² And Noah did [so],—<according to all that God commanded him> [so] did he.

§ 8. *The Entrance into the Ark.*

⁷ ¹ And Yahweh said to Noah,

Enter, [thou and all thy house], into the ark,—for <thee> have I seen righteous before me, in this generation. ² <Of all the clean beasts> shalt thou take to thee, by sevens, a male and his female,—and <of the beasts that are not clean>, shall be two, a male and his female. ³ Also <of the bird of the heavens> by sevens, male and female,—to keep alive a seed on the face of all the earth.^a ⁴ For <in seven days, more> [I] am sending rain on the earth,^a forty days and forty nights,—so will I wipe out all the living^c things which I have made, from off the face of the ground.

⁵ And Noah did,—according to all that Yahweh commanded him. ⁶ Now [Noah] was six hundred years old,—when [the flood] came, even waters, on the earth. ⁷ So Noah entered, and his sons and his wife and his sons’ wives with him, into the ark,—from before the waters of the flood. ⁸ <Of the beasts that were clean, and of the beasts that were not clean,—and of the birds,^d and everything that creepeth^e on the ground,⁹ <two and two> went they in unto Noah, into the ark, <male and female>,—as God commanded Noah.

§ 9. *The Beginning of the Flood. A Retrospect of the Entrance into the Ark.*

¹⁰ And it came to pass, <in the seven days>,—that the waters of the flood [came on the earth.^a ¹¹ <In the six hundredth year, the year of the life of Noah, in the second month, on the seventeenth day of the month—on this day> were burst open, all the fountains of the great

roaring deep,^a and [the windows of the heavens] were set open. (¹² And it came to pass, that the heavy rain was on the earth^b—forty days and forty nights.) ¹³ <On this selfsame day> entered Noah, and Shem and Ham and Japheth, Noah’s sons,—and Noah’s wife, and his sons’ three wives with them, into the ark: ¹⁴ they, and all the wild-beasts after their kind, and all the tame-beasts after their kind, and all the creeping things that creep on the earth^b after their kind,—and all the birds^c after their kind, every bird of every wing. ¹⁵ So they entered in unto Noah, into the ark,—two and two of all flesh wherein was the spirit of life. ¹⁶ And [they that entered] <male and female of all flesh> entered, as God commanded him,—and Yahweh^d shut him in round about.

§ 10. *Increase and Continuance of the Flood.*

¹⁷ And it came to pass, that the flood was forty days on the earth,^b—and the waters increased, and bare up the ark, and it was lifted high above the earth.^b ¹⁸ And the waters prevailed, and increased greatly, on the earth,^b—and the ark went its way on the face of the waters. ¹⁹ Yea [the waters] prevailed very greatly, on the earth,^b—so that all the high mountains became covered, that were under all the heavens: ²⁰ <fifteen cubits upwards> prevailed the waters,—so that the mountains became covered. ²¹ And all flesh ceased to breathe that moved on the earth,^b of birds^c and of tame-beasts and of wild-beasts, and of all the swarming things that swarm on the earth,^b—[and all mankind]. ²² [All in whose nostrils was the breath of the spirit of life, of all that were on the dry ground] died. ²³ Thus was wiped out all that existed^e on the face of the ground, from man unto beast, unto creeping thing, and unto the bird of the heavens, thus were they wiped out from the earth,—so that there was left—only Noah and they that were with him in the ark. ²⁴ Thus prevailed the waters on the earth,^b—a hundred and fifty days.

§ 11. *Abatement of the Flood. Raven and Dove sent forth.*

¹ And God remembered Noah, and all the wild-beasts, and all the tame-beasts that were with him in the ark,—and God caused a wind^f to pass over the earth,^b and the waters subsided: ² and the fountains of the roaring-deep were shut, and the windows of the heavens,—and the heavy rain was restrained from the heavens; ³ and the waters returned from off the earth,^b they went on returning,—and so the waters decreased at the end of a hundred and fifty days. ⁴ And the ark rested, in the seventh

^a Or: “land.”

^b Some cod. (w. Sam., Onk., Jon., Sep., Syr.): “and of every creeping thing”

—G.n.

^c Ml.: “standing.”

^d Or: “fowl.”

^e Or: “moveth.”

^a Or: “abyss”—Heb.: scarcely without design. *tehom*, as in chap. i. 2. Cp. Intro., Chap. IV.

^b Or: “land.”

^c Or: “fowl.”

^d N.B.: “Yahweh”—

^e Ml.: “every standing thing.”

^f N.B.: Heb. *ruah*.

month, on the seventeenth day of the month,—on the mountains of Ararat. ⁵ But [the waters] went on decreasing, until the tenth month,—<in the tenth [month], on the first of the month> were seen the tops of the mountains. ⁶ And it came to pass <at the end of forty days> that Noah opened the window of the ark that he had made; ⁷ and sent forth a raven,—and it kept going forth and returning, until the drying up of the waters from off the earth.^a ⁸ And he sent forth a dove from him,—to see whether the waters had abated, from off the face of the ground; ⁹ but the dove found no resting-place for the sole of her foot, so she returned unto him into the ark, for [waters] were on the face of all the earth;^a and he put forth his hand, and took her, and brought her in unto him, into the ark. ¹⁰ Then stayed he yet' seven days more,—and [again] sent forth the dove, out of the ark. ¹¹ And the dove came in unto him at eventide, and lo! [a newly sprouted olive-leaf] in her mouth,—so Noah knew that the waters had abated from off the earth.^a ¹² And he stayed yet seven days more,—and sent forth the dove, but she returned not again unto him any more.

§ 12. *The End of the Flood.*

¹³ So it came to pass <in the six hundred and first year, at the beginning, on the first of the month> that the waters had dried up from off the earth,^a—and Noah removed the covering of the ark, and looked, and lo! the face of the ground was dried. ¹⁴ And <in the second month, on the twenty-seventh day of the month> was the earth dry.

§ 13. *The Exit from the Ark—commanded, executed and celebrated: The Rainbow.*

¹⁵ So then, God spake to Noah, saying:

¹⁶ Come forth, out of the ark,—thou, and thy wife, and thy sons, and thy sons' wives, with thee. ¹⁷ <All the living creatures that are with thee of all flesh, among birds, and among beasts, and among all the creeping things that creep on the earth> bring forth with thee,—and they shall swarm in the earth, and be fruitful and multiply, on the earth.

¹⁸ So Noah came forth,—and his sons, and his wife, and his sons' wives, with him; ¹⁹ <All^b the living creatures, all^b that move along, and all birds, and all^b that moveth along over the earth—by their families> came forth out of the ark.

²⁰ And Noah builded an altar to Yahweh,—and took of all the clean beasts, and of all the clean birds, and caused ascending sacrifices to go up on the altar. ²¹ And Yahweh smelled a satisfying odour,^c so Yahweh said to himself,^d

I will not [again] curse any more' the ground, for man's sake, although [the device of the heart of man] be wicked from his youth,—neither will I [again, any more, smite

every living thing, as I have done. ²² <During all the days of the earth> [seedtime and harvest, and cold and heat, and summer and winter, and day and night] shall not cease.

¹ So God blessed' Noah and his sons,—and said ⁹ to them,

Be fruitful and multiply, and fill the earth; ² and let [the fear of you and the dread^a of you] be upon every living creature of the earth, and upon every bird of the heavens,—over everything that moveth along on the ground, and over all the fishes of the sea,—<into your hand> have they been given.

³ <As for every moving thing that hath life> [yours] shall it be, for food,—<Like the green herb> have I given you [all things].

⁴ Yet <flesh with the life^b thereof, the blood thereof> shall ye not eat;

⁵ And surely <your blood, of your lives>^c will I require,
<From the hand of every living creature> will I require it,—and from the hand of man,

<From the hand of each one's brother> will I require the life^b of man:

⁶ [He that sheddeth man's blood] [by man] shall his blood be shed,—

For <in the image of God> made he man.

⁷ [Ye] therefore, be fruitful and multiply,—swarm in the earth, and multiply therein.

⁸ And God spake unto Noah, and unto his sons with him, saying:

⁹ [I] therefore, behold me! establishing my covenant with you,—and with your seed after you; ¹⁰ and with every living soul that is with you, of birds, of tame-beasts, and of all wild-beasts of the earth, that are with you,—of all coming forth out of the ark, even to all wild-beasts of the earth; ¹¹ yea I will establish my covenant with you, so that all flesh shall not be cut off any more, by reason of the waters of a flood,—neither shall there be any more a flood, to destroy the earth.

¹² And God said,

[This] is the sign of the covenant, which I am granting betwixt me and you, and every living soul that is with you,—to age-abiding generations:—

¹³ My bow> have I set^d in the cloud,—and it shall be for a sign of a covenant, betwixt me and the earth; ¹⁴ and it shall be <when I draw a veil of cloud over the earth,—and the bow in the cloud appeareth> ¹⁵ then will I remember my covenant, which is betwixt me and you, and every living soul, among all flesh,—that the waters may no more become a flood, to destroy all flesh: ¹⁶ so the bow shall be in the cloud,—and I will behold it, to remember an age-abiding

^a Or: "land."

^b Some cod. (w. Sam., Sep., Syr.): "and all" (thrice)
—G.n.

^c MI: "a smell of satisfaction."

^d MI: "unto his heart."

^a Or: "terror."

^b U.: "soul."

^c U.: "souls."

^d Or: "granted."

covenant, between God, and every living soul, among all flesh that is on the earth.

17 And God said unto Noah,—

[This] is the sign of the covenant, which I have established, between me, and all flesh that is on the earth.

§ 14. *The Genesis of a New World, in Noah and his Family.*

18 And the sons of Noah who came forth out of the ark, were—Shem, and Ham, and Japheth,—now Ham was the father of Canaan.

19 [These three] were the sons of Noah,—and <from these> was all the earth overspread.

20 And Noah began to be a husbandman,—so he planted a vineyard; 21 and drank of the wine, and became drunk,—and uncovered himself in the midst of his tent. 22 And Ham, the father of Canaan, saw his father's shame,—and told his two brethren, outside. 23 And Shem and Japheth took a mantle, and put it on the shoulder of them both, and went backwards, and covered the shame of their father,—but [their faces] were backwards, and <the shame of their father> saw they not. 24 And Noah awoke from his wine,—and came to know what [his youngest son] had done to him.

25 And he said,

[Accursed] be Canaan,—<a servant of servants> shall he be to his brethren!

26 And he said,

Blessed [be] Yahweh, God of Shem,—
And let Canaan be their servant:

27 God give extension to Japheth,

But make his habitation in the tents of Shem,—

And let Canaan be their servant.

28 And Noah lived, after the flood,—three hundred and fifty years: 29 so [all the days of Noah] were—nine hundred and fifty years,—and he died.

§ 15. *The Genesis of Nations: a Fore-glimpse of "All the Families of the Ground."*

10 1 Now [these] are the generations^b of the sons of Noah, Shem, Ham, and Japheth,—and there were born to them sons, after the flood.

2 [The sons of Japheth]: Gomer and Magog, and Madai, and Javan and Tubal,—and Meshech, and Tiras. 3 [And the sons of Gomer]: Ashkenaz and Riphath, and Togarmah. 4 And [the sons of Javan]: Elishah and Tarshish,—Kittim, and Rodanim.^c 5 <From these> were dispersed [the inhabitants of] the coastlands of the nations,^d in their lands, each man by his tongue,—by their families, in their nations.

6 And [the sons of Ham]: Cush and Mizraim and Phut and Canaan. 7 And [the sons of

Cush]: Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah,— And the sons of Raamah: Sheba and Dedan. 8 And [Cush] begat Nimrod,^a— [he] became a hero in the earth; 9 [he] became a hero of hunting before Yahweh,—<for this cause> it is said,

Like Nimrod, a hero of hunting before Yahweh.

10 So the beginning of his kingdom came to be Babel, and Erech, and Accad and Calneh,—in the land of Shinar. 11 <From that land> went forth Asshur,—and he built Nineveh, and Rehoboth-ir, and Calah; 12 and Resen, between Nineveh and Calah,—[the same] is the great city.

13 And [Mizraim] begat Ludim and Ananim and Lechabim, and Naphtuchim; 14 and Pathrusim and Casluhim, whence came forth Philistim and Caphtorim. 15 And [Canaan] begat Zidon his firstborn, and Heth; 16 and the Jebusite, and the Amorite, and the Gurgashite; 17 and the Hivite and the Arkite, and the Sinite; 18 and the Arvadite and the Zemarite, and the Hamathite,—and <afterwards> were spread abroad the families of the Canaanite. 19 And it came to pass, that the boundary of the Canaanite was from Zidon, as thou interest in towards Gerar, unto Gaza,—as thou interest in towards Sodom and Gomorrah and Admah and Zeboim, as far as Lasha. 20 [These] are the sons of Ham, by their families, by their tongues,—in their lands, in their nations.

21 Now <to Shem>^b father of all the sons of Eber,^c elder brother of Japheth <to him also> were children born. 22 [The sons of Shem]: Elam and Asshur,—and Arpachshad, and Lud and Aram. 23 And [the sons of Aram]: Uz and Hul, and Gether and Mash. 24 Now [Arpachshad] begat Shelah,—and [Shelah] begat Eber. 25 And <to Eber> were born two sons,—[the name of the one] was Peleg,^d for <in his days> was the earth divided, and [the name of his brother] was Joktan. 26 Now [Joktan] begat Almodad, and Sheleph,—and Hazarmaveth, and Jerah; 27 and Hadoram and Uzal, and Diklah; 28 and Obal and Abimael, and Sheba; 29 and Ophir and Havilah, and Jobab,—all these were sons of Joktan. 30 And it came to pass that their dwelling was from Mesha,—as thou interest in towards Sephar, the mountain^e of the east. 31 [These] are the sons of Shem, by their families, by their tongues,—in their lands, by their nations.

32 [These] are the families of the sons of Noah, by their generations^f in their nations,—and <from these> were dispersed the nations in the earth, after the flood.

^a Undoubtedly Canaan, and not Ham: Shem and Japheth, for their piety, are blessed; Canaan, for some unmanly baseness, is cursed; Ham, for his neglect, is neglected.

^b Or: "geneses."

^c So it shd be (w. Sam., Sep.) Cp. 1 Ch. i. 7.—G.n.

^d *Et.*: "[these] were the sons of Japheth in their lands."—(Cp. verses 20, 31.—G.n.)

^a "First person plural future jussive. 'Come let us rebel.'"—Prof. T. Lewis, in Lange's "Genesis."

^b The eldest reserved to the last: his story is to be resumed and carried on; comp. § 17. We have had time to put off our shoes

before entering "the tents of Shem": cp. chap. ix. 26. See, also, Intro.

^c Prob. "Passer over" or "Emigrant."

^d That is: "Division."

^e Or: "the hill country."

^f Or: "geneses."

§ 16. *Babel: an abortive Genesis of Goddess World-power.*

11 ¹ So it came to pass that [all the earth] was of one manner of speech,^a—and of one stock of words. ² And it came to pass <as they brake away^b onwards>, that they found a plain^c in the land of Shinar, and dwelt there. ³ Then said they, each man to his friend,

Come on! let us make bricks, and burn them thoroughly,—

So the bricks [served them [for stone], and [bitumen]^d served them for mortar. ⁴ And they said,

Come on! let us build for ourselves a city, and a tower with its head in the heavens, so let us make for ourselves a name,—lest we be scattered abroad over the face of all the earth.

⁵ And Yahweh came down, to behold the city, and the tower,—which the sons of men had built. ⁶ Then said Yahweh:

Lo! one people, and <one manner of speech> have they all, [this] then is what they have begun^e to do,—[now] therefore, nothing will be withholden from them, which they may plan to do.

⁷ Come on! let us go down, and there' confuse their speech,—that they may not understand, each man the speech of his friend.

⁸ So Yahweh scattered them from thence, over the face of all the earth,—and so they left off building the city. ⁹ <For this cause> was the name thereof called Babel [=“Confusion”]; because <there> did Yahweh confuse^e the speech of all the earth,—and <from thence> did Yahweh scatter them abroad, over the face of all the earth.

§ 17. *From Shem to Abraham.*

¹⁰ [These] are the genealogies of Shem, [Shem] was a hundred years old when he begat Arpachshad, two years after the flood; ¹¹ and Shem lived, after he begat Arpachshad, five hundred years,—and begat sons and daughters. ¹² And [Arpachshad] lived thirty-five years,—and begat Shelah; ¹³ and Arpachshad lived, after he begat Shelah, four hundred and three years,—and begat sons and daughters.

¹⁴ And [Shelah] lived thirty years,—and begat Eber; ¹⁵ and Shelah lived, after he begat Eber, four hundred and three years,—and begat sons and daughters. ¹⁶ And Eber lived, thirty-four years,—and begat Peleg; ¹⁷ and Eber lived, after he begat Peleg, four hundred and thirty years,—and begat sons and daughters. ¹⁸ And Peleg lived thirty years, and begat Reu; ¹⁹ and Peleg lived, after he begat Reu, two hundred and nine years,—and begat sons and daughters. ²⁰ And Reu lived thirty-two years,—and begat Serug; ²¹ and Reu lived, after he begat Serug, two hundred

and seven years, and begat sons and daughters. ²² And Serug lived thirty years,—and begat Nahor; ²³ and Serug lived, after he begat Nahor, two hundred years,—and begat sons and daughters. ²⁴ And Nahor lived twenty-nine years,—and begat Terah; ²⁵ and Nahor lived, after he begat Terah, a hundred and nineteen years,—and begat sons and daughters. ²⁶ And Terah lived seventy years,—and begat Abram,^b Nahor, and Haran.

§ 18. *The Father and Relatives of Abram. A Migration begun and suspended.*

²⁷ [These] then are the generations^c of Terah, [Terah] begat Abram, Nahor, and Haran,—and [Haran] begat Lot;^d ²⁸ and Huran died, in the presence of Terah his father,—in the land of his birth, in Ur of the Chaldees. ²⁹ And Abram and Nahor took to themselves wives; the name of Abram's wife^e was Sarai;^e and the name of Nahor's wife, Milcah, daughter of Haran, father of Milcah, and father of Iscah.^f ³⁰ And [Sarai] remained [barren],—she had no child. ³¹ And Terah took Abram his son, and Lot son of Haran, his son's son, and Sarai his daughter-in-law, wife of Abram his son,—and came forth with them ^g out of Ur of the Chaldees, that they might go their way towards the land of Canaan, and they came in as far as Haran, and dwelt there. ³² And the days of Terah were two hundred and five years,—and Terah died in Haran.^h

§ 19. *The Genesis of Faith in the Father of the Faithful. The Migration completed and the Land received.*

¹ And Yahweh said unto Abram:

Come^k thou on thy way,

Out of thy land and out of the place of thy birth, and out of the house of thy father,—Unto the land that I will show thee;

² That I may make thee into a great nation, And bless thee, and make great thy name, And become thou a blessing;

12

^a Perh.: “traveller.”

^b “Father of exaltation.”

“exalted father”

^c Or: “geneses.”

^d Perh.: “concealment.”

^e Prob.: “contentious.”

^f Perh. He, *ie.* “God looks.”

^g So it shd be (w. Sam., Syr., Vul.—G.n.

^h This verse has been dislocated. “The death of Terah which is recorded in the last verse does not chronologically come before the Lord's command to Abraham to leave Haran with which chapter xii. begins . . . it must have taken place after the departure of the patriarch. The verse in question must therefore be transposed.”—G. Intro. 315.

The master-thought of the ensuing chapters:—

faith obeying (xii. 1-9, tried and faltering (xii. 10-20, renouncing (xiii.), fighting (xv.), questioning (xv.), yielding (xvi.), sealed (xvii.), exulting and pleading (xviii.), dis-appointed (xix.), faltering (xx.), rewarded (xxi.), proved and triumphant (xxii.). But faith requires something to rest on. Hence these seven promises:—(1) xii. 1-3; (2) xii. 7; (3) xiii. 14-17; (4) xv. 5-21; (5) xvii. 1-21; (6) xviii. 9-14; (7) xxii. 15-18.

^k “Come,” surely, rather than “Go,” the Hebrew word meaning either, Yahweh did not “send” forth Abram, while He himself remained in any special sense behind. The continued divine manifestations are ahead.

^a MI: “one lip.”

^c Or: “depression”—prob,

^b MI: “pull up,” “pluck away”—as tent-pins.

a split or rent in the hills, ^d Or: “asphalt.”

³ That I may bless them who bless thee,
But <him who maketh light of thee> will I
curse,—
So shall be [blessed in thee], all the families
of the ground.^a

⁴ And Abram came on his way, according to that
which Yahweh had spoken unto him, and Lot
came with him,—now [Abram] was seventy-
five years old, when he came forth out of
Haran. ⁵And Abram took Sarai his wife,
and Lot his brother's son, with all the goods
that they had gathered and the souls that they
had gained in Haran, —and they came forth to
go towards the land of Canaan, and came in to^b
the land of Canaan. ⁶And Abram passed along
throughout the land, as far as the place of
Shechem, as far as the Terebinth,^c [the
Canaanite] being [then] in the land. ⁷And
Yahweh appeared unto Abram, and said :

<To thy seed> will I give this land,—
And he built there, an altar, unto Yahweh who
appeared unto him. ⁸And he moved on
from thence towards the hill country, on the east
of Bethel, and pitched his tent,—with Bethel
on the west, and Ai on the east, and built there
an altar to Yahweh, and called on the name of
Yahweh. ⁹Thus Abram brake up,
again and again towards the South.^d

§ 20. *A Famine in the Land of Promise.*

¹⁰ And it came to pass that there was a famine, in
the land,—so Abram went down towards Egypt
to sojourn there, because [grievous] was the
famine in the land. ¹¹And it came to pass
<when he had come near to enter into Egypt>
that he said unto Sarai his wife :

Behold! I beseech thee I know that <a
woman fair to look on> thou art^e : ¹²so will
it come to pass <when the Egyptians beheld
thee> that they will say <[His wife]>
this! and will slay me while <thee>
they preserve alive.

¹³ Say, I beseech thee, that <my sister> art
thou^f, —to the end it may be well with me
for thy sake, so shall my soul be preserved
alive because of thee.

¹⁴ And so it was, <when Abram entered into
Egypt> the Egyptians beheld the woman, that
<[fair]> was she, exceedingly. ¹⁵And the
princes of Pharaoh beheld her, and praised her
unto Pharaoh, —so the woman was taken to the
house of Pharaoh; ¹⁶and <with Abram> dealt
he well for her sake,—so that he came to have
flocks and herds, and he-asses, and men-servants,
and maid-servants, and she-asses, and camels.

¹⁷ And Yahweh plagued Pharaoh with great
plagues, also his house,—for the matter of
Sarai wife of Abram. ¹⁸And Pharaoh called
out to Abram, and said :

What is this^g thou hast done to me?^e
Wherefore didst thou not tell me, that she
was [thy wife]?

^a As if to roll away the
curse, ch. iii. 17; cp.
vi. 7; vii. 21.

^b Or: "towards."

^c Cp. Deu. xi. 30; and O.G.

p. 18.

^d Heb.: *negav*.

^e Or: "What, now [hast
thou done to me?]" Cp.
O.G. 261, 4. d.

¹⁹ Wherefore^h saidst thou, <[My sister]> sheⁱ; and
so I was about to take her to me, to wife?

But, now^h lo! thy wife, take her and go thy
way.

²⁰ And Pharaoh gave command concerning him
unto certain men,—and sent him away, with his
wife, and all that he had.

§ 21. *The Return from Egypt. Abram and Lot
separate.*

¹ So Abram came up out of Egypt, he and his
wife and all that he had, and Lot with him,
towards the South. ²Now [Abram] was very
rich,—in cattle, in silver, and in gold. ³And he
went his way, by his removals, from the South,
even as far as to Bethel,—as far as the place
where his tent was at the beginning, between
Bethel and Ai; ⁴unto the place of the altar,
which he made there at first,—and Abram
called, there, on the name of Yahweh.

⁵ Now [Lot also, who was going with Abram],
had flocks and herds, and tents. ⁶And the land
suffered them not to dwell together,—because
[their substance had become] great, so that they
could not dwell together. ⁷And there arose a
strife betwixt the herdmen of Abram, and the
herdmen of Lot. Now [the Canaanite and
the Perizzite^j] were then dwelling in the
land. ⁸So then Abram said unto Lot,

Pray let not cause of strife arise betwixt me
and thee, or betwixt my herdmen and thy
herdmen; for <[brethren]> are we,^k ⁹I
am not [all the land] before thee? I pray thee,
separate thyself from me,—<[if to the left
hand]> then I will go to the right, <[if to
the right hand]> then I will go to the left.

¹⁰ So Lot lifted up his eyes, and beheld all the
circuit^b of the Jordan, that the whole of it
was well-watered,—before Yahweh destroyed
Sodom and Gomorrah, like the Garden of
Yahweh, like the land of Egypt, as thou
enterest into Zoar. ¹¹And Lot chose for
himself all the circuit^b of the Jordan, so Lot
brake up eastwards,—and they separated them-
selves, each man from his brother: ¹²[Abram]
fixed his dwelling in the land of Canaan,—
but [Lot] fixed his dwelling among the cities
of the circuit, and moved his tent as far as
Sodom. ¹³Now [the men of Sodom] were
base and sinful,—against Yahweh, exceedingly.

¹⁴ And [Yahweh] said unto Abram, after that
Lot had separated himself from him,

Lift up, I pray thee, thine eyes, and look,
from the place where thou art,—northward
and southward, and eastward and westward;

¹⁵ for <[all the land which thou' art behold-
ing—to thee]> will I give it, and to thy seed,
unto times age-abiding; ¹⁶and I will make
thy seed, as the dust of the earth,—so that
<[if a man can number the dust of the
earth]> [thy seed also] may be numbered.

¹⁷ Rise! go up and down in the land, to the
length thereof, and to the breadth thereof,
for <[to thee]> will I give it.

^h MI: "men brothers we." ⁱ "Round or oval"—O.G.

¹⁵ So Abram moved his tent, and came in and dwelt among the oaks^a of Mamre, which were in Hebron,—and built there an altar to Yahweh.

§ 22. *Abram pursues Four Kings; delivers Lot; is blessed by Melchizedek.*

14 ¹ And it came to pass, <in the days of Amraphel, king of Shinar, Arioch,^b king of Ellasar,—Chedorlaomer, king of Elam, and Tidal, king of Goim> ² that they made war with Bera, king of Goim> ³ that they made war with Bera, king of Sodom, and with Birsha, king of Gomorrah,—Shinab,^c king of Admah, and Sheneber, king of Zeboim,^d and the king of Bela— the same^e is Zoar. ⁴ [All these^f joined together in the valley of the open fields, [the same] is the Salt Sea. ⁵ <Twelve years> had they served Chedorlaomer,—but [in the thirteenth year] had they rebelled; ⁶ and <in the fourteenth year> had Chedorlaomer come in, and the kings who were with him, so they smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham,—and the Emim in Shaveh-kiriathaim; ⁷ and the Horites in their Mount Seir,—as far as El-paran, which is by the desert. ⁸ So they returned and came in unto En-mishpat, the same^g is Kadish, and smote all the field of the Amalekites,—and the Amorites also, that dwelt in Hazazon-tamar.

⁹ Thus then went forth the King of Sodom and the king of Gomorrah, and the king of Admah and the king of Zeboim,^d and the king of Bela, the same^h is Zoar,—and set themselves in array against them for battle, in the valley of the open fields: ¹⁰ against Chedorlaomer king of Elam, and Tidal king of Goim, and Amraphel king of Shinar, and Arioch king of Ellasar,—four kings, against five. ¹¹ Now [the valley of the open fields] had many pits of bitumen, so the king of Sodom andⁱ Gomorrah fled, and fell there,—while [they who remained] <towards a mountain> fled. ¹² And they took all the goods of Sodom and Gomorrah, and all their food, and^j went their way. ¹³ And they took Lot, Abram's brother's son, with his goods, and went their way,—he^k being a dweller in Sodom.

¹⁴ Then came in a fugitive,^l and told Abram the Hebrew,— he^m having his dwelling among the oaks of Mamre the Amorite, brother of Eshcol and brother of Aner, [they] also having a covenantⁿ with Abram. ¹⁵ So Abram <hearing^o that his brother had been taken captive> drew forth his trained^p men, born in his house, three hundred and eighteen, and pursued as far as Dan. ¹⁶ And he divided himself against them by night, he, and his servants, and smote them,—and pursued them as far as Hobah,

which was on the left of Damascus. ¹⁷ So he brought back all the goods,—yea <Lot also his brother, with his goods> did he bring back, and the women also, and the people.

¹⁸ Then came forth the king of Sodom to meet him, after his return from the smiting of Chedorlaomer, and the kings who were with him,—into the vale of Shaveh, [the same] was the vale of the king. ¹⁹ Now [Melchizedek^q king of Salem^r had brought forth bread and wine,—he being priest of God Most High. ²⁰ So he blessed him, and said,—

Blessed' be Abram, of God Most High, possessor of [the] heavens and earth:

²¹ And blessed' be God Most High, who hath delivered thine enemies into thy hand.

So he gave unto him a tenth of all. ²² Then said the king of Sodom unto Abram,—

Give unto me the persons,^s but <the goods> take thou for thyself.

²³ And Abram said unto the king of Sodom,—

I have lifted up my hand unto Yahweh, God Most High, possessor of [the] heavens and earth:

²⁴ That <not from a thread even unto a saudal-thong>—will I take anything [that is thine,—

Lest thou shouldst say, [I enriched Abram!]

²⁵ [Save only] what the young men have eaten, and the share of the men who went with me,—Aner, Eshcol, and Mamre, [they] may take their share.

§ 23. *Abram's questioning faith confirmed as to the Seed and the Land.*

¹ <After these things> came the word of **15** Yahweh unto Abram, in a vision, saying,—

Do not fear, Abram,

[I] am a shield to thee, thine exceeding great reward.

² And Abram said,

My Lord Yahweh, what canst thou give me, when [I] am going on childless,—and [the heir of my house] is Eliezer [of Damascus]^d

³ And Abram said—

Lo, <to me> hast thou not given seed,—

And lo! [a son of my household] is mine heir!

⁴ And lo! the word of Yahweh [came] unto him, saying,

This' one [shall not be thine heir];

But [one who cometh forth of thy body— he^e shall be thine heir.

⁵ And he brought him forth abroad, and said—

Look steadfastly, I pray thee, towards the heavens, and number the stars, if thou be able to number [them],

And he said to him,

<Thus> shall be thy seed.

^a Or: "terebinth." Cp. chap. xviii. 1.

^b Some cod. w. Sam., Sep., Syr.: "and Arioch"—G.N.

^c Some cod.: "Simob"—G.N.

^d If *patron* "Zeboim"; *cod.*, "Zeboym"—G.N.

^e An addition sustained by

Sam., Sep., Syr. is: "and the king of"—G.N., G. Intro. 604.

^f Ml: "the fugitive," but prob. art of "species."

^g Ml: "being lords or owners—*heads*" of a covenant," etc.

^h "Tried and trusty"—O.G. 335.

^a "King of righteousness."

^r U.: "souls."

^d Ml: "the Damascus Eliezer."

^e Prob. the same as Jerusalem.

6 And he had faith in Yahweh,—so he reckoned it to him, as righteousness. 7 And he said unto him,—

¶I am Yahweh, who brought thee forth out of Ur of the Chaldees, to give thee this land, to inherit it.

8 And he said:

My Lord Yahweh, <whereby> can I know, that I shall inherit it?

9 And he said unto him,

Take for me a heifer, three years old, and a she-goat three years old, and a ram three years old, and a turtle-dove, and a young pigeon.

10 So he took for him all these, and divided them in the midst, and placed each piece over against its fellow,—but <the birds> divided he not. 11 Then came down the birds of prey upon the carcases,—and Abram drove^a them away.

12 And it came to pass <when the sun was about to go in, and a deep sleep had fallen upon Abram> lo! a terror—a great darkness was falling upon him. 13 And he said to Abram—

Thou must surely know that <sojourners> will thy seed become in a land not theirs, and shall serve them, and they will humble them,—four hundred years; 14 moreover also, <the nation whom they will serve> I am going to judge, and <after that> shall they come forth with great substance.

15 But thou shalt go in unto thy fathers, in peace,—thou shalt be buried in a good old age.

16 And <in the fourth generation> shall they return hither,—for <not complete> is the iniquity of the Amorites as yet.

17 So it came to pass <when the sun had gone in, and a thick darkness had come on> that lo! there was a smoking hearth and torch of fire, which passed through between these pieces.^b 18 <In that day> did Yahweh solemnise^c with Abram a covenant, saying,—

<To thy seed> have I given this land, from the river of Egypt, as far as the great river—the river Euphrates: 19 the Kenite, and the Kenizzite, and the Kadmonite; 20 and the Hittite and the Perizzite, and the Rephaim; 21 and the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.

§ 24. *Yielding to Sarai, Abram takes Hagar, who bears Ishmael.*

16¹ But Sarai, Abram's wife, had borne him no children,—she had, however, an Egyptian handmaid, whose name was Hagar.^d 2 So then Sarai said unto Abram,

Behold, I pray thee, Yahweh hath restrained

me from bearing, go in, I pray thee, unto my handmaid, peradventure I may be built up from her,—

And Abram hearkened to the voice of Sarai.

3 So Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, at the end of ten years of Abram's dwelling in the land of Canaan, and gave her to Abram her husband, to be to him as a wife. 4 And he went in unto Hagar, and she conceived,—and <when she saw that she had conceived> lightly esteemed was her lady, in her eyes. 5 Then said Sarai unto Abram:

¶My wrong is [on thee]! ¶I gave my handmaid into thy bosom, and <when she seeth that she hath conceived> then am I lightly esteemed in her eyes!

Yahweh judge betwixt me and her.^e

6 And Abram said unto Sarai,

Lo! thy handmaid is in thy hand, do to her, what is good in thine eyes.

So Sarai humbled her, and she fled from her face.

7 And the messenger of Yahweh found her, by the fountain of water, in the desert,—by the fountain in the way to Shur. 8 So he said—Hagar! handmaid of Sarai!

Whence hast thou come, and whither wouldst thou go?

And she said:

<From the face of Sarai, my lady> am I fleeing.

9 And the messenger of Yahweh said to her,

Return unto thy lady,—and humble thyself under her hands.

10 And the messenger of Yahweh said to her,

I will greatly multiply thy seed—so that it shall not be numbered for multitude.

11 And the messenger of Yahweh said to her,

Behold thee! with child, and about bearing a son—and thou shalt call his name Ishmael [=“God hearkeneth”], for Yahweh hath hearkened unto thy humiliation.

12 But he will be a wild ass of a man, his hand against every one, and every one's hand against him—yet <in presence of all his brethren> shall he have his habitation.

13 And she called the name of Yahweh, who had spoken unto her,

Thou God of vision!

For she said,

Do I <even here> retain my vision after a vision?

14 <On this account> is the well called, The well of the life of vision,—lo! it is between Kadesb and Bered.

15 So Hagar bare to Abram a son,—and Abram called the name of his son, whom Hagar bare, Ishmael. 16 Now Abram was eighty-six years old,—when Hagar bare Ishmael to Abram.

^a MI: “puffed them away.”

^b This appears to have been a most solemn and impressive ceremonial of covenanting by sacrifice:

cp. Jer. xxxiv. 18, 19; and N.T. Ap. “Covenant.”

^c Cp. chap. xxi. 27, n.

^d “Flight.”

^e So it shd be—G. Intro. of “the messenger of Yahweh” in the O.T.

^b N.B.: The first mention

§ 25 *The Covenant-Sign of Circumcision. Abram becomes Abraham; and Sarai, Sarah.*

- 17 ¹ And it came to pass that <when Abram was ninety and nine years old> Yahweh appeared unto Abram, and said unto him,
 ¶ I am God Almighty,—
 Walk^a thou before me, and become thou blameless:^b
- 2 That I may set^c my covenant betwixt me and thee,
 And may multiply thee 'exceedingly'.
- 3 And Abram fell on his face,—and God spake with him, saying:
- 4 <As for me> lo! my covenant is with thee,—
 So shalt thou become father of a multitude of nations;
- 5 And thy name shall no more be called Abram,^d—but thy name shall become Abraham,^e for <father of a multitude of nations> have I appointed thee;
- 6 And I will make thee fruitful 'exceedingly', and grant thee to be nations,—
 Yea 'kings', <out of thee> shall come forth;
- 7 And I will confirm my covenant betwixt me and thee, and thy seed after thee to their generations, for an age-abiding covenant,—to become to thee a God, and to thy seed after thee;
- 8 And I will give, to thee and to thy seed after thee, the land of thy sojournings—all the land of Canaan, for an age-abiding possession—
 And I will be to them, a God.
- 9 And God said unto Abraham,
 But 'as for thee' <my covenant> must thou keep, [thou and thy seed after thee], to their generations:—
- 10 [This] is my covenant, which ye shall keep, betwixt me and you, and thy seed after thee,—
 To circumcise to you, every male:
- 11 So shall ye be circumcised, in the flesh of your foreskin,—
 So shall it become a sign of a covenant, betwixt me and you.
- 12 And [he that is eight days old] shall be circumcised to you, every male to your generations,—<he that is born of the house, and he that is bought with silver, of any son of a stranger, who is [not of thy seed]—
 [He must surely be circumcised, & born of thy house, or bought with thy silver]—
 So shall my covenant be in your flesh, for an age-abiding covenant.
- 13 But <as for the uncircumcised male who shall not be circumcised in the flesh of his foreskin>—that person^f shall be cut off

^a MI: "walk to and fro"
 lead thy life. Cp chap.
 v. 22, n.

^b Or: "complete"—all of
 a piece, an *ad ger.*

^c Or: "great."

^d Ch. xi. 26.

^e "Father of a multitude";

"root expressive of the
 din and noise of a great
 throng." Davies.

^f Cp. Eze. xviii. 4.

from among his people,^g— <my cove-
 nant> hath he made void.

- 15 And God said unto Abraham,
 <As for Sarai thy wife> thou shalt not call
 her name Sarai,—but^h [Sarah] is her
 name;
- 16 And I will bless her, yea moreover' will give—
 from her—to thee, [a son],—
 And I will bless her, and she shall become
 nations.
 'Kings' of peoples' <from her> shall arise.
- 17 And Abraham fell on his face, and laughed,ⁱ—
 and said in his heart,
 <To one a hundred years old> shall a child
 be born?
 And shall [even Sarah, who is ninety years
 old] give birth?
- 18 And Abraham said unto God,—
 Oh that [Ishmael] might live before thee!
- 19 And God said—
 Truly' Sarah thy wife [is about to bear thee
 a son, and thou shalt call his name, Isaac,—
 and I will establish my covenant with him,
 as an age-abiding covenant, to^o his seed
 after him.
- 20 Yet <as for Ishmael> I have heard thee;
 lo! I have blessed him, and will make him
 fruitful and multiply him 'exceedingly',^j—
 <twelve princes> shall he beget, and I will
 grant him to be a great nation;
- 21 But <my covenant> will I establish with
 Isaac,—whom Sarah shall bear to thee, by
 this set time, in the next year.
- 22 And he left off speaking with him,—and God
 went up from Abraham.
- 23 So Abraham took Ishmael his son, and all born
 of his house, and all bought with his silver—
 every male among the men of the house of
 Abraham,—and circumcised the flesh of their
 foreskin, on this selfsame day, according to that
 which God had spoken with him. ²⁴ Now
 [Abraham] was ninety-nine years old,—when
 he was circumcised, in the flesh of his fore-
 skin. ²⁵ And [Ishmael his son] was thirteen
 years old, when he was circumcised in the flesh
 of his foreskin. ²⁶ <On this selfsame
 day> was Abraham circumcised,—and Ishmael
 his son; ²⁷ and [all the men of his house, born of
 his house, and bought with silver, from the son
 of a stranger], were circumcised with him.

§ 26. *Three Messengers visit Abraham, who is promised a Son, and intercedes for Sodom.*

- 1 And Yahweh appeared unto him, among the
 oaks^k of Maure,—as [he] was sitting at
 the opening of the tent, in the heat of the
 day. ² And he lifted up his eyes, and looked,

^a MI: "peoples."

^b U: "for." "After a
 negative 'for' = 'but'
 —O.G. 474^b, e.

^c Some cod. w. Sam., Onk.
 MS., Jon., Sep., Syr.):
 "and kings"—G-n.

^d "laughed the unbelief
 out of him."—William
 MacDougall.

^e Some cod. (w. Sam., Onk.
 MS., Jon., Sep., Syr.):
 "and to"—G-n.

^f Heb.: "him'oth *im'oth*
 "mightily, mightily."
 Cp. Intro., Chap. II.,
 Synopsis, B., "repeti-
 tion."

^g Or: "terebintus." Cp.
 chap. xiii. 18.

and lo! three men standing over against him, —so he looked, and ran to meet them from the opening of the tent, and bowed himself to the earth; ³and said,—

O My Lord! ^a<if, I pray thee, I have found favour in thine eyes> do not, I pray thee, pass on from thy servant.

⁴ Let there be fetched, I pray thee, a little water, and bathe ye your feet,—and rest yourselves under the tree.

⁵ And let me fetch a morsel of bread, and stay ye your heart, <Afterwards> ^b ye may pass on,

For <on this account> have ye passed by, over against your servant.

And they said,

<Thus> shalt thou do, as thou hast spoken.

⁶ So Abraham hastened towards the tent, unto Sarah,—and said,

Hasten thou three measures ^c of fine meal, knead it, and make hearth-cakes.

⁷ And <unto the herd> ran Abraham,—and took a calf, tender and good, and gave unto the ^d young man, and he hastened to make it ready.

⁸ And he took butter, and milk, and the calf that he had made ready, and set before them,—while [he] was standing near them under the tree, they did eat. ⁹ And they said unto him,

As to Sarah thy wife. . . . ^e

And he said,

Lo! [she is] in the tent.

¹⁰ And he said,

I will surely return unto thee, at the quickening season,—and lo! [a son] for Sarah thy wife.

Now [Sarah] was hearkening at the opening of the tent, [it] being behind him. ¹¹ But

Abraham and Sarah were old, far gone in days,—it had ceased to be with Sarah after the manner of women. ¹² So then Sarah

laughed within herself, saying:

<After I am past age> hath there come to me pleasure, [my lord] also being old?

¹³ And Yahweh said unto Abraham,—

Wherefore, now, did Sarah laugh, saying,

Can it really and truly be that I should bear, seeing that [I] have become old?

¹⁴ Is anything [too wonderful for Yahweh]?

<At the appointed time> I will return unto thee, at the quickening season, and [Sarah] shall have a son.

¹⁵ And Sarah denied, saying,

I laughed not,

For she was afraid. And he said—

Nay! but thou didst laugh!

¹⁶ And the men rose up from thence, and looked out over the face of Sodom,—[Abraham also] going with them, to set them on their way. ¹⁷ Now [Yahweh] had said,—

Am I going to hide from Abraham what I do, when [Abraham] shall surely become [a great and mighty nation,—and all the nations of the earth [shall be blessed in him]]?

¹⁸ For I have become his intimate friend, ^a

To the end that he may command his sons and his house after him, so shall they keep the way of Yahweh, by doing righteousness and justice,—

To the end that Yahweh may bring in for ^b Abraham, what he hath spoken concerning him.

¹⁹ So Yahweh said,

<The outcry of Sodom and Gomorrah, because it hath become great,—

And their sin, because it hath become exceeding grievous>

²⁰ Let me go down, pray, and let me behold, whether <according to their ^c outcry which hath come in unto me> they have done altogether,

And if not, I must know!

²¹ And the men turned from thence, and went their way, towards Sodom,—but [Yahweh] was yet standing before Abraham, ^d

²² So then Abraham drew near, and said,—

Wilt thou really sweep away, the righteous, with the lawless?

²³ <Peradventure there are fifty righteous, in the midst of the city>

Wilt thou really sweep away, and not spare the place, for the sake of the fifty righteous, which are therein?

²⁴ Far be it from thee! to do after this manner, to put to death the righteous with the lawless! then should righteous and lawless be alike,—

Far be it from thee!

Shall [the Judge of all the earth] not do [justice]?

²⁵ And Yahweh said,

<If I find in Sodom, fifty righteous, in the midst of the city>, then will I spare all the place for their sake.

²⁶ And Abraham responded, and said,—

Behold, I pray thee, I have ventured to speak unto My Lord, though [I] am dust and ashes:

²⁷ Peradventure there may lack, of the fifty righteous, [five],

Wilt thou destroy [for five] [all the city]?

And he said—

I will not destroy, if I find there, forty and five.

^a Heb.: 'alḥōḏāy (vowels editorial), hence may be simply: ('alḥōm) "O my lord."

^b Some cod. (w. Sam., Onk. MS., Jon., Sep., Syr.) "and afterwards." The "and" was cancelled by the Sopherim against the recensio ms. of other

Schools, and notably against the Septuagint and Samaritan—G.n., G. Intro. 305.

^c Or: "pecks."

^d Or: "a."

^e So it shd be—G.n., G.

Intro. 324.

^f See ch. xxi. 3.

^g Cp. O.G. 47 f. e.

^a Or: "I have acknowledged him."

^b Ml: "upon," or "unto."

^c So Onk., Jer., Sep.

Manifestly the primitive

and better reading—G.n.,

G. Intro. 412.

^d So it shd be. "It was deemed derogatory to the

Deity to say that the Lord stood before Abraham. Hence in accordance with the above rule to remove all indelicate expressions the phrase was altered by the Sopherim."—G. Intro. 352, 353.

²⁹ And he added [yet once more] to speak unto him, and said,

Peradventure^c there may be found there—
[forty].

And he said—

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

³⁰ And he said

Let it not, I pray thee, be vexing to My Lord, but let me speak,

Peradventure^c there may be found there—
[thirty]

And he said,

I will not do it, if I find there—thirty.

³¹ And he said,

Behold, I pray thee, I have ventured to speak unto My Lord,

Peradventure^c there may be found there—
[twenty].

And he said,

I will not destroy [it], for the sake of the twenty.

³² And he said,

Let it not, I pray thee, be vexing to My Lord, but let me speak [only this once],

Peradventure^c there may be found there—
[ten].

And he said,

I will not destroy [it], for the sake of the ten!

³³ And Yahweh went his way, when he had made an end of speaking unto Abraham,—Abraham also returned to his place.

§ 27. *Lot delivered: Sodom destroyed: the Fate of Lot's Wife: Moab and Ben-ammi born.*

19 ¹ So the two messengers went in towards Sodom, at eventide, [Lot] being seated in the gate of Sodom,—so Lot beheld, and rose up to meet them, and bowed himself with his face to the earth. ² And he said,

Behold, I pray you, my lords, turn aside, I pray you, into the house of your servant,—and tarry the night, and bathe your feet, so shall ye rise early, and go on your way.

And they said,

Nay, but <in the Broadway> will we tarry the night.

³ But he became exceeding urgent with them, so they turned aside unto him, and entered into his house,—and he made for them a banquet, <unleavened cakes> also did he bake, and they did eat. ⁴ <Ere yet they lay down>

[the men of the city—the men of Sodom] had come round against the house, from youth, even unto age,—[all the people from every quarter]. ⁵ And they called unto Lot, and said to him,

Where are the men who have come in unto thee, to-night? Bring them forth unto us, and let us know them!

⁶ And Lot went forth unto them, to the entrance; but <the door> closed he behind him. ⁷ And he said,—

Do not, I pray you, my brethren, act wickedly.

⁸ Behold, I pray you, [I] have two daughters who have not known man, I must needs,

now, bring [them] forth unto you, and do ye [to them] as may be good in your eyes,—

Only^c <to these men> ye may do nothing; for <on this account> have they come under the shade of my roof.

⁹ And they said,

Stand back,

And they said,

[This one, <by himself> hath come in to sojourn, and must always be acting the judge,

[Now will we do more wickedly to thee, than to them.

So they pressed sore upon the man—upon Lot—exceedingly, and drew near to break open^a the door. ¹⁰ And the men thrust forth their hand, and brought Lot in unto them, into the house—and <the door> they closed:

¹¹ <the men also who were at the entrance of the house> smote them with blindness, from small even unto great, so that they wearied themselves to find the entrance. ¹² And the men said unto Lot,

Whom [besides] hast thou here? <Son-in-law, and thy sons and thy daughters,^b and all that thou hast in the city> bring thou forth out of the place;

¹³ For we are about to destroy^c this place,—for [great] is the outcry of them unto the face of Yahweh, so that Yahweh hath sent us to destroy it.

¹⁴ And Lot went forth and spake unto his sons-in-law who were about to take his two daughters, and said,

Arise, come forth out of this place, for Yahweh is about to destroy^c the city.

And it came to pass, that he was as one that laughed, in the eyes of his sons-in-law. ¹⁵ But <as soon as [the dawn] had sprung up> the messengers hastened Lot, saying,—

Arise! take thy wife, and thy two daughters that are at hand, lest thou be swept away in the punishment of the city.

¹⁶ And he lingered—so the men laid hold of his hand and of the hand of his wife, and of the hand of his two daughters, in the tenderness of Yahweh towards him,—and they brought him out, and led him forth outside the city. ¹⁷ And it came to pass, <when they had brought them forth outside> that they^c said,

Escape for thy life,^d

Look not behind thee, neither stand still in all the vale,^e—

<To the mountain> escape thou, lest thou be swept away.

¹⁸ And Lot said unto them,—

No, I pray thee, My Lord!

¹⁹ Behold, I pray thee, thy servant hath found favour in thine eyes, so that thou hast

^a Ml: "break in pieces." "shiver."

G.n.

^c So it shd. be (w. Sep.)—G.n.

^b Some cod. (w. Sam., Jon.): "thy sons." But (G.): "Thy sons-in-law and thy daughters"—

^d U.: "soul"—(p. N.T. Ap. Or.: "circuit"—chap. xiii. 11, 12.

magnified thy lovingkindness which thou hast performed with me, in keeping alive my soul,—

But I cannot escape to the mountain, lest calamity overtake me, so shall I die.

20 Behold, I pray thee, this city is near, for fleeing thither,

And it is a little one,—let me, I pray thee, escape thither—is it not a little one?

That my soul may live!

21 And he said unto him,

Behold! I have lifted up thy countenance,^a even as to this thing,—so that I will not overthrow the city, of which thou hast spoken.

22 Haste thee, escape thither, for I cannot do anything, until thou have come in thither.

For this cause^b was the name of the city called Zoar.^b ²³ <When the sun had come forth on the earth> Lot had entered into Zoar.

24 And Yahweh rained upon Sodom and upon Gomorrah, brimstone and fire,—from Yahweh, out of the heavens: ²⁵ so he overthrew these cities, and all the circuit,^c—and all the inhabitants of the cities, and the produce of the ground. ²⁶ But his wife looked from behind him,—and became—a pillar of salt.

27 And Abraham gat up early in the morning,—unto the place, where he had stood before Yahweh: ²⁸ and he looked out over the face of Sodom and Gomorrah, and over all the face of the land of the circuit,^d—and beheld, and lo! the smoke of the land went up, like the smoke of a furnace. ²⁹ And it came to pass <when God destroyed the cities of the circuit> that God remembered Abraham,—and sent forth Lot out of the midst of the overthrow, when he overthrew the cities wherein Lot had dwelt.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him, for he feared to dwell in Zoar,—so he dwelt in a cave, he, and his two daughters. ³¹ And the firstborn said unto the younger,

Our father is old, and a man there is not in the earth, to come in unto us, after the way of all the earth.

32 Come on! let us cause our father to drink wine, and let us lie with him,—that we may keep alive <from our father> a seed.

33 So they caused their father to drink wine, that night,—and the firstborn went in, and lay with her father, but he noticed not her lying down nor her rising up.^e ³⁴ And it came to pass

on the morrow, that the firstborn said unto the younger,

Lo! I lay, last night, with my father,—let us cause him to drink wine [this night also], and go thou in, lie with him, that we may keep alive <from our father> a seed.

35 So they caused their father [on that night also] to drink wine,—and the younger arose, and lay with him, but he noticed not her lying down, nor her rising up. ³⁶ Thus did the two daughters of Lot conceive from their father.

³⁷ And the firstborn bare a son, and called his name Moab,^a—[the same] is the father of Moab, unto this day. ³⁸ And [the younger—she also] bare a son, and called his name Ben-ammi,^b—[the same] is the father of the sons of Ammon—unto this day.

§ 28. Abraham and Abimelech in Gerar.

1 And Abraham brake up from thence, towards the land of the South,^c and fixed his dwelling between Kadesh and Shur,—so he sojourned in Gerar. ² And Abraham said of Sarah his wife:

My <sister> is she,—

So Abimelech king of Gerar sent, and took Sarah. ³ Then God went in unto Abimelech, in a dream of the night,—and said to him,

Behold thee—dead! because of the woman whom thou hast taken, seeing that [she is a married woman,

⁴ Now [Abimelech] had not come near unto her,—so he said,

O My Lord!^d <a nation—even a righteous one> wilt thou slay?

5 Had not [he himself] said to me, <My sister> is she? and [even she herself] said, <My brother> is he?

<In the integrity of my heart and in the pureness of my hand, have I done this!

⁶ And God said unto him in a dream,

I also knew, that <in the integrity of thy heart> thou didst this, so then even I myself withheld thee from sinning against me,—<for this reason> have I not suffered thee to touch her.

7 Now therefore, restore the man's wife, for a prophet is he, that he may pray for thee, and live thou,—

But <if thou art not going to restore her> know, that thou shalt die, thou—and all that are thine!

8 So Abimelech rose early in the morning, and called all his servants, and spake all these words in their ears,—and the men feared greatly. ⁹ Then Abimelech called Abraham, and said to him,

What hast thou done to us? and wherein had I sinned against thee, that thou shouldst have brought in over me and over my kingdom, a sin so great?

^a Or: "accepted thee."

^b = "smallness."

^c Cp. chap. xiii. 10, 11.

^d Some cod. v. Sam., Onk.

MS.: "over the face of all the land." Sep.: "over the face of the

circuit"—G. n.

^e Heb. word *ubekumah* = the whole last clause, "nor . . . up," is in some MSS. dotted [as spurious]—G. Intro. 325.

^a = "From a father."

^b = "Son of my people."

^c Heb.: *negv.*

^d Some cod.: "O Yahweh"

—G. n.

<Deeds which should not be done> hast thou done with me.

¹⁰ And Abimelech said unto Abraham,—

What had'st thou seen, that thou shouldst have done this thing?

¹¹ And Abraham said,

Because I thought,^a Surely there is no' fear of God, in this place,—therefore will they slay me for the sake of my wife. ¹² Moreover also <in truth> <my sister, daughter of my father> she is', only' not daughter of my mother,—so she became my wife.

¹³ And so it came to pass <when the Gods^b caused me to wander from my father's house> that I said to her,

[This] is thy lovingkindness, wherewith thou shalt deal with me,—<Into whatsoever place we enter> say of me,

<My brother> is he.

¹⁴ Then took Abimelech sheep and oxen, and menservants and maid-servants, and gave to Abraham,—and restored to him Sarah his wife. ¹⁵ And Abimelech said,

Lo! [my land] is before thee,—<wherever it may seem good in thine eyes>, dwell.

¹⁶ And <to Sarah> he said,

Lo! I have given a thousand of silver unto thy brother:

Lo! that is for thee, as a covering of eyes,^c to all who are with thee,—

And so <in every way> hath right been done.

¹⁷ And Abraham prayed' unto God,—and God healed' Abimelech, and his wife, and his maid servants, so that they bare children. ¹⁸ For Yahweh [had restrained from bearing" every female^d of the house of Abimelech,—because of Sarah, wife of Abraham.

§29. *Isaac is born: and Hagar and Ishmael are dismissed.*

21 ¹ Now [Yahweh] visited Sarah, as he had said,—

And Yahweh did' for Sarah, as he had spoken.

² So [Sarah] conceived and bare [to Abraham] a son, for his old age,—at the set time, of which God had spoken with him. ³ And Abraham called the name of his son that was born to him, whom [Sarah] bare to him [Isaac].^e ⁴ And Abraham circumcised Isaac his son, when eight days old,—as God' commanded him. ⁵ Now

^a MI: "said" = "said, to myself" = "thought."

^b N.B.: Heb. verb as well as noun is here plural.

^c MI: "as a propitiation, appeasement, making amends."

^d MI: "had closed every womb."

^e "He will laugh" = "one will laugh" = "there will be laughing." It is both amusing and instructive to observe how "laughter" =

whether of gladness, incredulity, mockery, or marital pleasantry—gathers round this name: cp. chaps. xvii. 17; xviii. 12, 13, 15; xxi. 6, 9; xxvi. 8. With graver apprehension the view may be extended to Exo. xxxii. 6, where the same word is employed. For the emphasis marked on "Isaac," see Intro., Chap. II. Synopsis, J, J.

Abraham was a hundred years old,—when Isaac his son was born to him. ⁶ And Sarah said,

<A laughing> hath God made for me,—

Everyone that heareth! will laugh with^g me!

⁷ And she said—

Who would have announced to Abraham,

Sarah hath suckled children? yet have I borne a son, for his old age!

⁸ And the child grew, and was weaned,—and Abraham made a great banquet, on the day of the weaning of Isaac. ⁹ And Sarah saw the son of Hagar the Egyptian woman, whom she had borne to Abraham, laughing! ¹⁰

¹⁰ So she said to Abraham,

Cast out this bondwoman^h and her son,—for the son of this bondwoman must not inherit [with my son] [with Isaac].^d

¹¹ And the word was very grievous in the eyes of Abraham,—on account of his son. ¹² And God said unto Abraham,

Let it not be grievous in thine eyes concerning the boy and concerning thy bondwoman,

<In all that Sarah may say unto thee> hearken to her voice,—

For <in Isaac> shall there be called to thee—a seed.

¹³ Yet <even the son of the bondwoman> will I appoint to become a nation!, because <thy seed> he is'.

¹⁴ So Abraham rose up early in the morning—and took bread and a skin of water, and gave unto Hagar,—putting them on her shoulder, and the child,^e and sent her forth,—so she went her way and wandered, in the desert of Beer-sheba.

¹⁵ And the water out of the skin was spent,—so she east the child under one of the shrubs: ¹⁶ and went and sat her down over against him, at a distance like as of such as draw the bow, for she said,

Let me not look upon the death of the child,—

So she sat down over against him, and the boy lifted up his voice, and wept.^f ¹⁷ And God

heard the voice of the boy, and a messenger of God called unto Hagar out of the heavens, and said to her,

What aileth thee, Hagar?

Do not fear, for God hath hearkened' unto the voice^g of the boy [where he is].

¹⁸ Arise, lift up the boy, and hold him up with thy hand,—for <a great nation> will I make him.

¹⁹ And God opened her eyes, and she saw a well of water,—and went and filled the skin with water, and gave drink unto the boy. ²⁰ And it came to pass, that

^a Or: "at." And see ver. 3. n.

^b Or: "mocking"—MI if we could say so: "isaacking." And evidently characteristic. Cp. Intro., Chapter II., Synopsis, J, J.

^c Or: "maid-servant."

^d Observe here also a

climax. Cp. note ^b, ante.

^e *GL*, w. *Sep.*: "and the boy he put on her shoulder." G.N.

^f So it shd be w. *Sep.*—G.N.

^g Some cod. w. Sam., Onk. MS., *Sep.*: "hath heard the voice" [*eth* instead of *el*].—G.N.

God was with the boy, and he grew,—and dwelt in the desert, and he became, as he grew up, an archer. ²¹And he dwelt in the desert of Paran,—and his mother took him a wife out of the land of Egypt.

§ 30. *Abimelech obtains a Covenant with Abraham.*

²² And it came to pass <at that time>, that Abimelech, with Phicol chieftain of his host, spake unto Abraham, saying,—

God | is with thee in all that | thou | art doing.

²³ Now | therefore, swear to me by God, here, that thou wilt not deal falsely by me, nor by mine offspring, nor by my descendants,— <according to the lovingkindness where-with I have dealt with thee> shalt thou deal with me, and with the land wherein thou hast sojourned.

²⁴ And Abraham said,

I | will swear.

²⁵ But Abraham reproved Abimelech,—on account of the well of water, which the servants of Abimelech had seized. ²⁶ And Abimelech said,

I know not, who hath done this thing,—nor hast | even thou | ever told me, nor have | even I | ever heard, save to-day.

²⁷ And Abraham took sheep and oxen, and gave to Abimelech,—and they two solemnised^a a covenant. ²⁸ So then Abraham set^b seven young sheep of the flock, by themselves. ²⁹ And Abimelech said unto Abraham,

What |, then, mean these seven young sheep | here |, which thou hast set by thyselfes ?

³⁰ And he said,

<The seven young sheep> shalt thou take at my hand,—that they may serve as my witness, that I digged this well.

³¹ <On this account> was the name of that place called Beer-sheba [= oath well],—because <there> had they two sworn. ³² And when they had solemnised a covenant in Beer-sheba,—then arose Abimelech, with Phicol chief of his host, and returned unto the land of the Philistines. ³³ Then planted he a tamarisk tree in Beer-sheba,—and called there' on the name of Yahweh, the age-abiding^c God. ³⁴ So Abraham sojourned in the land of the Philistines many days.

§ 31. *The Offering up of Isaac in the Land of Moriah.*

²² ¹ And it came to pass <after these things> that God | did prove Abraham,—and he said unto him,

Abraham !

And he said,

Behold me !

² And he said—

Take, I pray thee, thy son, thine only one,

whom thou lovest, even | Isaac |, and get thee into the land of Moriah,^a—and cause him to ascend there, as an ascending-sacrifice, on one of the mountains, which I shall name unto thee.

³ So Abraham rose early in the morning, and saddled his ass, and took his two young men with him, and Isaac his son,—and clave the pieces of wood for an ascending-sacrifice, and mounted and went his way unto the place which God had named to him. ⁴ It was <on the third day> that Abraham lifted up his eyes, and saw the place afar off. ⁵ And Abraham said unto his young men—

Tarry by yourselves here, with the ass, but | I and the young man |^b must go yonder,^c—that we may bow ourselves down, and return unto you.

⁶ So Abraham took the pieces of wood for the ascending-sacrifice, and laid them on Isaac his son, and took in his own hand, the fire and the knife,—and they went on their way [both of them, together]. ⁷ Then said Isaac unto Abraham his father, then said he :

My father !

And he said,

Behold me, my son,—

And he said,

Behold—the fire, and the pieces of wood,—but where is the lamb, for an ascending-sacrifice ?

⁸ And Abraham said,

God | will provide^d for himself the lamb, for an ascending-sacrifice, my son !

So they went on their way [both of them, together].

⁹ Then came they into the place which God had named to him, and Abraham built there the altar, and laid in order the pieces of wood,—and bound Isaac his son, and laid him on the altar, above the pieces of wood. ¹⁰ And Abraham put forth his hand, and took the knife,—to slay his son. ¹¹ Then called out unto him the messenger of Yahweh, out of the heavens, and said,

Abraham, Abraham !

And he said,

Behold me !

¹² Then he said,

Do not put forth thy hand, unto the young man,^b neither do to him—anything at all,—for now | know I that <one who reverest God> thou art', when thou hast not withheld thy son, thine only one, from me.

¹³ And Abraham lifted up his eyes, and looked, and lo ! a ram, behind,^c caught in a thicket by his horns,—and Abraham went, and took the ram, and caused him to ascend as an ascending-sacrifice, instead of his son.

¹⁴ So Abraham called the name of that place,

^a MI : "cutting." "because of the cutting up and distribution of the flesh of the victim for eating in the sacrifice of the covenants"—O.G. 503^b, 4. ^b Or : "stationed." ^c N.T.Ap. : "Age-abiding."

^a "Probably, shown or provided by Jah . . . one of the hills of Jerusalem . . . on which Solomon built the temple"—Davies' H.L., p. 3⁵⁰. ^b Or : "lad." ^c MI : "as far as here" (as though pointing). ^d Heb. : *yqrh*. Cp. ver. 14. ^e Some cod. w. Sam., Jon., Sep., Syr. : "lo ! one ram [prob. = "a certain ram"], caught"—G.n.

Yahweh-yireh,^a—as to which it is still said to-day.

<In the mountain of Yahweh> will provision be made.

¹⁵ Then called out the messenger of Yahweh, unto Abraham,—a second time, out of the heavens; ¹⁶ and said,

<By myself> have I sworn is the oracle of Yahweh,—

<Because thou hast done this thing, and hast not withheld thy son, thine only one>

¹⁷ That I will 'richly bless' thee, and abundantly multiply^{||} thy seed, as the stars of the heavens, and as the sand which is on the lip of the sea,—that thy seed may take possession of the gate of his foes:

¹⁸ So shall all the nations of the earth bless themselves in thy seed,—

'Because thou didst hearken^b unto my voice'.

¹⁹ So Abraham returned unto his young men, and they mounted, and went on their way together unto Beer-sheba,—and Abraham dwelt in Beer-sheba.

§ 32. *The Descendants of Nahor. Rebekah.*

²⁰ And it came to pass <after these things> that it was told Abraham, saying,—

Behold! Milcah —she also— hath borne sons, to Nahor thy brother:

²¹ Uz his first-born, and Buz his brother,— and Kemuel, father of Aram—²² and Chesed and Hazo, and Pildash, and Jidlaph,—and Bethuel;

²³ And [Bethuel] hath begotten Rebekah,— <These eight> hath Milcah borne to Nahor, brother of Abraham.

²⁴ And his concubine, whose name was Remmah, she also, hath borne Tebah and Gaham, and Tahash, and Maacah.

§ 33. *The Death of Sarah, and her Burial in Machpelah.*

²³ ¹ And the life of Sarah came to be, a hundred and twenty-seven years,— the years of the life of Sarah.^c ² And Sarah died in Kiriath-arba, [the same] is Hebron, in the land of Canaan,— and Abraham went in to wail for Sarah, and to weep for her. ³ And Abraham rose up from over the face of his dead, and spake unto the sons of Heth, saying;

⁴ A sojourner and settler am I with you,— Give me a possession of a buryingplace with you,

That I may bury my dead, from before me.

⁵ And the sons of Heth answered Abraham, saying to him:

⁶ Hear us, my lord!

<A prince of God> art thou' in our midst, <In the choice of our buryingplaces> bury thy dead,—

Not a man from among us— his burying-place> will withhold from thee, from burying thy dead.

⁷ And Abraham rose up, and bowed himself down to the people of the land, to the sons of Heth;

⁸ and spake with them, saying,—

<If it is' with the consent of your minds,^a that I should bury my dead from before me>— hear me, and intercede for me, with Ephron son of Zohar:

⁹ That he would give me the cave of Machpelah, which pertaineth unto him, which is within the bounds of his field,—

<For full silver> let him give it me, in your midst.

For a possession of a buryingplace.

¹⁰ Now [Ephron, was sitting in the midst of the sons of Heth,—so Ephron the Hittite responded to Abraham, in the ears of the sons of Heth, even all that were entering the gate of his city, saying:

¹¹ Nay, my lord, hear me,

<The field> have I given to thee,

And [the cave that is therein] <to thee> have I given it,—

<In the eyes of the sons of my people> have I given it thee,

Bury thy dead.

¹² So Abraham boweth himself down, before the people of the land; ¹³ and spake unto Ephron, in the ears of the people of the land, saying,

<Only' if thou' wouldst> hear me,—

I have given the silver of the field,

Take it of me,

That I may bury my dead here.

¹⁴ And Ephron responded to Abraham, saying to him,

¹⁵ My lord, hear me,—

<Land worth four hundred shekels of silver—betwixt me and thee> what is that?

And <thy dead> bury thou.

¹⁶ And Abraham hearkened unto Ephron, and Abraham weighed out to Ephron the silver, of which he had spoken in the ears of the sons of Heth,—four hundred shekels of silver, current with the merchant. ¹⁷ So was confirmed the field of Ephron, which is in Machpelah, which is before Mamre,—<the field, and the cave which is therein, and all the timber which was in the field, which was in all the boundary thereof round about>—

¹⁸ to Abraham as a purchase, in the eyes of the sons of Heth,— with all^b who were entering the gate of his city. ¹⁹ And <after this> did Abraham bury Sarah his wife, within the cave of the field of Machpelah, over against Mamre, [the same] is Hebron,—in the land of Canaan.

²⁰ So was confirmed the field, with the cave which was therein, to Abraham, for a possession of a buryingplace,— from the sons of Heth.

§ 34 *Abraham, sending his servant into Mesopotamia, obtains Rebekah, Nahor's granddaughter, as wife for Isaac.*

¹ Now Abraham was old, far gone in days,— ²⁴ and Yahweh had blessed Abraham, in all

^a "Yahweh will provide."

^b Or: "hast hearkened."

^c Pathetic emphasis, "by

repetition." Cp. Intro., Chap. II. Synopsis, B. c.

^a MI: "If it is with your souls."

^b Some cod. w. Sam. MS., Jon. . "even all" G.N.

things. ² So Abraham said unto his servant, elder of his house, ruler of all that he had,—

Place, I pray thee, thy hand under my thigh; ³ that I may put thee on oath, by Yahweh God of the heavens, and God of the earth,—

That thou wilt not take a wife for my son, from among the daughters of the Canaanites, in the midst of whom I am dwelling; ⁴ but <unto my own land and unto my own kindred> wilt go,—

So shalt thou take a wife, for my son—, for Isaac].

⁵ And the servant said unto him, Peradventure' the woman may not be willing to follow me into this land, —

May I 'take back' thy son, into the land from whence thou earnest?

⁶ And Abraham said unto him,— Beware, that thou do not take back my son thither!

⁷ <Yahweh, God of the heavens, and God of the earth,^a who took me out of the house of my father, and out of the land of my kindred, and who spake to me, and who sware to me, saying, <To thy seed> will I give this land> [he] will send his messenger, before thee, so shalt thou take a wife for my son, from thence.

⁸ But <if unwilling' be the woman to follow thee> then shalt thou be clear, from this mine oath,—

Only' <my son> shalt thou not take back thither!

⁹ So the servant placed his hand, under the thigh of Abraham, his lord,—and sware to him, over this thing.

¹⁰ Then took the servant ten camels, from among the camels of his lord, and went his way,—all the goods of his master being in his hand,—so he mounted, and went his way unto Mesopotamia, unto the city of Nahor. ¹¹ And he made the camels kneel down outside the city, against the well of water,—at the time of evening, at the time of the coming forth of the women that drew water. ¹² Then he said,

O Yahweh, God of my lord Abraham! I pray thee, cause it to fall out before me to-day,—that thou deal in lovingkindness, with my lord Abraham.

¹³ Here' am I stationed by the fountain of water,—and the daughters of the men of the city are coming forth to draw water: so it shall come to pass that <the young woman unto whom I shall say, Let down, pray, thy pitcher, that I may drink, and she shall say, Drink, and <to thy camels also> will I give to drink> that her, hast thou appointed for thy servant, for Isaac,

And hereby^b shall I get to know, that thou hast dealt in lovingkindness with my lord!

¹⁵ And it came to pass <ere yet [he] had done

speaking> that lo! Rebekah was coming forth, who had been born to Bethuel son of Mileah, wife of Nahor, brother of Abraham,—with her pitcher upon her shoulder. ¹⁶ Now

the young woman was of very pleasing appearance, a virgin whom no man had known,—and she went down unto the fountain, and filled her pitcher, and came up. ¹⁷ And the servant ran to meet her,—and said,

I pray thee, let me drink a little water, out of thy pitcher.

¹⁸ And she said, Drink, my lord,—

And she hastened, and lowered her pitcher on her hand, and let him drink. ¹⁹ And <when she had done giving him drink>, — she said,

<For thy camels also> will I draw, until they have done drinking.

²⁰ So she hastened, and emptied her pitcher into the drinking-trough, and ran again unto the well, to draw,—and she drew for all his camels.

²¹ Now [the man] was eagerly watching her,—keeping silence, to see—whether Yahweh had prospered his way, or not.

²² And it came to pass <when the camels had done drinking> that the man took a ring^a of gold, half a shekel its weight,—and two bracelets, for her hands, ten of gold their weight; ²³ and said,

Whose daughter art [thou]? I pray thee, tell me. Is' there, in the house of thy father, a place for us to tarry the night?

²⁴ And she said unto him, <Daughter of Bethuel> am I,—[Bethuel] son of Mileah, whom she bare to Nahor.

²⁵ And she said unto him, <Both straw and fodder in plenty> have we,—also a place, to tarry the night.

²⁶ Then the man bowed his head, and bent himself down unto Yahweh; ²⁷ and said,

Blessed' be Yahweh, God of my lord Abraham, who hath not withdrawn his lovingkindness and his faithfulness, from my lord,—

<I—being in the way>, Yahweh led' me unto the house of the brethren of my lord!

²⁸ And the young woman ran, and told the household of her mother,—according to these words. ²⁹ Now Rebekah^b had a brother, [whose name] was Laban,—so Laban ran unto the man, outside, unto the fountain.

³⁰ And it came to pass, <when he saw the ring,^b and the bracelets on the hands of his sister, and when he heard the words of Rebekah his sister saying,

[Thus] did the man speak unto me> that he came unto the man, and lo! he was standing by the camels, near the fountain; ³¹ and he said,

Come in, thou blessed of Yahweh,— Wherefore' shouldst thou stand outside, when I have made ready the house and a place for the camels?

^a So it shd be (w Sep.). ^b Or: "by her".
Op. ver. 3—G.n.

^a Ml: "a nose-ring." ^b "nasal-gem."—Horsley. ^c Cp. ver. 22.

- 32 So the man came in towards the house, and ungirded the camels,—and there was given him straw and fodder for the camels, and water for bathing his own feet, and the feet of the men who were with him; 33 and [food] was set before him to eat, But he said,
I cannot eat, until I have spoken my words.
And he said—
Speak!
- 34 Then said he,—
<[Servant of Abraham] am I.
- 35 Now <[Yahweh, having blessed my lord exceedingly, and made him great,—and given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels, and asses] 36 then did Sarah, wife of my lord, bear a son to my lord, after she had become old,—so he gave to him all that he had;
- 37 And my lord put me on oath, saying,—
Thou shalt not take a wife for my son, of the daughters of the Canaanites, in whose land [I] am dwelling; 38 but <[unto the house of my father] shalt thou go, and unto my family,—and take a wife for my son.
- 39 So I said unto my lord,—
Peradventure' the woman will not follow me.
- 40 And he said unto me,—
[Yahweh, before whom I have walked to and fro]^a will send his messenger with thee, so shall he prosper thy way, and thou shalt take a wife for my son out of my kindred,^b and out of the house of my father.
- 41 Then shalt thou clear thyself from mine oath, for thou shalt go in unto my kindred, —and <[if they will not grant her unto thee] then shalt thou be clear from mine oath.
- 42 So I came in to-day, unto the fountain,—and I said,
O Yahweh, God of my lord Abraham! <[if, I pray thee, thou art prospering my way whereon [I] am going] 43 here' am I' stationed by the fountain of water,—so then it shall come to pass that <[the maiden that is coming forth to draw,] and I shall say unto her, Let me drink, I pray thee, a little water out of thy pitcher; 44 and she shall say unto me, Both [thou] drink, and <[for thy camels also] will I draw] 45 [the same] shall be the woman whom Yahweh hath appointed for the son of my lord.
- 45 <[Ere yet [I] could make an end of speaking unto mine own heart] lo! then [Rebekah] coming forth, with her pitcher on her shoulder, and she went down to

the fountain, and drew,—and I said unto her,

Let me drink, I pray thee!

- 46 So she hastened, and lowered her pitcher from off her, and said,
Drink! and <[to thy camels also] will I give to drink,—
So I drank and <[the camels also] she let drink.

- 47 Then I asked her, and said, [Whose daughter] art thou? And she said, Daughter of Bethuel, son of Nahor, whom Milcah bare to him,— Then put I the ring^a upon her nose, and the bracelets upon her hands; 48 and bowed my head and bent myself down, unto Yahweh,—and I blessed Yahweh, God of my lord Abraham, who had led me, in a way of faithfulness, to take the daughter of the brother of my lord, for his son.

- 49 [Now] therefore <[if ye are dealing in^b loving-kindness and faithfulness with my lord] tell me,— and <[if not] tell me, that I may turn unto the right hand, or unto the left.

- 50 Then answered Laban and Bethuel, and said,
<[From Yahweh] hath come forth the word,—we cannot speak unto thee, ill or well.

- 51 Lo! [Rebekah] is before thee,
Take [her] and go thy way,—
And let her become wife unto the son of thy lord, as Yahweh hath spoken.

- 52 And it came to pass, <[when Abraham's servant heard their words], that he bowed himself down towards the earth unto Yahweh. 53 Then the servant brought forth jewels of silver and jewels of gold, and raiment,^c and gave unto Rebekah,—and <[precious things] gave he to her brother, and to her mother. 54 And they did eat and drink, [the, and the men who were with him], and they tarried the night,—and when they arose in the morning, he said,
Let me go unto my lord!

- 55 Then said her brother and her mother,
Let the young woman remain with us some days, or rather ten,—
<[After that] she shall go.

- 56 And he said unto them,
Do not hinder me, when [Yahweh] hath prospered my journey,—

Let me go, that I may take my journey unto my lord!

- 57 Then said they,

We must call the young woman, and ask at her mouth.

- 58 So they called Rebekah, and said unto her,

Wilt thou go with this man?

And she said,

I will go.

- 59 So they let go Rebekah their sister, and her

^a Or: "wandered."

^b "family."
^c Some cod. w. Sep. Syr.

Vul. add: "water"—
G.n.

^a Cp. ver. 22.

^b Or: "doing a loving-kindness and faithful-

ness unto my lord."
^c Or: "garments"—
"changes of raiment."

nurse, and Abraham's servant, and his men. ⁶⁰ And they blessed Rebekah, and said to her,

[Our sister!] become [thou] thousands of ten thousands,—

And let thy seed take possession of the gate of them that hate them!^a

⁶¹ Then mounted Rebekah and her young woman, and they rode upon the camels, and followed the man,—so the servant took Rebekah, and went his way.

⁶² Now [Isaac] had come in at the entrance, of Beer-lahai-roi,^b—for [he] was dwelling in the land of the South: ⁶³ and Isaac came forth to meditate in the field, at the approach^c of evening,—so he lifted up his eyes, and looked, and lo! camels coming in. ⁶⁴ And Rebekah lifted up her eyes, and saw Isaac,—so she alighted with haste^d from off the camel;

⁶⁵ and said unto the servant,
Who is this man that is walking in the field, to meet us?

And the servant said,
[That] is my lord.

So she took the veil, and covered herself. ⁶⁶ And the servant recounted to Isaac,—all the things which he had done.

⁶⁷ And Isaac brought her into the tent of Sarah his mother; thus he took Rebekah, and she became his wife, and he loved her,—and Isaac consoled himself, for the loss of^e his mother.

§ 35. *Abraham marries Keturah, by whom he has Sons; his Death and Burial: the Prosperity of Isaac.*

²⁵ ¹ And Abraham took another wife, and [her name] was Keturah; ² and she bare to him Zimran, and Yokshan, and Medan and Midian,—and Ishbak, and Shuah. ³ And [Yokshan] begat Sheba and Dedan,—and [the sons of Dedan] were Asshurim and Letushim, and Leummim. ⁴ And the sons of Midian [Ephah and Ephraim, and Hanoch, and Abida, and Eldaah,—[all these] were the sons of Keturah.

⁵ And Abraham gave all that he had to Isaac; ⁶ but <to the sons of the concubines^f whom Abraham had> Abraham gave gifts,—and then sent them away from Isaac his son, while he himself yet lived, eastward, unto the land of the east.

⁷ Now [these] are the days of the years of the life of Abraham, which he lived,—a hundred and seventy-five years. ⁸ So Abraham breathed his last, and died, in a fine old age, old and satisfied.—⁹ and was gathered unto his people.^h

⁹ And Isaac and Ishmael his sons buried him, in the cave of Machpelah,—in the field of Ephron son of Zohar the Hittite, which is over

against Mamre; ¹⁰ [the field which Abraham purchased of the sons of Heth],—<there> was buried Abraham, with Sarah his wife.

¹¹ And it came to pass <after the death of Abraham> that God blessed Isaac his son,—and Isaac dwelt by Beer-lahai-roi.^a

§ 36. *The Line of Ishmael.*

¹² Now [these] are the generations of Ishmael, son of Abraham,—whom Hagar the Egyptian woman, the handmaid of Sarah, bare to Abraham: ¹³ and [these] are the names of the sons of Ishmael, by their names, after their generations,—the firstborn of Ishmael [Nebaioth, and Kedar and Abdeel, and Mibsam;

¹⁴ and Mishma, and Dumah, and Massa; ¹⁵ Hadad, and Tema, Jetur, Naphish, and Kedemah: ¹⁶ these same [are the sons^b of Ishmael, and [these] their names, by their villages, and by their encampments,—twelve princes, after their tribes.

¹⁷ And [these] are the years of the life of Ishmael, a hundred and thirty-seven years,—and he breathed his last and died, and was gathered unto his people.^c ¹⁸ And they stretched their habitations, from Havilah as far as to Shur, which is over against Egypt, as thou goest in towards Assyria,—<over against all his brethren> he settled down.^d

§ 37. *The farther "Genesis" of the Covenant-Family, from Isaac: the Birth, and early Characters, of Jacob and Esau.*

¹⁹ And [these] are the generations of Isaac, son of Abraham,—[Abraham] begat Isaac; ²⁰ and it came to pass, that [Isaac] was forty years old, when he took Rebekah, daughter of Bethuel the Syrian, of the Plain of Syria,—sister of Laban the Syrian, to himself to wife. ²¹ So then Isaac made entreaty unto Yahweh, in behalf of his wife, for she was [barren],—and Yahweh suffered himself to be entreated by him, and Rebekah his wife conceived. ²² And the sons within her struggled together, so she said—

<If so> wherefore' now am [I, [thus]]?

And she went to seek Yahweh. ²³ And Yahweh said to her,

[Two nations] are in thy womb,

And [two races] <from thy body> shall be parted,—

And [one race] shall be stronger [than the other race],

And [the elder] shall serve the younger.^e

²⁴ Then were fulfilled her days to bring forth,—and lo! twins, in her womb. ²⁵ And the first came forth red, all over^f as a mantle of hair,—so they^g called his name, Esau. ²⁶ And <after that> came forth his brother, with his hand fast hold of the heel of Esau, so they^g called his

^a Or: "him it;,"

^b "The well of the life of vision"—cp. chap. xvi. 13, 14.

^c Or: "appearance."

^d Lit.: "fell."

^e MI: "himsel, after."

^f Probably Hagar and Keturah: see I Ch. i. 32.

^g Some cod. (w. Sam., Onk., Jon., Sep., Syr.) add: "with days"—G.n

^h Lit.: "peoples."

^a "The well of the life of vision"—chap. xvi. 14.

^b Or: "These are they—the sons." Cp. O.G. 241, 1, b, γ.

^c Lit.: "peoples."

^d Or: "encamped." MI: "fell"—cp. Jdg. vii. 12.

^e MI: "And the great shall serve the little."

^f MI: "the whole of him."

^g MI: "he," or "one."

name, Jacob,^a— Now Isaac^c was sixty years old, when she bare them.

²⁷ And <when the youths grew up> it came to pass that Esau was a man skilled in game, a man of the field,—but Jacob^b was a ready^b man, dwelling in tents. ²⁸ And Isaac loved^c Esau, because of the game [he put] in his mouth,—but Rebekah was a lover of Jacob^c. ²⁹ And Jacob had boiled pottage,—when Esau came in from the field, [he being famished. ³⁰ So Esau said unto Jacob,

Do let me devour some of the red—this red, for famished I am^c.

<For this cause> was his name called Edom.^c ³¹ And Jacob said,—

Come sell, [just now],^d thy birthright, unto me.

³² And Esau said,

Here am I, on the point of dying,—wherefore, then, should I [have] a birthright?

³³ And Jacob said,

Come swear to me, just now!

And he swore to him,—and sold his birthright, to Jacob. ³⁴ And Jacob^c having given to Esau bread and a dish of lentils, he did eat and drink, and rose up, and went his way,—thus Esau despised^c his birthright!

§ 38. *Another Famine: Isaac forbidden to go down to Egypt: Isaac and Abimelech: Esau's Marriages grieve his Father and Mother.*

26 ¹ And there came to be a famine in the land, besides the first famine, which happened in the days of Abraham,—so Isaac went his way unto Abimelech, king of the Philistines, towards Gerar; ² and Yahweh appeared unto him, and said,

Do not go down towards Egypt,—

Make thy habitation in the land, which I may name unto thee:

³ Sojourn in this land, that I may be with thee, and bless thee,—for <to thee, and to thy seed> will I give all these lands,

So will I establish the oath which I swore to Abraham, thy father; ⁴ and will multiply thy seed as the stars of the heavens, and will give to thy seed, all these lands,—

And all the nations of the earth shall bless themselves in thy seed:

⁵ Because that Abraham hearkened unto my voice,—and so kept my charge, my commandments, my statutes and my laws.

⁶ So Isaac dwelt in Gerar. ⁷ Then asked the men of the place, as to his wife, and he said,

<My sister> is she,—

For he feared to say My wife, lest [said he] the men of the place should slay me, on account of Rebekah, for <fair to look on.> she is.

^a "Heel-catcher," then "trickster."
^b Or: "handy," "clever," "versatile," "all-round" —Scottie, "canny."
^c Heb.: *tinim*—a simple word, sometimes difficult to render.
^d "Red," "ruddy."—O.G.
^e Or: "this very day."

⁸ And it came to pass <when the days had lengthened out to him there>, that Abimelech, king of the Philistines, looked out through the lattice of a window,—and he beheld, and lo! Isaac—laughing^a with Rebekah his wife. ⁹ So Abimelech called for Isaac, and said,

But lo! she is thy wife!

How, then, saidst thou, She is my sister? And Isaac said unto him,

Because I said, Lest I die on her account.

¹⁰ Then said Abimelech,

What^b is this^c thou hast done to us?^b

<A little more> and one of the people might have lien with thy wife, so shouldst thou have brought upon us^c guilt!

¹¹ And Abimelech commanded all the people, saying,—

He that toucheth this man or his wife! shall surely be put to death.

¹² And Isaac sowed in that land, and found, in the same year, a hundredfold,—seeing that Yahweh had blessed^c him. ¹³ So the man waxed great,—and went on and on waxing great, until that he had waxed exceeding great. ¹⁴ So he came to have possessions of flocks, and possessions of herds, and a large body of servants,—and the Philistines envied^c him. ¹⁵ And <as for all the wells, which the servants of his father digged, in the days of Abraham his father>—the Philistines stopped them up, and filled them with dust. ¹⁶ And Abimelech said unto Isaac,—

Get thee from us, for thou hast become far mightier than we.

¹⁷ So Isaac went from thence,—and encamped in the valley of Gerar, and dwelt there. ¹⁸ And Isaac again digged the wells of water which they had digged in the days of Abraham his father, and which the Philistines stopped up after the death of Abraham,—and he called their names, after the names which his father called^c them. ¹⁹ And Isaac's servants digged in the valley,—and found there, a well of living water. ²⁰ And the herdmen of Gerar disputed with the herdmen of Isaac, saying,

[Ours] is the water!

So he called the name of the well, Esek,^c because they had stirred up a quarrel with him. ²¹ And they digged another well, and they disputed over that also,—so he called the name thereof, Sitnah.^d

²² And he moved on from thence, and digged another well, and they disputed not for it,—so he called the name thereof, Rehoboth,^e and said,

For now^f hath Yahweh made room for us, and we shall be fruitful in the land.

²³ And he went up from thence, to Beer-sheba.

²⁴ And Yahweh appeared unto him the same night, and said,

I am the God of Abraham thy father,— Do not fear, for <with thee> am I,

^a Or: "sporting."
^b Or: "What, now hast thou done to us?" Cp. O.G. 26:1, 4, d.
^c "strife."
^d "Opposition," or "charge."
^e "Roominess."

And I will bless thee, and multiply thy seed,
For the sake of Abraham my servant.

25 So he builded there an altar, and called on the name of Yahweh, and spread out there his tent,—and the servants of Isaac cut out there a well.

26 And Abimelech came unto him from Gerar, —with Ahuzzath his friend, and Phicol, commander of his host. 27 And Isaac said unto them, Wherefore have ye come in unto me,—seeing that ye hated me, and sent me away from you?

28 And they said :
We saw plainly that Yahweh was with thee, so we said.

Let there be, we pray thee, an oath betwixt us both, [betwixt us and thee],—and let us solemnise a covenant with thee:—

29 That thou wilt not do wrong by us, according as we did by thee [nothing but good], and then sent thee away in peace, [thee] who [now] art blessed of Yahweh!

30 So he made for them a banquet, and they did eat and drink,—31 and rose up early in the morning, and took an oath, each man to his brother,—so Isaac let them go, and they departed from him, in peace.

32 And it came to pass, on the same day, that the servants of Isaac came in, and told him concerning the well, which they had digged,—and said to him,
We have found water!

33 So he called it, Shibah. 34 [For this cause] hath [the name of the city] been Beer-sheba, unto this day.

34 And <when Esau was forty years old> he took to wife Judith, daughter of Beeri, the Hittite; and Basemath, daughter of Elon, the Hittite; 35 and they became a bitterness of spirit,—to Isaac and to Rebekah.

§ 39. *Jacob, at Rebekah's Instigation, defrauds Esau of the Birthright Blessing, leaving only an Inferior Blessing for his elder Brother.*

27 1 And it came to pass that Isaac [was old], and his eyes became too dim to see, so he called Esau his elder son, and said unto him—

My son!

And he said unto him,

Behold me!

2 And he said,
Behold, I pray thee, I am old,—I know not the day of my death.

3 [Now] therefore, take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and catch for me game;

4 and make for me dainty meats, such as I love, and bring in to me, that I may eat,—
To the end my soul may bless thee, ere yet I die!

5 Now [Rebekah] was hearkening, when Isaac

spake unto Esau his son,—and Esau went his way to the field, to catch game, to bring in. 6 Rebekah [therefore, spake unto Jacob her son, saying,—

Lo! I heard thy father, speaking unto Esau thy brother, saying:

7 Bring in for me game, and make for me dainty meats, that I may eat; and let me bless thee in the presence of Yahweh, before my death.

8 [Now] therefore, my son, hearken unto my voice,—in that which I am commanding thee:

9 Go, I pray thee, unto the flock, and fetch me from thence, two kids of the goats, fine ones,—that I may make of them dainty meats for thy father, such as he loveth;

10 Then shalt thou take them in unto thy father, and he shall eat,—
To the end he may bless thee, before his death.

11 And Jacob said unto Rebekah his mother,—

Lo! [Esau my brother] is a hairy man, whereas [I] am a smooth man: 12 peradventure my father might feel me, then should I be in his eyes, as one that mocketh,—and should bring upon myself a reproach, and not a blessing!

13 And his mother said to him,

<Upon me> be thy reproach, my son,—only hearken unto my voice, and go fetch [them] for me.

14 So he went, and fetched [them], and brought them in to his mother,—and his mother made dainty meats, such as his father loved. 15 Then took Rebekah the garments of Esau her elder son, the costly ones, which were with her, in the house,—and put them on Jacob, her younger son; 16 and the <skins of the kids of the goats> put she upon his hands,—

and on the smooth part of his neck; 17 then placed she the dainty meats and the bread, which she had made ready,—in the hand of Jacob her son. 18 So he went in unto his father, and said—

My father!

And he said,

Behold me! who' art thou, my son?

19 And Jacob said unto his father,

I am Esau thy firstborn, I have made ready, as thou didst bid me.

Rise, I pray thee, sit up, and eat thou of my game,

To the end thy soul may bless me.

20 Then said Isaac unto his son,

How is it thou hast been so quick in finding, my son?

And he said,

Because Yahweh thy God caused it so to fall out before me.

21 Then said Isaac unto Jacob,

Come near, I pray thee, that I may feel thee, my son,—whether [thou thyself] art' my son Esau, or not.

* = "Seven"—Davies' "swear," ep. chap. xxi. H.L. [Seven sacrifices, seven witnesses; hence 31.]

22 So Jacob came near unto Isaac his father, and he felt him; then said he,

||The voice|| is the voice of Jacob';

But ||the hands|| are the hands of Esau'.

23 So he did not find him out, because |his hands| were |like the hands of Esau his brother| ||hairy||,—so he blessed him. 24 And he said,

||Thou thyself|| art' my son Esau?

And he said,

I am!

25 So he said,

Bring it near to me, that I may eat of the game of my son,

To the end my soul may bless thee.

And he brought it near to him, and he did eat, and he brought in to him wine, and he drank. 26 Then Isaac his father said unto him,—

Come thou near, I pray thee, and kiss me, my son.

27 So he came near, and kissed him, and he smelled the smell of his garments, and blessed him,—and said,

See! ||the smell of my son||,

As the smell of a field, which Yahweh hath blessed;

28 Then, may God give thee of the dew of the heavens,
And of the fatness of the earth,—
And abundance of corn, and new wine:

29 Let peoples serve thee,
And races bow down to thee,

Become thou lord to thy brethren,

And let the sons of thy mother bow down to thee,—

||He that curseth thee|| be accursed!

And ||he that blesseth thee|| be blessed!

30 And it came to pass <as soon as Isaac had made an end of blessing Jacob>—yea it came to pass <when Jacob had only just gone forth, from the presence of Isaac his father> that |Esau his brother| came in from his hunting.

31 Then, he too |made dainty meats, and brought in to his father,—and said to his father,

Let my father rise, that he may eat of the game of his son,

To the end thy soul may bless me!

32 And Isaac his father said to him,

Who' art thou?

And he said,

||I|| am thy son, |thy firstborn|, ||Esau||.

33 Then did Isaac tremble with an exceeding great trembling, and said,

Who then was' it that caught game and brought in to me, and I did eat of all ere yet thou didst come in, and I blessed him?
<Yea, blessed > shall he remain!

34 > When Esau heard the words of his father> then cried he out with an outcry' loud and bitter, exceedingly,—and said to his father,

Bless 'even me also||, O my father!

35 Then he said,

Thy brother came in, with deceit, and took away thy blessing.

36 And he said,

Is it because |his name| is called ||Jacob||^a

that he hath tricked^b me, now twice?

<My birthright> he took away,

And lo! ||now|| he hath taken away ||my blessing||!

And he said,

Hast thou not reserved, for me, a blessing?

37 Then answered Isaac, and said to Esau,—

Lo! <a lord> have I appointed him unto thee,

And <all his brethren> have I given to him |as servants|,

And <with corn and new wine> have I sustained him,—

And <for thee—now> what can I do, my son?

38 And Esau said unto his father,

<But one blessing> hast thou, O my father?

Bless 'me also, O my father!

And Esau lifted up his voice, and wept.

39 Then answered Isaac his father, and said unto him,—

Lo! <of^c the fat parts of the earth> shall be thy dwelling,

And of^e the dew of the heavens, above;

40 And <on thy sword> shalt thou live,

And <thy brother> shalt thou serve;

But it shall come to pass <when thou shalt rove at large>

Then shalt thou break his yoke from off thy neck.

41 And Esau lay in wait' for Jacob, on account of the blessing wherewith his father had blessed him,—and Esau said in his heart,

The days of mourning for my father draw near, when I can slay Jacob my brother.

42 Then were told to Rebekah, the words of Esau, her elder son,—so she sent and called for Jacob, her younger son, and said unto him—

Lo! |Esau thy brother| is consoling himself as touching thee, to slay thee.

43 ||Now|| therefore, my son, hearken to my voice,—and rise, flee thou^d to Laban my brother, to Haran;

44 And thou shalt dwell with him a few days,—until that the wrath of thy brother turn away: ⁴⁵ ||until the turning away of the anger of thy brother from thee||, and he forget what thou hast done to him, and I send and fetch thee from thence.

Wherefore' should I lose, you both|| in one day?

45 So then Rebekah said unto Isaac,

I am disgusted with my life, because of the daughters of Heth,—

<Should Jacob be taking a wife of the daughters of Heth, like these, of the daughters of the land> wherefore' could I wish for life?*

46 So then Rebekah said unto Isaac,

I am disgusted with my life, because of the daughters of Heth,—

<Should Jacob be taking a wife of the daughters of Heth, like these, of the daughters of the land> wherefore' could I wish for life?*

^a "Heel-catcher," "trickster."

^b Or: "overreached"—O.G.

^c Or: "away from."

^d Or: "flee for thyself" =

"flee in thine own interest."

^e Or: "Wherefore—to me—life?" Or: "What good would my life be to me?"

28 1 Then Isaac called Jacob, and blessed him,—
and commanded him, and said to him,
Thou shalt not take a wife of the daughters of
Canaan.
2 Rise, go thy way to Padan-aram^a to the
house of Bethuel, thy mother's father,—
and take thee from thence^a a wife, of the
daughters of Laban, thy mother's brother.
3 And God Almighty^b bless thee, and make
thee fruitful, and multiply thee,—so shalt
thou become a multitude^b of peoples.
4 And may he give thee the blessing of Abra-
ham, to thee, and to thy seed with thee,—
that thou mayest possess the land of thy
sojournings, which God gave to Abraham.
5 So Isaac sent away Jacob, and he took his
journey to Padan-aram,^a—unto Laban son of
Bethuel, the Syrian, brother of Rebekah, mother
of Jacob and Esau.

6 And Esau beheld that Isaac <when he blessed
Jacob, and sent him to Padan-aram,^a to take
to himself from thence, a wife> that [in
blessing him] he laid command upon him,
saying,

Thou shalt not take a wife of the daughters
of Canaan ;

7 And that Jacob hearkened unto his father, and
unto his mother,—and took his journey to
Padan-aram. ⁸ So then Esau beheld that
[displeasing] were the daughters of Canaan,—
in the eyes of Isaac his father: ⁹ Esau there-
fore went unto Ishmael,—and took Mahalath
daughter of Ishmael, son of Abraham, sister of
Nebaioth, to himself to wife, [in addition to the
wives that he had].

§ 40. *Jacob's Departure: Heaven opened: First
Divine Appearing to Jacob.*

10 So Jacob went forth, from Beer-sheba,—and
journeyed towards Haran. ¹¹ And he lighted
on a place, and tarried the night there, because
the sun had gone in,—and he took of the stones of
the place, and put for his pillow,—and lay down
in that place. ¹² And he dreamed, and lo! ¹³ a
stairway^c planted earthwards, with [its top] ¹⁴
reaching towards the heavens,—and lo! [mes-
sengers of God] ascending and descending
thereon; ¹⁵ and lo! [Yahweh] standing by^c
him,—and he said,

[I] am Yahweh, God of Abraham thy father
and God of Isaac,—

<The land whereon [thou] art lying> [to
thee] will I give it, and to thy seed;

14 And thy seed shall become, as the dust of
the earth, and thou shalt break forth
westward and eastward, and northward
and southward,—

And all the families of the ground shall
be blessed in thee, [and in thy seed].^d

^a = "The plain of Syria."
^b Or: "convocation."
Heb.: *kehul*.
^c A very common meaning
of the Heb. prep. here
used; and greatly more
congruous to the facts
and the very words of

the narrative, than
"above." Cp. Jn. i. 51.
"In this place," not
"that"; "This," not
"that," is the house of
God vers. 16, 17.
^d Chap. xii. 3; ep. chap. iii.
17.

15 Lo! then, I am with thee, so will I keep thee
in every place whithersoever thou mayest
go, and will bring thee back unto this soil,—
For I will not forsake thee until I have done
that of which I have spoken to thee.

16 And Jacob awoke from his sleep, and said,
[Surely] Yahweh was' in this place,
And I knew it not.

17 And he feared, and said,
How' fearful is this place!

None other' this, than the house of God!
Nor this' than the gate of the heavens!

18 So Jacob rose early in the morning, and took
the stone which he had put for his pillow, and
put it for a pillar,—and poured out oil upon the
top thereof; ¹⁹ and called the name of that
place—Beth-el,^a—nevertheless [Luz] was the
name of the city, aforesaid. ²⁰ And Jacob
vowed a vow, saying,—

<If God will be with me, and will keep me in
this way whereon [I] am going, and give
me bread to eat, and raiment to put on;
and I come back in prosperity unto the
house of my father>

21 Then will Yahweh prove to be my' God,—
22 And this stone which I have put for a
pillar shall be the house of God,—
And <of all which thou shalt give me> [a
tenth] will I tithe unto thee.

§ 41. *Jacob and Rachel meet: After seven Years'
Waiting—the Deceiver is deceived.*

1 Then Jacob lifted up his feet,—and went his
way towards the land of the sons of the
East. ² And he looked, and lo! [a well]
in the field, and lo! <there> three flocks of
sheep, lying down near it, for <out of that
well> do they water the flocks,—but [the
stone] is great, on the mouth of the well; ³ so
they gather together thither all the flocks, and
roll away the stone from off the mouth of the
well, and water the sheep,—and put back the
stone upon the mouth of the well, to its
place. ⁴ And Jacob said to them,

My brethren, whence are ye?

And they said:

<From Haran> are we'.

5 And he said to them,
Know ye Laban, son of Nabor?

And they said,
We know [him].

6 And he said to them,
Is it well with him?

And they said,
Well, but lo! [Rachel his daughter] coming
in with the sheep.

7 And he said—
Lo! the day is yet' high, it is not time for
gathering together the cattle.—water the
sheep, and go feed.

8 And they said,
We cannot, until that all the flocks are
gathered together, and they roll away the

^a = "House of God."

stone, from off the mouth of the well,—and then can we water the sheep.

⁹ <While yet' he was speaking with them> [Rachel had come in with the sheep which belonged to her father, for <a shepherdess> was she.

¹⁰ And it came to pass <when Jacob saw Rachel daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother—that Jacob went near, and rolled away the stone from off the mouth of the well, and watered the sheep of Laban, his mother's brother.

¹¹ And Jacob kissed Rachel,—and lifted up his voice, and wept.

¹² And <when Jacob told Rachel, that he was her father's brother, and that he was Rebekah's son>—then ran she, and told her father.

¹³ And it came to pass <when Laban heard the tidings of Jacob his sister's son> that he ran to meet him, and embraced him, and fondly kissed him, and brought him into his house,—when he recounted to Laban all these things.

¹⁴ And Laban said to him,

Surely' <my bone and my flesh> art thou'.

So he abode with him a month of days.

¹⁵ Then said Laban to Jacob,

Is it because <my brother> thou art', that thou shouldst serve me for naught?

Come, tell me! What shall be thy wages?

¹⁶ Now [Laban] had two daughters,—the name of the elder' [Leah], and the name of the younger' [Rachel].

¹⁷ But the eyes of Leah were weak,—whereas [Rachel] was comely in form, and comely in countenance.

¹⁸ So Jacob loved' Rachel,—and he said,

I will serve thee seven years, for Rachel thy younger daughter.

¹⁹ And Laban said,

[Better] that I give her to thee', than that I should give her to another' man,—

Abide with me!

²⁰ So Jacob served for Rachel—seven years,—and they became, in his eyes, as single days, for his love to her.

²¹ Then said Jacob unto Laban:

Come give me my wife, for fulfilled' are my days,—that I may go in unto her.

²² So Laban gathered together all the men of the place, and made a banquet.

²³ And it came to pass, <in the evening> that he took Leah his daughter, and brought her in unto him,—and he went in unto her.

²⁴ And Laban gave her Zilpah, his handmaid, unto Leah his daughter, as handmaid.

²⁵ And it came to pass <in the morning>, that lo! [it was Leah],—and he said unto Laban,

What' is this' thou hast done to me?^b

Was it not <for Rachel>—I served with thee?

Wherefore, then, hast thou deceived me?

²⁶ And Laban said,

It must not be done so, in our place,—to give the later-born before the firstborn.

²⁷ Fulfil the week of this one,—then must we

give thee [the other one also], for the service wherewith thou shalt serve with me [yet seven years more].

²⁸ And Jacob did so, and fulfilled the week of this one,—and he gave him Rachel his daughter—to him^a to wife.

²⁹ And Laban gave to Rachel his daughter Bilhah, his handmaid,—to be hers, as a handmaid.

³⁰ So he went in unto Rachel also, and loved [Rachel also] more than Leah,—and he served with him [yet seven years more].

§ 42. *There are born to Jacob eleven Sons and a Daughter.*

³¹ And <when Yahweh saw that Leah was hated> he granted her to bear children,^b—whereas [Rachel] was barren.

³² So Leah conceived, and bare a son, and called his name, [Reuben],^c—for she said,

Because^d Yahweh hath looked' upon my humiliation,

For [now] will my husband love' me.

³³ And she conceived again, and bare a son, and said,

<Because^d Yahweh heard that [I] was [hated]> he gave me this one also.

So she called his name [Simeon],^e

³⁴ And she conceived again, and bare a son, and said,

[Now—this time] will my husband be bound unto me,

For I have borne him three sons,—

<For this cause> called she^f his name [Levi],^g

³⁵ And she conceived again, and bare a son, and said,

[This time] will I praise Yahweh,

<For which cause> she called his name [Judah].^h And she left off bearing.

¹ And Rachel saw she had borne no children **30**

unto Jacob, so Rachel became envious of her sister,—and said unto Jacob,

Come! give me children, or else [I die.]

² Then kindled the anger of Jacob with Rachel,—and he said,

Am I' in the place of God [who hath withheld from thee the fruit of the womb?]

³ And she said,

Lo! my handmaid, Bilhah,

Go in unto her,—that she may bear upon my knees, so that [I also] may be builded up by her!

⁴ And she gave him Bilhah her handmaid, to wife,—and Jacob went in unto her;

⁵ and Bilhah conceived, and bare unto Jacob a son;

⁶ and Rachel said,

God hath vindicated me,

Moreover also' he hath hearkened unto my voice, and hath given me a son.

^a See chap. xxxix. 6. thou done to me?' Cp.

^b Or: "What, now] hast O.G. 261, 1, 4

^a "To him," absent from most MSS.—G.N.

^b MI: "he opened her womb."

^c Prob.: "See ye a son."

^d Or: omit "because," as not needed in English. Cp. O.G. 471, b.

^e "A hearing."

^f So it shd be w. Sun. and Sep. G.N. (Error of M.C.T. due to neglected abbreviation: *hava* = *hava*h.)

^g "A binding."

^h "Praised." "He shall be praised." "But this dubious"—O.G. 397.

<For this cause> called she his name [Dan].^a ⁷ And Bilhah, Rachel's handmaid, conceived again, and bare a second son to Jacob. ⁸ Then said Rachel,

<With wrestlings of God>^b have I wrestled with my sister,

Yea! I have prevailed.

So she called his name [Naphtali].^c

⁹ Then saw Leah, that she had left off bearing,—so she took Zilpah, her handmaid, and gave her to Jacob, to wife. ¹⁰ And Zilpah, Leah's handmaid, bare to Jacob a son: ¹¹ and Leah said,

Victory hath come!

So she called his name [Gad].^d ¹² And Zilpah, Leah's handmaid, bare a second son to Jacob; ¹³ and Leah said,

<For my happiness> surely happy' have daughters pronounced me.

So she called his name [Asher].^e

¹⁴ Then went Reuben, in the days of the wheat harvest, and found mandrakes, in the field, and brought them in unto Leah his mother, and Rachel said unto Leah,

Pray give me, some of the mandrakes of thy son!

¹⁵ And she said to her,

Is it [a small thing] that thou hast taken away my husband?

And wouldst thou take away [even the mandrakes of my son]?

Then said Rachel,

[Therefore, shall he lie with thee to-night, for the mandrakes of thy son.

¹⁶ And Jacob came in from the field, in the evening, so Leah went out to meet him, and said:

<Unto me> shalt thou come in, for I have hired thee, even with the mandrakes of my son.

And he lay with her that night. ¹⁷ And God hearkened unto Leah,—and she conceived, and bare to Jacob a fifth son. ¹⁸ Then said Leah,

God hath given my hire, in that I gave my handmaid to my husband.

So she called his name [Issachar].^f ¹⁹ And Leah conceived again, and bare a sixth son to Jacob. ²⁰ Then said Leah,

God hath dowered me, [even me] with a handsome dowry,

[Now will my husband dwell with me, for I have borne him six sons.

So she called his name [Zebulon].^g ²¹ And afterwards she bare a daughter,—so she called her name [Dinah].^h

²² Then God remembered Rachel,—and God hearkened unto her, and granted her to bear.ⁱ

²³ So she conceived and bare a son,—and said,

God hath taken away my reproach:

²⁴ So she called his name Joseph,^a saying, Yahweh is adding unto me another son.

§ 43. *Jacob again defrauded by Laban, makes Reprisals upon him.*

²⁵ And it came to pass when Rachel had borne Joseph,^b—that Jacob said unto Laban, Let me go, that I may take my journey, unto my place, and to my land.

²⁶ Come, give me my wives and my children, for whom I have served thee, and let me take my journey,—for thou knowest my service, wherewith I have served thee.

²⁷ And Laban said unto him,

<If, I pray thee, I have found favour in thine eyes> . . . I have divined that Yahweh hath blessed me for thy sake.

²⁸ And he said,—

Come, fix thy wages for me, that I may give it!

²⁹ And he said unto him,

[Thou] knowest how I have served thee,—and how thy cattle have fared [with me].

³⁰ For it was [little] that thou hadst before I came,^b and then it brake forth into a multitude, and Yahweh blessed thee at my every step.

[Now] therefore, when am I also to do something [for my own house]?

³¹ And he said,

What shall I give thee?

And Jacob said:

Thou shalt give me [nothing at all].

<If thou wilt do for me this thing> I will return, I will shepherd thy flock, I will keep it:

³² <Let me pass through all thy flock to-day, removing from thence—every young one that is speckled and spotted, and every young one that is dark-coloured, [among the young sheep], and spotted and speckled [among the goats]> and they shall be my wages.

³³ And my righteousness shall answer for me, on a future day, when thou shalt come in respecting my hire that is before thee,—

<Every one that is not speckled and dark-coloured among the goats, and dark-coloured among the young sheep,—stolen shall it be accounted, if found [with me].^c

³⁴ Then said Laban,

Lo! would it might be according to thy word!

³⁵ So he removed, on that day, the he-goats that were striped and spotted, and all the she-goats that were speckled and spotted, every one^d that had white in it, and every dark-coloured one among the young sheep, and delivered them into the hand of his sons; ³⁶ then put he a journey of three days between himself and Jacob,—but Jacob himself continued tending the flocks of Laban that were left.

^a "Judge."

^b Or: "mighty wrestlings."

^c "My wrestling."

^d "Fortune."

^e "Prosperous," "Happy."

^f "There is hire"; or,

"He is hired."

^g Prob.: "Habitation."

^h Prob.: "Strife."

ⁱ Ml: "opened her womb."

^a Prob.: "He is adding"; or: "He is giving increase."

^b Ml: "before me" = "before my time."

^c Ml: "stolen — it — with me."

^d Some cod. w. Sep. and

Syr.: "and every one"

—G.n.

37 So then Jacob took him rods of young storax, and hazel and maple,^a—and peeled in them white stripes, laying bare the white, which was on the rods. ³⁸And he set the rods which he had peeled, in the channels, in the troughs of water,—where the flocks came in to drink, straight before the flocks, and the females of the flock used to lie in heat when they came in to drink; ³⁹and the males of the flock were in heat before the rods,—so the flocks brought forth ring-straked, speckled, and spotted. ⁴⁰<The runs also> did Jacob separate, and then set the faces of the flocks towards the ring-straked and all the dark-coloured, among the flocks of Laban,—and he put [his own] droves by themselves, and put them not with the flocks of Laban. ⁴¹So it came to pass <whenever the stronger of the flocks were in heat> that Jacob set the rods before the eyes of the flocks, in the channels,—that the females might be in heat among the rods; ⁴²but <when the flocks were late in bearing> he did not set them,—and so the late-born were Laban's, but the strong ones Jacob's. ⁴³Thus did the man break forth [exceedingly],—thus came he to have flocks in abundance, and maid-servants, and men-servants, and camels, and asses.

§ 44. *Jacob, stealing away, is pursued by Laban. They covenant together.*

- 31 ¹ Then heard he the words of the sons of Laban, saying,
Jacob hath taken away' all that belonged to our father;
Yea <out of what belonged to our father> hath he made all this wealth.^b
- ² And Jacob looked upon the face of Laban,—and lo! it was not with him as aforesaid.^c ³Then said Yahweh unto Jacob,
Return unto the land of thy fathers, and to thy kindred,—that I may be with thee.
- ⁴ So Jacob sent, and called for Rachel and for Leah,—to the field, unto his flock; ⁵ and said to them,
[Beholding] am I' the face of your father, that it is not' towards me as aforesaid,—nevertheless [the God of my father, hath been with me; ⁶ and [ye] know that <with all my vigour> have I served your father.
- ⁷ But [your father] hath deceived me, and hath changed my wages ten times,—yet God hath not suffered' him to deal harmfully with me.
- ⁸ <If thus' he saith, [The speckled] shall be thy wages> then do all the flock bring forth speckled,—
But <if thus' he saith, [The ring-straked] shall be thy wages> then do all the flock bring forth ring-straked.

^a Or: "plane."
^b U.: "gloxy," "honour."

MI: "weight."
^c MI: "yesterday—third."

- ⁹ So hath God stripped away the herds of your father, and given them to me.
- ¹⁰ And it came to pass <in the season when the flock were in heat> then lifted I mine eyes, and beheld in a dream,—and lo! [the he-goats that were leaping upon the flock] were ring-straked, speckled, and dappled.
- ¹¹ And the messenger of God said unto me in a dream, Jacob! and I said, Behold me! ¹²Then he said,
Lift, I pray thee, thine eyes and behold,
[All the he-goats that are leaping upon the flock] are ring-straked, speckled, and dappled,—for I have seen all that [Laban] has been doing to thee.
- ¹³ I am the God of Beth-el, where^a thou didst anoint a pillar, where thou didst vow to me a vow,—Now ^b rise, go forth out of this land, and return unto the land of thy kindred.^c
- ¹⁴ Then responded Rachel and Leah, and said to him,—
Have we any longer' a portion or an inheritance, in the house of our father?
- ¹⁵ Are we not accounted [aliens] to him, seeing that <having sold us> he hath then gone on' [devouring] our silver?
- ¹⁶ Surely <all the riches which God hath stripped off from our father> unto us; it belongeth, and unto our sons,—
[Now] therefore, <whatsoever God hath said unto thee> [do].
- ¹⁷ So Jacob arose,—and mounted his sons and his wives on the camels; ¹⁸ and drove away all his herds, and all his goods which he had gathered, the gains he had gained,^d which he had gathered in Padan-aram; that he might go in unto Isaac his father, unto the land of Canaan.
- ¹⁹ Now [Laban] had gone, to shear his sheep,—so Rachel stole the household gods^e that belonged to her father. ²⁰ Thus Jacob stole away unawares to Laban,^f the Syrian,—in that he had not told him that he was about to flee. ²¹ So he fled, [he—and all that he had], and he arose, and passed over the River,^g—and set his face towards the mountain of Gilead.
- ²² And it was told Laban, on the third day,—that Jacob had fled. ²³ So he took his brethren with him, and pursued after him, a journey of seven days,—and overtook him in the mountain of Gilead. ²⁴ And God went in unto Laban the Syrian, in a dream of the night,—and said to him,
Take heed to thyself, that thou speak not with Jacob, either good or bad.
- ²⁵ So then Laban came up with Jacob,— Jacob having pitched his tent in the mountain,

^a Some cod. (w. Sam., Sep., Syr.): "where also," or "even where."—G.n.

^b Some cod. (w. Sam., and Syr.): "Now therefore"
G.n.

^c Or: "birth."

^d MI: "the gains of his gaining."

^e Heb.: *teraphim*.

^f MI: "stole the heart of L."

^g *Le.*: "Euphrates."

¶Laban¶ also, with his brethren, pitched in the mountain of Gilead. ²⁶ Then said Laban to Jacob,

What hadst thou done, that thou shouldst steal away unawares to me,^a—and shouldst carry off my daughters, as captives of the sword?

²⁷ Wherefore' didst thou secretly' flee, and rob me,—and didst not tell me, that I might send thee away with rejoicing and with songs, with timbrel and with lyre; ²⁸ and didst not suffer me to kiss my sons and my daughters?

¶Now ¶hast thou done ¶foolishly.¶ ²⁹ ¶It is' in the power of my hand¶ to deal with thee for harm,—but ¶the God of your father¶ <last night> spake unto me, saying, Take heed to thyself that thou speak not with Jacob, either good or bad.

³⁰ But ¶now¶, <though thou ¶didst even take thy journey because thou ¶didst sorely long¶ for the house of thy father>, wherefore' didst thou steal away my gods?^b

³¹ And Jacob answered and said unto Laban,— Because I was afraid, for I said,

Lest thou take by force thy daughters from me!

³² ¶He with whom thou find thy gods¶ shall not live!

<Before our brethren> note thou for thyself what is with me, and take what is thine.

Neither did Jacob know that ¶Rachel¶ had stolen them.

³³ Then entered Laban into the tent of Jacob and into the tent of Leah and into the tent of the two handmaids, and found nothing,—then went he forth out of the tent of Leah, and entered into the tent of Rachel. ³⁴ Now Rachel had taken the household gods^c and put them in the basket-saddle of the camel, and taken her seat upon them. And Laban felt about throughout all the tent, and found them not. ³⁵ And she said unto her father,

Let it not be vexing in the eyes of my lord, that I cannot rise up at thy presence, for the way of women ¶is upon me. So he made search, but found not the household gods.^c ³⁶ And it was vexing to Jacob, and he contended with Laban,—and Jacob responded, and said to Laban,

What was my trespass, what my sin, that thou shouldst have come burning after me?

³⁷ <Now that thou hast felt about among all my goods> what hast thou found of the goods of thine own house? Set it out here, right before my brethren and thy brethren,—that they may give sentence betwixt us two.

³⁸ <This twenty years' time> have ¶I¶ been with thee—

¶Thy ewes and thy she-goats¶ have not cast their young,—

<And the rams of thy flock> have I not eaten,

<The tom> have I not brought in unto thee—

I! bare the loss, <At my hand> didst thou require it,— Stolen by day, or stolen by night.

Thus have I been— <By day> drought hath consumed me, And frost by night,— So that my sleep fled away from mine eyes.

This hath been my' lot twenty years, in thy house,— I served thee fourteen years, for thy two daughters, And six years, for thy sheep— And thou didst change my wages ten times:—

<But that the God of my father— The God of Abraham, and the Dread of Isaac— Proved to be mine > ^a Surely' <even now> 'empty' hadst thou let me go? <My humiliation and the wearying toil of my hands> God had seen, And therefore gave sentence last night!

Then responded Laban and said unto Jacob— ¶The daughters are my' daughters, And ¶the sons¶ are my' sons, And ¶the sheep¶ are my' sheep, And <all that ¶thou¶ beholdest> ¶To me¶ doth it belong!

But <to my daughters> what can I do to these, this day, Or to their sons, whom they have borne?

⁴⁴ ¶Now¶ therefore, come on! Let us solemnise^b a covenant ¶I and thou¶,— So shall it be a witness betwixt me and thee.

⁴⁵ So Jacob took a stone,—and set it up as a pillar. ⁴⁶ Then said Jacob to his brethren— Gather stones. And they took stones, and made a heap,—and they did eat there, by the heap. ⁴⁷ And Laban called it, Jegar-sahadutha,^c—but ¶Jacob¶ called it, Galeed.^d ⁴⁸ Then said Laban:

¶This heap¶ be witness, betwixt me and thee, to-day. ¶For this cause¶ is the name thereof called, Galeed: ⁴⁹ also The Watch Tower,^e as to which it is said,

Yahweh watch betwixt me and thee, when we are parted one from another.

⁵⁰ If thou oppress my daughters, or if thou take wives besides my daughters,— there may be no man with us!—see! God¶ be witness betwixt me and thee!

⁵¹ And Laban said to Jacob— Behold this heap, and behold this pillar, which I have set betwixt me and thee:

⁵² <A witness> be this heap, and <a witness> the pillar,—

^a MI: "steal away my heart." of the familiar word 'elohim.

^b The construct plural (with 1st pers. pronoun) ^c Heb.: *teraphim*.

^a Or: "was on my side." (Cp. Ps. cxviii. 6, 7.

Aramaic).

^d "Witness-heap" (Heb.).

^b Cp. chap. xxi. 27, n.

^c Heb.: *Mizpeh*.

^e "Witness-heap"

That I am not to pass, unto thee, over this heap.

And thou art not to pass, unto me, over this heap and this pillar for harm.

53 The Gods of Abraham and the Gods of Nahor judge^a betwixt us—the Gods of their fathers.

And Jacob swore by the Dread of his father Isaac; ⁵⁴and Jacob offered sacrifice in the mountain, and called on his brethren to eat bread. So they did eat bread, and tarried the night in the mountain. ⁵⁵And

Laban rose up early in the morning, and kissed his sons and his daughters, and blessed them; and Laban went his way and returned to his place.

§ 45. *Jacob prepares to meet Esau: his Arrangements, Prayer and Wrestling.*

32 ¹ <When Jacob^c had gone on his way> there met him messengers of God. ² And Jacob said, when he saw them,

<The camp of God> is this!

So he called the name of that place, Mahanaim.^b ³ Then did Jacob send messengers before him, unto Esau his brother, — to the land of Seir, the field of Edom. ⁴ And he commanded them, saying,

<Thus> shall ye say to my lord, to Esau,

<Thus> saith thy servant Jacob,

<With Laban> have I sojourned, and tarried until now :

⁵ And I have oxen and asses, flocks^d and men-servants and maid-servants,

So I must needs send to tell my lord, that I might find favour in thine eyes.

⁶ And the messengers returned unto Jacob, saying,—

We came in unto thy brother, unto Esau, moreover also^e he is on his way to meet thee, and four hundred men with him.

⁷ Then was Jacob greatly afraid, and in distress. So he divided the people that were with him, and the flocks and the herds and the camels, into two camps. ⁸ And he said,

<Should Esau come upon the one camp, and smite it : yet shall the camp that is left escape.

⁹ And Jacob said,

God of my father Abraham, and God of my father Isaac,—Yahweh, who wast saying unto me,—

Return to thy land and to thy kindred, that I may deal well with thee ;

¹⁰ I am too small for all the lovingkindnesses, and for all the faithfulness, which thou hast done unto thy servant,—

For : with my staff : passed I over this Jordan,

But now have I become two camps.^d

¹¹ Deliver me, I pray thee, out of the hand of my brother, out of the hand of Esau, for

|| I am afraid^f of him, lest he come in and smite :—mother, as well as^g sons !

¹² But thou thyself^h saidst,—

I will ||deal well|| with thee,—

So will I make thy seed as the sand of the sea, which is not to be counted, for multitude.

¹³ And he tarried there that night, and took of that which came to his hand, a present for Esau his brother :—

¹⁴ She-goats, two hundred : their colts, thirty ;
dred ; Cows, forty ;

And he-goats, twenty ; And bulls, ten ;

Ewes, two hundred ; She-asses, twenty ;

And rams, twenty ; And young he-asses,

¹⁵ Milch camels, with ten.

¹⁶ And he gave them into the hand of his servants, each drove by itself,—and said unto his servants—

Pass over before me, and <a breathing-space> shall ye put betwixt drove and drove.

¹⁷ And he commanded the first one, saying :

<When Esau my brother shall fall in with thee, and shall ask thee, saying, Whoseⁱ art thou ? and whither^j wouldst thou go ? and to whom^k belong these before thee ?> ¹⁸ then shalt thou say,

To thy servant Jacob :

It is : a present || sent to my lord, to Esau :

And behold || he himself also || is behind us.

¹⁹ And he commanded the second also, and the third, yea all that were going on behind the droves, saying,—

<According to this word> shall ye speak unto Esau, when ye find him. ²⁰ Then shall ye say,

Also, lo ! || thy servant Jacob || is behind us.

For he said :

I must pacify him^b with the present that goeth on before me,

And <after that> will I see his face :

Peradventure^c he will accept me.^e

²¹ So the present passed over before him,—whereas || he himself || tarried that night in the camp. ²² And he arose in that night,

and took his two wives, and his two handmaids, and his eleven sons,—and passed over the ford of Jabbok. ²³ So he took them, and sent them over the brook,—and sent over that which he had.^h

²⁴ And Jacob was left alone,—and there wrestled a man with him, until the uprisings of the dawn.

²⁵ And <when he saw that he prevailed not against him : he touched the hollow of his thigh,—and the hollow of Jacob's thigh was put out of joint, as he wrestled with him. ²⁶ Then said he—

Let me go, for upri-en bath the dawn.

And he said :

I will not let thee go,—exceptⁱ thou have blessed me.

^a This verb is plural in the Heb. Cp. chap. i., n.^b Some cod. (w. Sam., Sep., Syr., Vul.) : “and flocks”
^c = “Two camps.”
^d G. n.

^e Comp. ver. 2.

^f Lit. : “over” — perh. graphic, as if he could see sons slain first, and the mother falling upon the dead bodies of her sons.

^g Lit. : “cover over his face.”

^h Lit. : “lift up my face.”

ⁱ Some cod. (w. Sam., Sep., Syr., Vul.) : “all that he had” — G. n.

27 Then he said unto him—
 What is thy name?
 And he said—
 Jacob.
 28 Then he said—
 <Not Jacob> shall thy name be called any
 more, but |Israel|,—
 For thou hast contended with God and with
 men, and hast prevailed.
 29 Then asked Jacob and said,
 Do, I pray thee, tell me thy name!
 And he said—
 Wherefore' now, shouldst thou ask for my
 name?
 And he blessed him there. ³⁰ So
 Jacob called the name of the place Peniel;^a
 For I saw God, face to face; and my soul^b
 was delivered.^c

31 And the sun rose on him as soon as he had
 passed over Peniel,^a—|he|, moreover, was
 halting upon his thigh.^d ³² <For
 this cause> the sons of Israel eat not of the
 nerve of the large hip-sinew, which is by the
 hollow of the thigh, until this day,—because he
 touched the hollow of the thigh of Jacob, in the
 nerve of the hip-sinew.

§ 46. *Jacob and Esau reconciled.*

33 ¹ Then Jacob lifted up his eyes, and looked, and
 lo! Esau | coming in,—and <with him> four
 hundred men. So he divided the children
 —unto Leah, and unto Rachel, and unto the
 two handmaids; ² and put the handmaids and
 their children first,—and Leah and her children
 next, and Rachel and Joseph next; ³ but |he
 himself, passed over before them, and bowed
 himself to the earth seven times, until he had
 come near unto his brother. ⁴ Then
 ran Esau to meet him, and embraced him, and
 fell on his neck,^e—and they wept. ⁵ Then
 lifted he up his eyes, and beheld the women and
 the children, and said,

What are these' to thee?

And he said—

The children wherewith God hath favoured
 thy servant.

⁶ Then came near the handmaids, they—
 and their children',—and bowed them-
 selves. ⁷ Then came near Leah also,
 with her children,—and they bowed them-
 selves. And <afterwards> came near
 Joseph with Rachel, and they bowed them-
 selves. ⁸ Then said |e.

What to thee is all this camp, which I have
 fallen in with?

And he said,—

To find favour, in the eyes of my lord.

⁹ Then said Esau,
 I have' an abundance,—my brother, |be
 thine| what thou hast!
 10 Then said Jacob,
 Nay, I pray thee, <if, I pray thee, I have
 found favour in thine eyes> then thou
 wilt take my present at my hand,—
 For <on this account> hath my seeing thy
 face been like seeing the face of God,
 |in that thou wast well-pleased with
 me|.
 11 Take, I pray thee, my blessing which hath
 been brought in to thee,—because God
 hath shewed me favour, and because I
 have' everything.

So he was urgent with him, and he took
 it. ¹² Then he said,

Let us break up and go,—and let me go on
 before thee.

13 And he said unto him,
 ||My lord|| is taking note, that ||the children
 are tender,—and ||the flocks and the herds
 are giving suck with me,—and <should I>
 overdrive them a single day> then would
 all the flocks die.

14 Let my lord, I pray thee, pass over before his
 servant,—and let 'me| lead on in my own
 easy way, at the pace of the cattle that are
 before me, and at the pace of the children,
 until that I come in unto my lord, towards
 Seir.

15 Then said Esau :

Let me leave, I pray thee, along with thee,
 some of the people who are with me!

And he said—

Why so? let me find favour in the eyes of my
 lord!

16 So Esau returned, that day, to his journey
 towards Mount Seir. ¹⁷ But Jacob brake up
 towards Succoth, and built for himself a house,
 —<for his cattle, — made he places of shelter,^b
 <for which cause> the name of the place was
 called,^c Succoth.^d

18 And Jacob came in peace to the city of
 Shechem, which is in the land of Canaan,—
 when he came in from Padan-arum,^e—and he
 encamped before the city. ¹⁹ And he bought the
 portion of the field, where he had spread out his
 tent, at the hand of the sons of Hamor, father
 of Shechem,—for a hundred kestahs.^f ²⁰ And
 he set up there' an altar,—and called it, El-
 olohe-Israel.^g

§ 47. *Dinah being defiled by Shechem, the Deed is
 avenged by her Brothers.*

1 Then went forth Dinah, the daughter of Leah, 34
 whom she had borne to Jacob,—to see the
 daughters of the land. ² And Shechem, son
 of Hamor the Hivite, prince of the land, saw

^a = "Face-of-God."

^b Or: "life."

^c Probably, from the death
 which might well have
 followed the vision; and
 then, as a consequence,
 delivered from suffering
 death at the hand of

Esau.

^d He was late in getting
 over; and halting as well
 as late.

^e The words "and kissed
 him" shd be omitted—
 G.n., G. Intro. 325.

^a So it shd be (w. Sam.,
 Sep.)—G.n.

^b Heb.: *succoth*, as below.

^c Or: "called he."

^d = "booths," or "places
 of shelter."

^e The Plain of Syria.

^f The k. supposed = *abt.* 4
 shekels.

^g = "God, the God of
 Israel."

her,—so he took her, and lay with her, and humbled her. ³And his soul clave unto Dinah, daughter of Jacob,—and he loved the young woman, and spake to the heart of the young woman. ⁴Then spake Shechem unto Hamor his father, saying,—

Take me this girl, to wife!

⁵Now [Jacob] had heard that he had defiled Dinah his daughter, but [his sons] happened to be with his cattle, in the field,—so Jacob kept quiet, until they came in. ⁶Then came forth Hamor, father of Shechem, unto Jacob,—to speak with him. ⁷Now [the sons of Jacob] came in from the field, as soon as they heard, and the men were grieved, and it was vexing to them exceedingly,—for [a disgraceful deed] had he done with Israel, in lying with Jacob's daughter, seeing that <so> it should not be done. ⁸So then Hamor spake with them, saying—

<As for Shechem my son> his soul hath become attached to your daughter,—I pray you give her to him, to wife.
⁹ And exchange ye daughters with us in marriage,—<our daughters> shall ye give to us, and <our daughters> shall ye take to you.
¹⁰ And <with us> shall ye dwell,—and [the land] shall be before you, tarry, and go through it, and get possessions therein.
¹¹ Then said Shechem unto her father, and unto her brethren,
Let me find favour in your eyes,—and <whatsoever ye may say unto me> will I give:
¹² Heap on me, exceedingly, dowry and gift, and I will give, just as ye may say unto me,—but give me the young woman, to wife.
¹³ And the sons of Jacob answered Shechem, and Hamor his father, deceitfully, and spake (because he had defiled Dinah their sister)—
¹⁴ and said unto them—
We cannot do this thing, to give our sister to a man that is uncircumcised,—for <a reproach> it would be' to us.
¹⁵ <Only herein> can we consent to you,—
<If ye will become like us, by circumcising to you every male> ¹⁶then will we give our daughters to [you], and <your daughters> will we take to [us],—and we will dwell with you, and become one people.
¹⁷ But <if ye will not hearken unto us, to be circumcised> then will we take our daughter, and be gone.
¹⁸ And their words looked fair, in the eyes of Hamor,—and in the eyes of Shechem, Hamor's son; ¹⁹ and the young man deferred not to do the thing, because he had delight in Jacob's daughter,—he, moreover being more honourable than all the house of his father.
²⁰ So Hamor entered, with Shechem his son, into the gate of their city,—and they spake unto the men of their city, saying:
²¹ <As for these men> [in peace] they are' with us—let them therefore dwell in the land, and go through it, for [the land], lo! it is roomy on both hands, before them,—

<their daughters> let us take to us for wives, and <our daughters> let us give to them.

²² <Only herein> will the men consent to us, to dwell with us, to become one people,—
If we circumcise to us every male, even as [they] are circumcised.

²³ <Their herds and their substance, and all their beasts> shall [they] not be [ours]?
<Only> we must consent to them, that they may dwell with us.

²⁴ And they hearkened unto Hamor, and unto Shechem his son, [even all that were going forth out of the gate of his city],—and every male was circumcised, [all that were going forth out of the gate of his city]. ²⁵ And it came to pass on the third day, [when they were in pain], that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took each man his sword, and came in upon the city, boldly,—and slew every male; ²⁶ <Hamor also, and Shechem his son> slew they with the edge of the sword,—and took Dinah out of the house of Shechem, and came forth. ²⁷ [The sons of Jacob] came in upon the slain, and plundered the city,—because they had defiled their sister: ²⁸ <their flocks, and their herds, and their asses, and that which was in the city, and that which was in the field> they took; ²⁹ and <all their wealth, and all their little ones, and their women> took they captive, and seized as plunder,—even all that was in their houses. ³⁰ Then said Jacob unto Simeon and unto Levi—

Ye have troubled me, by making me odious among them that dwell in the land, among the Canaanites, and among the Perizzites,—
<[I] having only men that may be counted> ^d they will gather themselves together against me, and smite me,—and I shall be destroyed, [both I and my house].

³¹ And they said,—

<As with a harlot> was he to deal with our sister?

§ 48. *The Covenant renewed with Jacob at Beth-el. Death of Deborah; Birth of Benjamin; Death of Rachel and of Isaac.*

¹ Then said God unto Jacob,

Arise, go up to Beth-el, and dwell there,— and make there an altar, to the God who appeared unto thee, when thou fleddest from the face of Esau thy brother

² And Jacob said unto his house, and unto all who were with him,—

Put away the gods of the alien which are in your midst, and purify yourselves, and change your garments;

³ And let us arise, and go up to Beth-el,—that I may make there an altar, to the God who answered me in the day of my distress, and was with me, in the way that I went.

^a Some MSS: "And the sons of J."—G.n.
^b Some cod. (w. Sam., Sep., Syr.): "and their flocks"—G.n.

^c Ml: "in the house"; but prob. = "ind. ors."
^d Ml: "men of number"; mf: "a few men," "a handful."

⁴ So they gave unto Jacob all the gods of the alien which were in their hand, and the earrings which were in their ears,—and Jacob hid them under the oak,^a which was by Shechem. ⁵ And they brake up,—and it came to pass that [the terror of God]^b was on the cities which were round about them, so that they pursued not after the sons of Jacob. ⁶ And Jacob came in towards Luz, which was in the land of Canaan, [the same] is Beth-el,—[he] and all the people who were with him]. ⁷ And he built there an altar, and called the place El-Beth-el,^c—because [there] God revealed himself unto him, when he fled from the face of his brother.^d ⁸ And Deborah, Rebekah's nurse died, and was buried below Beth-el, under the oak,—so the name thereof was called, Allon-bacuth.^e

⁹ And God appeared unto Jacob, again, when he came in from Padan-aram,—and blessed him. ¹² And God said to him,

[[Thy name] is Jacob,—
Thy name shall no longer be called Jacob',
But [Israel] shall be thy name.

So he called his name [Israel]. ¹¹ And God said to him—

[[I] am GOD Almighty!
Be fruitful and multiply,
[A nation, and a multitude] of nations [shall spring from thee,—
And [kings]] [from thy loins] shall come forth;

¹² And <the land which I gave to Abraham and to Isaac>

[[To thee] will I give it,—
And <to thy seed after thee> will I give the land.

¹³ And God went up from him, at the place where he had spoken with him. ¹⁴ And Jacob set up a pillar, in the place where he had spoken with him, [a pillar of stone,—and he poured out thereon, a drink-offering, and poured thereon, oil. ¹⁵ And Jacob called the name of the place, where God had spoken with him, [Beth-el].

¹⁶ Then brake they up from Beth-el, and it came to pass <when there was yet a stretch of country, to enter into Ephrath> that Rachel was in child-birth, and had hard-labour in her child-birth. ¹⁷ So it came to pass <when she was in hard-labour in her child-birth> that the midwife said to her—

Do not fear, for [this also] of thine, is [a son].

¹⁸ And it came to pass <when her soul was going forth—for she died> that she called his name, Ben-oni,^b—but [his father] called him, [Benjamin].ⁱ ¹⁹ So Rachel died,—and was buried on the way to Ephrath, [the same] is Bethlehem. ²⁰ And Jacob set up a pillar, over^k her grave,—[the same] is—The Pillar of the Grave of Rachel, until this day.

²¹ Then Israel brake up,—and spread his tent at a distance from Migdal Eder,^a

²² And it came to pass <while Israel inhabited that land> that Reuben went and lay with Bilhah his father's concubine; and Israel heard of it.

And so the Sons of Israel came to be Twelve.

²³ <The sons of Leah>
[[The firstborn of Jacob] Reuben,—
And Simeon, and Levi and Judah, and Issachar and Zebulun;

²⁴ <The sons of Rachel>
Joseph, and Benjamin;

²⁵ <And the sons of Bilhah, handmaid of Rachel>
Dan, and Naphtali;

²⁶ <And the sons of Zilpah, handmaid of Leah>
Gad and Asher;

[[These] are the sons of Jacob, who were born to him, in Padan-aram.^b

²⁷ Then came Jacob, unto Isaac his father, to Mamre, the city of Arba,—[the same] is Hebron, where had sojourned Abraham and Isaac. ²⁸ And the days of Isaac came to be—a hundred and eighty years. ²⁹ And Isaac breathed his last, and died, and was added unto his people,^c old, and satisfied with days,—and Esau and Jacob, his sons, buried him.

§ 49. *Esau's Wives and Sons in Canaan, Removal to Mount Seir, Descendants and Chiefs. Seir's Sons and Chiefs. The Kings of Edom and Chiefs.*

¹ Now [these] are the generations of Esau, [the same] is Edom. ² Esau took his wives of the daughters of Canaan,

Even Adah, daughter of Elon, the Hittite,
And Oholibamah, daughter of Anah, son^d of Zibeon, the Hivite;

³ And Basemath daughter of Ishmael, sister of Nebaioth.

⁴ So Adah bare to Esau, Eliphaz, and [Basemath] bare Reuel;

⁵ and [Oholibamah] bare Jeush^e and Jalam and Korah.

[[These] are the sons of Esau, who were born to him in the land of Canaan.

⁶ Then took Esau his wives, and his sons, and his daughters, and all the souls of his house, and his herds and all his beasts, and all his possessions whatsoever he had gathered in the land of Canaan,—and went into a land, away from the face of Jacob his brother.^f ⁷ For their substance had become too great, for them to dwell together,—neither could the land of their sojournings sustain them, because of their herds.

⁸ So Esau dwelt in Mount Seir, [Esau] is Edom. ⁹ And [these] are the generations of Esau, father of Edom,—

^a Or: "terebinth."
^b Or: "a divine terror."
^c = "God of the house of God."
^d Some cod. (w. Sam. MS., Jon., Sep., Syr.): "Esau his brother"—G.n.
^e = "The oak of weeping."

^f Heb.: *Êt Shaddai*.
^g Or: "convocation."
Heb.: *kāhāl*.
^h = "Son of my sorrow."
ⁱ = "Son of (the) right hand."
^k Or: "by."

^a Or: "The tower of the flock," a place near Bethlehem.
^b The Plain of Syria.
^c Lit.: "peoples."
^d So it shd be (w. Sam., Sep., Syr.) — G.n.

[M.C.T.: "daughter."]
^e Written, Jeish; read, Jeush—G.n., G. Intro. 413, 414.
^f Gt.: "unto Seir" should be added—G.n.

- in Mount Seir. ¹⁰ ¶These^a are the names of the sons of Esau,—
 Eliphaz, son of Adah, wife of Esau,
 Reuel, son of Basemath, wife of Esau.
- ¹¹ Then came the sons of Eliphaz to be,—
 Teman, Omar, Zepho, and Gatam, and Kenaz.
- ¹² Now ¶Timna^b became the concubine of
 Eliphaz, son of Esau, and she bare,
 to Eliphaz, Amalek.
 ¶These^c are the sons of Adah,^b wife of
 Esau.
- ¹³ And ¶these^d are the sons of Reuel,
 Nahath and Zerah, Shammah and Mizzah,—
 ¶These were the sons of Basemath, wife
 of Esau.
- ¹⁴ And ¶these^e were the sons of Oholibamah,
 daughter of Anah, son^e of Zibeon, wife of
 Esau,—she bare to Esau
 Jeush,^d and Jalam, and Korah.
- ¹⁵ ¶These^f are the chiefs of the sons of Esau :—
 <The sons of Eliphaz, firstborn of Esau>—
 Chief Teman, chief Omar, chief Zepho, chief
 Kenaz; ¹⁶ chief Korah, chief Gatam, chief
 Amalek.
 ¶These^g are the chiefs of Eliphaz, in the
 land of Edom, ¶these^h the sons of Adah.
- ¹⁷ And ¶theseⁱ are the sons of Reuel, son of Esau—
 Chief Nahath, chief Zerah, chief Shammah,
 chief Mizzah,—
 These are the chiefs of Reuel in the land
 of Edom, ¶these^j the sons of Basemath,
 wife of Esau.
- ¹⁸ And ¶these^k are the sons of Oholibamah, wife
 of Esau,
 Chief Jeush, chief Jalam, chief Korah,—
 These are the chiefs of Oholibamah,
 daughter of Anah, wife of Esau.
- ¹⁹ ¶These^l are the sons of Esau, and ¶these^m
 their chiefs,—¶the sameⁿ is Edom.
- ²⁰ ¶These^o are the sons of Seir, the Horite, who
 were dwelling in the land,—
 Lotan and Shobal, and Zibeon and Anah;
²¹ and Dishon and Ezer, and Dishan,—
 ¶These^p are the chiefs of the Horites, the
 sons of Seir, in the land of Edom.
- ²² Then came the sons of Lotan to be,
 Hori and Hemam,—
 And ¶the sister of Lotan^q was Timna.
- ²³ And ¶these^r are the sons of Shobal,
 Alvan and Manahath, and Elal,—Shepho,
 and Onam.
- ²⁴ And ¶these^s are the sons of Zibeon :
 Both^t Aiah and Anah,—
 ¶The same^u is the Anah that found the
 warm springs^v in the desert, as he fed
 the asses of Zibeon his father.
- ²⁵ And ¶these^w are the sons of Anah,
 Dishon,—and ¶Oholibamah^x is daughter of
 Anah.
- ²⁶ And ¶these^y are the sons of Dishon,—
 Hemdan and Eshban, and Ithran and Cheran.
- ²⁷ ¶These^z are the sons of Ezer,—
 Bilhan and Zaavan, and Akan.
- ²⁸ ¶These^{aa} are the sons of Dishan,—
 Uz and Aran.
- ²⁹ ¶These^{ab} are the chiefs of the Horites,—
 Chief Lotan, chief Shobal, chief Zibeon,
 chief Anah; ³⁰ chief Dishon, chief Ezer,
 chief Dishan.
 ¶These^{ac} are the chiefs of the Horites,
 after their chiefs, in the land of Seir.
- ³¹ And ¶these^{ad} are the kings, who reigned in
 the land of Edom,—before there reigned a king
 of^{ae} the sons of Israel : ³² There reigned in
 Edom, Bela, son of Beor,—and ¶the name of
 his city^{af} was Dinhabah. ³³ Then
 died Bela,—and there reigned in his stead, Jobab
 son of Zerah, from Bozrah. ³⁴ Then
 died Jobab,—and there reigned in his stead,
 Husham, from the land of the Tema-
 nites. ³⁵ Then died Husham,—and
 there reigned in his stead, Hadad, son of Bedad,
 who smote Midian in the field of Moab, and the
 name of his city^{ag} was Avith. ³⁶ Then
 died Hadad,—and there reigned in his stead,
 Samlah, from Masrekah. ³⁷ Then
 died Samlah,—and there reigned in his stead,
 Shaul, from Rehoboth of the River.^b ³⁸ Then
 died Shaul,—and there reigned in his stead,
 Baal-hanan, son of Achbor. ³⁹ Then
 died Baal-hanan son of Achbor, and there
 reigned in his stead, Hadar, and ¶the name of
 his city^{ah} was Pau,—and ¶the name of his wife^{ai}
 Mehetabel, daughter of Matred, daughter of
 Me-zahab.
- ⁴⁰ ¶These^{aj} then are the names of the chiefs of
 Esau, after their families, after their places,
 by their names,—
 Chief Timnah, chief Alvah, chief Jetheth;
⁴¹ chief Oholibamah, chief Elah, chief Pinon;
⁴² chief Kenaz, chief Teman, chief Mibzar;
⁴³ chief Magdiel, chief Iram.
 ¶These^{ak} are the chiefs of Edom—after
 their dwellings, in the land of their
 possession, ¶the same^{al} is Esau, father
 of Edom.

§ 50. *Joseph—envied, hated and sold by his Brethren—is taken down into Egypt.*

¹ So Jacob dwelt in the land of the sojournings **37**
 of his father,—in the land of Canaan.

² ¶These^{am} are the generations^{an} of Jacob—
 ¶Joseph^{ao} <when seventeen years old> was
 shepherding with his brethren among the flocks,
 and ¶he^{ap} being [a youth] was with the sons of
 Bilhah and with the sons of Zilpah, wives of

^a Some cod. (w. Sam., Sep., Syr.): "And these"^{am}—G.n.

^b N.B.: "the sons of Adah" are her son and grandsons.

^c So it shd be (w. Sam., Sep., Syr.)—G.n.

^d ¶Written, Jeush; read, Jeush

—G.n., G. Intro. 413, 414.

^e Some cod. (w. Sam., Onk. MS., Sep., Syr.): "And these"^{an}—G.n.

^f Some cod. w. Sam., Sep., Syr.) omit: "both"^{ao}—G.n.

^g But ep. O.G. 411^b.

^{ae} Or: "to."

^b I.e. "The Euphrates."

^c Note the latitude of the

Heb. *toledoth*, here="details of the family history."

his father,—so then Joseph brought in the talk about them—something bad, unto their father.

³ Now [Israel] loved Joseph more than any of his sons, because he was to him the son of his old age;—and he had made him, a long tunic.

⁴ So his brethren saw that their father loved [him] more than any of his brethren,^a and they hated him,—and could not bid him prosper.^b

⁵ And Joseph dreamed a dream, and told it to his brethren,—and they went on yet more' to hate him. ⁶ And he said unto them,—

Hear ye, I pray you, this dream which I have dreamed:

⁷ Lo! then, [we] were binding sheaves in the midst of the field, when lo! my sheaf rose up', yea and took its stand,—and lo! round about' came your sheaves, and bowed themselves down, to my sheaf.

⁸ And his brethren said to him, Shalt thou [reign] over us, shalt thou^c [have dominion] over us?

So they went on yet more' to hate him', because of his dreams, and because of his words. ⁹ Then dreamed he [yet another] dream, and related it to his brethren,—and said:—

Lo! I have dreamed a dream [yet again],
Lo! then, [the sun and the moon, and eleven stars] were bowing themselves down to me.

¹⁰ So he related it unto his father, and unto his brethren,—and his father rebuked him, and said unto him,

What is this dream which thou hast dreamed?
Shall we [indeed come in] <I, and thy mother and thy brethren> to bow ourselves down to thee, to the earth?

¹¹ Then were his brethren jealous of him,—but [his father] marked the word.

¹² Now his brethren went their way,—to feed their father's flock in Shechem. ¹³ So Israel said unto Joseph—

Are not [thy brethren] feeding the flock in Shechem? Come on! and let me send thee unto them.

And he said to him—
Behold me!

¹⁴ So he said to him—

Go, I pray thee, look after the welfare of thy brethren, and the welfare of the flock, and bring me back, word.

And he sent him from the vale of Hebron, and he came in towards Shechem. ¹⁵ And a man found him, and lo! he was wandering about, in the field,—so the man asked him, saying—

What seekest thou?

¹⁶ And he said,

<My brethren> am [I] seeking,—do tell me, I pray thee, where they' are feeding their flock.

¹⁷ And the man said,

They have broken up from hence, for I heard them saying—

Let us go our way towards Dothan.

So Joseph went after his brethren, and found them, in Dothan. ¹⁸ And they saw him, afar off,—and <ere yet he drew near unto them> they conspired against him, to put him to death. ¹⁹ And they said, each man unto his brother,—

Lo! [that master^a of dreams yonder] coming in! ²⁰ [Now] therefore, come! let us slay him, and cast him into one of the pits, and we will say—

[A cruel beast] hath devoured him,—

And let us see what will become of his dreams.

²¹ And Reuben heard it, and rescued him out of their hand,—and said—

Let us not smite him, so as to take his life!^b

²² And Reuben said unto them—

Do not shed blood! Cast him into this pit, which is in the wilderness, but put not forth [a hand] against him!

that he might rescue him out of their hand, to restore him unto his father.

²³ So it came to pass <when Joseph had come in unto his brethren> that they stript Joseph of his tunic, [the long tunic^c which was upon him], ²⁴ and took him, and cast him into the pit,—but [the pit] was empty, there was in it [no water]. ²⁵ And <when they had sat down to eat bread> they lifted up their eyes, and looked, and lo! [a caravan of Ishmaelites] coming in from Gilead,—and [their camels] were bearing tragacanth gum, and balsam and cistus-gum, they were going their way, to take them down to Egypt. ²⁶ So Judah said unto his brethren,—

What profit, that we slay our brother, and conceal his blood?

²⁷ Come, and let us sell him to the Ishmaelites; but let not [our own hand] be upon him, for [our own brother, our own flesh] is he!

And his brethren hearkened. ²⁸ And there passed by certain Midianites, travelling merchants, so they drew forth and uplifted Joseph out of the pit, and sold Joseph to the Ishmaelites, for twenty pieces of silver,—and they brought Joseph into Egypt.

²⁹ And Reuben returned unto the pit, and lo! Joseph was not' in the pit,—so he rent his clothes; ³⁰ and returned unto his brethren, and said,—

The [lad] is' not! And [I] oh where can [I] go?^d

³¹ And they took Joseph's tunic,—and slaughtered a buck of the goats, and dipped the tunic in the blood; ³² and sent the long tunic and brought it in unto their father, and said—

<This> have we found!
Examine, we pray thee, whether it is [the tunic of thy son], or not!

The [lad] is' not! And [I] oh where can [I] go?^d

³¹ And they took Joseph's tunic,—and slaughtered a buck of the goats, and dipped the tunic in the blood; ³² and sent the long tunic and brought it in unto their father, and said—

<This> have we found!
Examine, we pray thee, whether it is [the tunic of thy son], or not!

^a Some cod. (w. Sam., Sep., Syr.): "sons"—G.n. ^b Some cod.: "or shalt thou."—G.n. ^c Some cod.: "and" or "even"; the L.t.—G.n. ^d Ml.: "go in"—as if to hide himself.

^a Heb.: *ba'al* — note the word. ^b Ml.: "smite him, to the soul." ^c Some cod.: "and" or "even"; the L.t.—G.n. ^d Ml.: "go in"—as if to hide himself.

³³ So he examined it, and said—

The tunic of my son!—A cruel beast! hath devoured him,—< torn in pieces—torn in pieces > is Joseph!

³⁴ And Jacob rent his garments, and put sack-cloth upon his loins,—and mourned over his son many days. ³⁵ And all his sons and all his daughters rose up to console him, but he refused to be consoled, and said—

Surely I will go down unto my son, mourning, to hades!^a

And his father wept for him.

³⁶ Now [the Midianites] sold him into Egypt,—to Potiphar, courtier of Pharaoh, chief of the royal executioners.

§ 51. *Judah, and his Family. Tamar bears Perez and Zerah.*

³⁸ ¹ And it came to pass <at that time> that Judah went down, away from his brethren,—and turned aside unto a certain Adullamite, whose [name] was Hirah. ² And Judah saw there, a daughter of a certain Canaanite,

whose [name] was Shua,—and he took her, and went in unto her; ³ and she conceived, and bare a son,—and he^b called his name, Er.

⁴ And she conceived again, and bare a son,—and she called his name Onan. ⁵ And she [yet again] bare a son, and called his name, Shelah,—and [she]^c was at Chezib, when she bare him.

⁶ And Judah took a wife, for Er his firstborn,—and [her name] was Tamar. ⁷ And it came to pass that Er, Judah's firstborn, was displeasing^d in the eyes of Yahweh,—so Yahweh put him to death. ⁸ Then said Judah to Onan,

Go in unto thy brother's wife, and fulfil the duty of a brother-in-law unto her,—and raise up seed, to thy brother.

⁹ And Onan knew that the seed would not be his,—and so <although he did go in unto his brother's wife> yet made he waste upon the ground, so as not to give seed to his brother.

¹⁰ And it was displeasing^d in the eyes of Yahweh, what he had done,—so he put [him also] to death. ¹¹ Then said Judah to Tamar his daughter-in-law—

Remain a widow in the house of thy father, until Shelah my son grow up.

For he said,

Lest [he also] die, like his brethren.

So Tamar went her way, and remained in the house of her father.

¹² And <when the days were multiplied> then died Shua's daughter, Judah's wife,—and Judah consoled himself, and went up unto his sheep-shearers [he, and Hirah his friend the Adullamite] towards Timnah. ¹³ And it was told Tamar, saying,—

Lo! [thy father-in-law] is going up towards Timnah, to the shearing of his sheep.

¹⁴ So she put off from her the garments of her widowhood, and covered herself with a veil, and wrapped herself up, and sat down in the entrance of Enaim,^a which is by the way towards Timnah,—for she saw that Shelah had grown up, and [she] had not been given him to wife. ¹⁵ And Judah, seeing her, reckoned her to be an unchaste woman,—for she had covered her face. ¹⁶ So he turned aside unto her, by the way, and said,

Grant it! I pray thee, let me come in unto thee!

For he knew not that she^c was [his daughter-in-law.] And she said,

What wilt thou give me, if thou shouldst^b come in unto me?

¹⁷ And he said,

[I] will send a kid of the goats, from the flock.

And she said,

Wilt thou give a pledge, until thou send it?

¹⁸ And he said—

What is the pledge that I shall give thee?

And she said—

Thy signet-ring, and thy guard, and thy staff that is in thy hand.

So he gave them to her, and came in unto her, and she conceived by him. ¹⁹ Then she arose and went her way, and put off her veil from her,—and put on the garments of her widowhood.

²⁰ And Judah sent the kid of the goats, by the hand of his friend the Adullamite, to receive the pledge, at the hand of the woman,—but he found her not. ²¹ So he asked the men of her place, saying,

Where is the devotee, [she^c that was in Enaim, by the way]?

And they said,—

There hath been, here, no devotee.

²² Then returned he unto Judah, and said—

I found her not,—moreover' also, [the men of the place] said,

There hath been, here, no devotee.

²³ And Judah said:

Thou must take it to her, lest we become a contempt,—lo! I sent this kid, and [thou] hast not found her.

²⁴ And it came to pass that <about three months after> it was told Judah, saying—

Tamar thy daughter-in-law hath been guilty of unchastity, moreover also' lo! [she hath conceived by unchastity].

Then said Judah,

Bring her forth, and let her be burnt.

²⁵ <When [she] was about to be brought forth> then she herself^c sent unto her father-in-law, saying,

<By the man to whom these belong> have [I] conceived!

And she said—

Examine, I pray thee, to whom belong the signet-ring, and the guard, and the staff—

[these]!

^a Heb.; *she'olah* = "towards sheol" (or "hades").

G. Intro. 597.

^b Some cod. (w. Sam. MS., and Sep.): "she"—(G.n.,

c So it shd be (w. Sep.)—

G.n.

^d Or: "base."

^a = "Two fountains."

^b Cp. O.G. 173^a, 2 b.

26 So Judah examined them and said—
 More righteous than I! [forasmuch] as I
 had not given her to Shelah my son,
 And he knew her again [no more].
 27 And it came to pass <at the time of her
 travail> that lo! [twins] were in her womb.
 28 And it came to pass <when she was in tra-
 vail> that one put forth a hand,—so the midwife
 took and bound upon his hand a crimson thread,
 saying—
 This came first!
 29 And so it was that <no sooner had he with-
 drawn his hand> than lo! his brother had come.
 And she said,
 Wherefore hast thou made for thyself a
 breach?
 So his name was called^a Perez.^b 30 And
 <afterwards> came his brother, on whose
 hand, was the crimson thread,—so his name was
 called^a Zerah.^c

§52 *Joseph, from Potiphar's House, is cast
 into Prison.*

39 ¹ Now [Joseph] was taken down to Egypt,—
 and Potiphar, courtier of Pharaoh, chief of the
 royal executioners, an Egyptian, bought him,
 at the hand of the Ishmaelites, who had brought
 him down thither. ² And it came to
 pass that [Yahweh] was with Joseph, so that
 he became a prosperous man,—and was in the
 house of his lord the Egyptian. ³ And his
 lord saw, that [Yahweh] was with him,—and
 that <whatsoever [he] was doing> [Yahweh]
 was causing to prosper in his hand. ⁴ So
 Joseph found favour in his eyes, and waited
 upon him,—and he made him overseer over his
 house, and <all that he had> gave he into his
 hand. ⁵ And it came to pass <from the time
 that he made him overseer in his house, and
 over all that he had> that Yahweh blessed
 the house of the Egyptian, for Joseph's sake,—
 yea it came to pass, that [the blessing of
 Yahweh] was with all that he had, in the
 house, and in the field;^d ⁶ so that he left all
 that he had in the hand of Joseph, and took
 note with him [of nothing], [save only the
 bread which [he himself] was eating]. And so
 it was, that Joseph's was comely in form and
 comely in countenance.^e
 7 And it came to pass <after these things>
 that his lord's wife lifted up her eyes unto
 Joseph,—and she said—
 Come! lie with me.
 8 And he refused, and said unto his lord's wife,
 Lo! [my lord] taketh no note with me, as to
 what is in the house,—but <all that per-
 taineth to him> hath he delivered into my
 hand: ⁹ There is no' one greater in this
 house than I, neither hath he withheld from
 me, anything, save only thyself, in that

[thou art his wife,—how, then, could I do
 this great wickedness, and sin against God?
 10 And it came to pass, that <although she
 spake unto Joseph day after day> yet hearkened
 he not unto her, to lie beside her, to be
 with her. ¹¹ And it came to pass, <when, on
 a certain day, he went into the house to
 attend to his business,—and there was no' man
 of the household^a there, in the house> ¹² that
 she caught him by his garment, saying—
 Come! lie with me.
 Then left he his garment in her hand, and fled,
 and gat forth outside. ¹³ And it came
 to pass <when she saw that he had left his
 garment in her hand,—and fled forth outside>
 14 that she cried out to the men of her house,
 and spake to them, saying,
 Look ye! he hath brought in to us, a Hebrew
 man to insult us,—
 He came in unto me, to lie with me, so I
 cried out with a loud voice.
 15 And it came to pass <when he heard that I
 lifted high my voice, and cried out> then
 left he his garment beside me, and fled,
 and gat forth outside.
 16 So she laid by his garment, beside her,—until
 his lord should come into his house. ¹⁷ Then
 spake she unto him, according to these words,
 saying,—
 He hath been in unto me—the Hebrew servant
 whom thou didst bring in to us—to insult
 me.
 18 And it came to pass <when I lifted high
 my voice, and cried out> then left he his
 garment beside me, and fled outside.
 19 And it came to pass <when his lord heard the
 words of his wife, which she spake unto him,
 saying,
 <According to these words>^b hath thy
 servant done to me>
 Then was kindled his anger. ²⁰ So Joseph's
 lord took him, and delivered him up to the
 prison,^c the place where the prisoners of the
 king were imprisoned,—so he was there, in the
 prison.
 21 And it came to pass, that [Yahweh] was with
 Joseph, and extended unto him lovingkindness,
 —and gave him his favour in the eyes of the
 chief of the prison. ²² So the chief of the prison
 delivered up, into Joseph's hand, all the
 prisoners who were in the prison,—and <of all
 that was doing there> [he] was the doer.
 23 <After nothing> was the chief of the prison
 looking, of whatever was in his hand,—in that
 [Yahweh] was with him, and <whatsoever [he]
 was doing> [Yahweh] was causing to prosper.

§53. *Pharaoh's Butler and Baker, in Prison, are
 waited upon by Joseph: they dream, and Joseph
 interprets their Dreams.*

1 And it came to pass <after these things> 40
 that the butler of the king of Egypt, and the

^a Some cod. (v. Sam., Jon.,
 Sep., Syr.): "So she
 called his name"—G.n.
^b = "Breach."
^c = "Offspring" or
 "Dawn."
^d Or: "at home and a-
 broad."
^e The very same descrip-
 tion as that given of
 Rachel, his mother, chap.
 xxix. 17

^a M1: "of the men of the
 house."
^b Or: "thus and thus"
 O.G. 183.
^c Or: "round-house."

baker, had sinned against their lord, the king of Egypt. ² Then fell the wrath of Pharaoh upon his two courtiers,—upon the chief of the butlers, and upon the chief of the bakers; ³ so he delivered them up into the ward of the house of the chief of the royal executioners, into the prison,—the place where [Joseph] was imprisoned. ⁴ And the chief of the royal executioners charged Joseph with them, and he waited upon them,—and they were some days in ward. ⁵ And they dreamed a dream— they two, [each man] his dream, in one night, [each man] according to the interpretation of his dream,—the butler and the baker, who belonged to the king of Egypt, who were imprisoned in the prison.

⁶ And Joseph came in unto them, in the morning,—and looked at them, and lo! they were sad. ⁷ So he asked Pharaoh's courtiers, who were with him in the ward of his lord's house, saying,—
Why are your faces troubled to-day?

⁸ And they said unto him,
<A dream> have we dreamed, but there is none [to interpret] it.

Then said Joseph unto them—

Is it not <unto God> that interpretations belong?

Relate it, I pray you, to me.

⁹ And the chief of the butlers related' his dream to Joseph,—and said to him,

<In my dream> then lo! [a vine] before me; ¹⁰ and <in the vine> three shoots,—and [the same, at sprouting time] had shot up her blossom, and her clusters had brought to perfection ripe grapes.

¹¹ Now <[the cup of Pharaoh] being in my hand> I took the ripe grapes, and pressed them out into the cup of Pharaoh, and set the cup upon Pharaoh's palm.

¹² And Joseph said to him,
[This] is the interpretation thereof,—
[The three shoots] are [three days]: ¹³ <In three days more> will Pharaoh lift up thy head, and restore thee to thine office, and thou shalt set the cup of Pharaoh in his hand, according to the former custom, when thou wast his butler.

¹⁴ But <if thou remember how I was with thee, when it shall go well with thee> then wilt thou, I pray thee, do me a loving-kindness,—and make mention of me unto Pharaoh, and bring me forth out of this house;

¹⁵ For I was [stolen] out of the land of the Hebrews,—and <even here> had I done nothing, that they should have put me in the dungeon.^a

¹⁶ Then the chief of the bakers, <seeing that he had well interpreted>, said unto Joseph,

[I too] was in my dream, when lo! [three wicker baskets of fine bread] were on my head; ¹⁷ and [in the uppermost basket] was some of every kind of food for Pharaoh, that a baker could make,—but [the birds]

kept eating them out of the basket from off my head.

¹⁸ And Joseph responded, and said,

[This] is the interpretation thereof,—

[The three baskets] are [three days]: ¹⁹ <In three days more> will Pharaoh lift up thy head from off thee, and hang thee upon a tree,—and the birds shall eat thy flesh from off thee.

²⁰ And it came to pass <on the third day—the birthday of Pharaoh> that he made a banquet for all his servants,—and uplifted the head of the chief of the butlers, and the head of the chief of the bakers, in the midst of his servants; ²¹ and restored the chief of the butlers to his butlership,—so that he set the cup upon the palm of Pharaoh; ²² but <the chief of the bakers> he hanged,—as [Joseph] had interpreted' unto them. ²³ Yet the chief of the butlers made no mention of Joseph, but did forget him.

§54. *Joseph interprets Pharaoh's Dreams; is made Ruler of Egypt; marries; and provides for the coming Famine.*

¹ And it came to pass <at the end of two year 41

of days> that [Pharaoh] was dreaming, when lo! he was standing by the river (Nile); ² and lo! <from the river> were coming up seven heifers, comely in appearance, and fat in flesh,—and they fed among the rushes. ³ And lo! [seven heifers more] coming up after them, out of the river, uncomely in appearance, and lean in flesh,—and they came and stood beside the heifers, by the lip of the river. ⁴ Then did the heifers that were uncomely in appearance, and lean in flesh [eat up] the seven heifers that were comely in appearance, and fat.
So Pharaoh awoke.

⁵ And he fell asleep, and dreamed a second time,—when lo! [seven ears] coming up on one stalk, fat and good; ⁶ and lo! [seven ears, lean and shrivelled by an east wind], coming up after them. ⁷ Then did the lean ears swallow up the seven fat and full ears.
So Pharaoh awoke, and lo! it was a dream.

⁸ And it came to pass <in the morning> that his spirit became restless, so he sent and called for all the sacred scribes of Egypt, and all her wise men,—and Pharaoh related to them his dreams,^a but there was no one that could interpret them, to Pharaoh. ⁹ Then spake the chief of the butlers with Pharaoh, saying,—

<My faults> would [I] mention this day.

¹⁰ [Pharaoh] was wroth with his servants,—and put them^b in the ward of the house of the chief of the royal executioners, [me, and the chief of the bakers].

¹¹ Then must we needs dream, a dream in one night, [I and he],—[each man] <according to the interpretation of his dream>, did we dream.

^a So it shd be (pl.) w. Sam.; G.n. ^b So it shd be (w. Sam., Sep.)—G.n.

^a Or: "pit."

- 12 And <there with us>, was a young man, a Hebrew, servant to the chief of the royal executioners, and we related to him, and he interpreted to us, our dreams,—<to each man—according to his dream> did he interpret.
- 13 And it came to pass <as he interpreted to us> ||so|| it happened,—<me> he restored to mine office, but <him> he hanged.
- 14 Then sent Pharaoh and summoned Joseph, and they hastened him out of the dungeon,^a—so he shaved himself, and changed his garments, and came in unto Pharaoh. ¹⁵ And Pharaoh said unto Joseph,
<A dream> have I dreamed, but none' can ||interpret|| it,—but ||I|| have heard say concerning thee, that <on hearing a dream> thou canst interpret it.
- 16 And Joseph answered Pharaoh, saying,
||Not to me doth it pertain!
May God grant in answer, the prosperity of Pharaoh!
- 17 Then spake Pharaoh unto Joseph,—
<In my dream> ||there was I|| standing on the lip of the river;
18 When lo! <out of the river> were coming up seven heifers, fat in flesh, and comely in form,—and they fed among the rushes.
19 And lo! ||seven other heifers| coming up after them, poor, and very uncomely in form, and lean in fles. —I had never seen such, in all the land of Eg |for uncomeliness|.
- 20 Then did the lean and uncomely heifers [eat up] the first seven, fat heifers;
21 and they passed into their stomach, yet could it not be known that they had passed into them, [their appearance| being uncomely, as at the beginning. So I awoke.
- 22 Then looked I in my dream,—
And lo! ||seven ears| coming up on one stalk, full and good;
23 And lo! ||seven ears, withered, lean, shrivelled by an east wind|| growing up after them.
- 24 Then did the lean ears [swallow up] the seven good ears
So I told [these things] unto the sacred scribes, but there was none' that could explain [them] to me.
- 25 Then said Joseph unto Pharaoh,
||The dream of Pharaoh|| is [one]. <What God is about to do hath he announced to Pharaoh.
- 26 ||The seven good heifers|| are [seven years], and the seven good ears|| are [seven years],—||the dream|| is [one].
- 27 And ||the seven lean and uncomely heifers that were coming up after them|| are [seven years], and the seven lean ears, shrivelled by an east wind|, will turn out to be—seven years of famine.
- 28 <The very word that I spake unto Pharaoh> <what God is about to do> hath he showed unto Pharaoh.
- 29 Lo! [seven years| coming in,—of great plenty, in all the land of Egypt].
- 30 Then shall arise seven years of famine, after them, so shall be forgotten all the plenty in the land of Egypt,—and the famine shall consume the land; ³¹ neither shall the plenty in the land be discernible, because of that famine [coming after],—for it shall be ||very severe|.
- 32 And <for that there was a repeating of the dream unto Pharaoh twice> it is because the thing ||is established|| from God, and God is hastening' to do it.
- 33 ||Now||, therefore, let Pharaoh look out a man, discreet and wise,—and set him over the land of Egypt. ³⁴ Let Pharaoh do this, that he may appoint overseers over the land,—so shall he take up a fifth of the land of Egypt, during the seven years of plenty.
- 35 And let them gather up all the food of these seven good years that are coming in,—and let them heap up corn under the hand of Pharaoh, as food in cities, so shall they keep it.
- 36 So shall the food become a store for the land, for the seven years of famine, which shall come about in the land of Egypt,— and the land shall not be cut off in the famine.
- 37 And the thing was good in the eyes of Pharaoh,—and in the eyes of all his servants;
38 and Pharaoh said unto his servants,—
Can we find such a one, ||a man in whom is the Spirit of God?|
- 39 So Pharaoh said unto Joseph,
<After God hath made known unto thee all this> there is no' one discreet and wise like thee.
- 40 ||Thou|| shalt be over my house, and <on thy mouth> shall all my people kiss,—<only as to the throne> will I be greater than thou.
- 41 And Pharaoh said unto Joseph,—
See, I have set thee over all the land of Egypt.
- 42 So Pharaoh took his ring from off his hand, and put it upon Joseph's hand,—and clothed him in garments of fine linen, and put the chain of gold upon his neck; ⁴³ and made him ride in the second chariot which belonged to him, and they^a cried out before him,
Bow the knee!
thus setting him over all the land of Egypt. ⁴⁴ And Pharaoh said unto Joseph,
||I|| am Pharaoh,
<Without thee> therefore, shall no man raise his hand or his foot, in all the land of Egypt.
- 45 And Pharaoh called Joseph's name Zaphen-

^a ME: "pit"

^a Some cod. [w. Sam., Sep., Syr. : "one"—G.n.

nath-paneah, and gave him Asenath, daughter of Poti-phera^a priest of On, to wife,—and Joseph went forth over the land of Egypt.

⁴⁶ Now [Joseph] was thirty years old, when he took his station, before Pharaoh king of Egypt. So Joseph went forth from before Pharaoh, and passed along through all the land of Egypt.

⁴⁷ And the land produced. <in the seven years of plenty> [by handfuls]. ⁴⁸ And he gathered up all the food of the seven years in which there was plenty in the land of Egypt,^b and laid up food in cities,—<the food of the fields of the city, which were round about it> laid he up within it. ⁴⁹ Thus did Joseph heap up corn like the sand of the sea, making it exceeding abundant,—until one hath left off reckoning, because it cannot be reckoned.

⁵⁰ Now <to Joseph> were born two sons, ere yet came in the year of famine,—whom Asenath, daughter of Poti-phera^a priest of On, bare to him. ⁵¹ And Joseph called the name of the firstborn [Manasseh],^c—

For God hath made me forget all my trouble, and all the house of my father.

⁵² And <the name of the second> called he, [Ephraim],^d—

For God hath made me fruitful in the land of my humiliation.

⁵³ Then came to an end the seven years of the plenty,—which was^e in the land of Egypt;

⁵⁴ and the seven years of famine began to come in, according as Joseph had said,—and it came to pass that there was a famine in all the lands, but <in all the land of Egypt> there was bread. ⁵⁵ Yet was famine felt in all the land of Egypt, and the people made outcry unto Pharaoh, for bread,—and Pharaoh said to all Egypt,—

Go ye unto Joseph, <that which he saith to you> shall ye do.

⁵ Now [the famine] was over all the face of the land,—so Joseph opened all [places] wherein it was, and sold corn to the Egyptians, and the famine laid fast hold of the land of Egypt. ⁵⁷ [All the earth also] came in to Egypt to buy corn [unto Joseph],—because the famine had laid fast hold on all the earth.

§ 55. *Jacob's Sons, sent down to Egypt to buy Corn, are examined by Joseph, and Simeon is detained. Jacob's Distress.*

42 ¹ Then saw Jacob that there was^f corn, in Egypt,—and Jacob said to his sons,

Wherefore look ye one at another?

² And he said,

Lo! I have heard that there is^g corn, in Egypt,—

Go down thither, and buy corn for us from thence, that we may live, and not die.

^a Western recension—one word, *written*: two, *read*. Eastern recension—one word, *written and read*—G.n.

^b So it shd. be w. Sam.,

Sep.)—G.n., G. Intro. 303.

^c = "Causing to forget."

^d = "Fruitfulness."

^e Other cod. w. Sam., Sep.: "were."—G.n.

³ So Joseph's ten brethren went down,—to buy corn from the Egyptians;⁴ <but <Benjamin, Joseph's own brother> Jacob sent not with his brethren,—for he said,

Least there befall him any mischief.

⁵ Thus came in the sons of Israel, to buy corn, in the midst of them that came,—for the famine was in the land of Canaan. ⁶ Now [Joseph

—he] it was, that was in power over the land, [he] it was, that was selling corn to all the people of the land,—so Joseph's brethren came in, and bowed themselves down to him, with their faces to the earth.

⁷ And Joseph beheld his brethren, and recognised them,—and made himself a stranger unto them, and spake with them harsh things, and said unto them—

Whence have ye come in?

And they said,

From the land of Canaan, to buy food.

⁸ And Joseph recognised his brethren,—whereas [they] recognised him not. ⁹ And Joseph remembered the dreams which he had dreamed regarding them,—so he said unto them—

[Spies] are [ye]! <to see the nakedness of the land> have ye come in!

¹⁰ And they said unto him,

Nay, my lord,—but [thy servants] are come to buy food. ¹¹ [All of us] are [sons of one man],—[honest men] are [we]: [thy servants] are not [spies].

¹² And he said unto him,—

Nay! but^b <the nakedness of the land> are ye come in to see.

¹³ And they said:

We [thy twelve servants] are [brethren], sons of one man, in the land of Canaan,—and lo! [the youngest] is with our father, this day, and [the one] is^c not!

¹⁴ And Joseph said unto them,—

[The very thing] that I spake unto you, saying—[Spies] are [ye]. ¹⁵ <Hereby> shall ye be proved,—

<By the life of Pharaoh> ye shall not go forth from hence, save only by the coming in of your youngest brother, hither.

¹⁶ Send—from among you—one, that he may fetch your brother, but be [ye] held as prisoners, that your words may be proved, whether [truth] is with you,—and <if not> [by the life of Pharaoh] surely [spies] ye are^d.

¹⁷ So he drew them all together into ward, for three days. ¹⁸ And Joseph said unto them, on the third day,

[This] do, and live,—<God himself> do [I] revere.

¹⁹ <If ye [are] [honest men]> [one brother of you] shall be kept as a prisoner in your house of ward,—but [ye], go, take in corn for the famine of your houses; ²⁰ and <your youngest brother> shall ye bring in unto me, that your words may be confirmed, and ye die not.

²¹ So he drew them all together into ward, for three days. ²² And Joseph said unto them, on the third day,

[This] do, and live,—<God himself> do [I] revere.

²³ <If ye [are] [honest men]> [one brother of you] shall be kept as a prisoner in your house of ward,—but [ye], go, take in corn for the famine of your houses; ²⁴ and <your youngest brother> shall ye bring in unto me, that your words may be confirmed, and ye die not.

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²⁷ <If ye [are] [honest men]> [one brother of you] shall be kept as a prisoner in your house of ward,—but [ye], go, take in corn for the famine of your houses; ²⁸ and <your youngest brother> shall ye bring in unto me, that your words may be confirmed, and ye die not.

^a Some cod.: "buy corn in Egypt" G.n.

^b Cp. O.G. 47¹, e.

And they did so, ²¹ And they said, each man unto his brother—
 <Verily guilty> we are, respecting our brother, in that we saw the distress of his soul, when he appealed unto us for favour, and we hearkened not,—“therefore | hath come in unto us this distress.
²² And Reuben responded to them, saying—
 Spake I not unto you, saying,
 Do not sin against the child!
 And ye hearkened not?
 <His very blood> therefore, lo! it is required.
²³ But they | knew not, that Joseph was hearkening,—for | the interpreter | was between them. ²⁴ So he turned away from them, and wept,—then came back unto them, and spake unto them, and took away from them, Simeon, and bound him prisoner before their eyes.
²⁵ Then commanded Joseph that their bags should be filled with corn, and their silver be returned, each man's into his sack, and provision be given, for the journey,—and it was done to them thus. ²⁶ So they lifted up their corn on their asses,—and went their way, from thence. ²⁷ And the first opened his sack, to give fodder to his ass, at the inn,—and beheld his silver, yea | there | it was, in the mouth of his sack! ²⁸ So he said unto his brethren,
 My silver hath been returned, yea verily, | there | it is, in my sack!
 Then went forth their heart, and they turned trembling—each man unto his brother, saying,
 What' is this' that God hath done to us? ²⁹ So they came in unto Jacob their father, to the land of Canaan,—and told him all that had befallen them, saying:
³⁰ The man that is lord of the land, spake unto us harsh things,—and then delivered us up, as spies of the land. ³¹ And we said unto him,
 ||Honest men | are [we],—we are^b not spies!
³² ||Twelve brethren | are [we], sons of our father,—||the one |^c is' not, and ||the youngest | is this day with our father, in the land of Canaan.
³³ Then said the man, the lord of the land, unto us,
 <Hereby> shall I get to know that <honest men> ye are',—
 <One brother of you> leave ye remaining with me, and <corn^d for the famine of your houses> take ye and go your way;
³⁴ And bring ye in your youngest brother unto me,
 So must I get to know that ye' are not spies |, but are' | honest men |;
 <Your^e brother> will I give up to you, and <with the land> shall ye traffic.

³⁵ And it came to pass : when they were emptying their sacks, then lo! each man's bundle of silver was in his sack, and <when they beheld their bundles of silver—they and their father> they were afraid. ³⁶ And Jacob their father said unto them,
 <Me> have ye bereaved, —
 | Joseph is not', and Simeon is not', and <Benjamin> ye would take!
 <Against me> have happened, all these things |.
³⁷ Then spake Reuben unto his father, saying,
 <My two sons> shalt thou put to death, if I bring him not unto thee,—
 Come, give him up upon my hand, and I will restore him unto thee.
³⁸ And he said,
 My son shall not go down with you,—
 For |his brother | is dead, and he alone | is left, and <as surely as there befall him any mischief by the way wherein ye go> so surely shall ye bring down my grey hairs with sorrow unto hades.

§ 56. *Jacob's Sons, with Benjamin, being sent to Egypt a second time, are entertained in Joseph's House.*

1 But the famine was severe in the land. ² > 43
 it came to pass <when they had made an end of eating the corn which they had brought in out of Egypt> that their father said unto them,—
 Return, buy for us a little food
³ Then spake Judah unto him, saying,—
 The man | did protest, | to us, saying—
 Ye shall not see my face, except ||your brother | is with you.
⁴ <If thou art' sending our brother with us> we will certainly go down, and buy for thee food; ⁵ but <if thou art not' sending him> we will not go down', for 'the man' said unto us,
 Ye shall not see my face, except your brother | is with you.
⁶ And Israel said,
 Wherefore' did ye ill to me,—to tell the man, there yet remained to you, a brother?
⁷ And they said,
 The man | did ask | concerning ourselves and concerning our kindred, saying—
 Is your father yet' alive'? Have' ye a brother?
 So we told him according to the tenor^b of these words. Could we | at all know, | that he would say,
 Bring down your brother?
⁸ Then said Judah unto Israel his father—
 Come! send thou down the young man with me, that we may arise and go our way,—and live and not die, both we and thou, and our little ones'.
⁹ | I will be surety for him, <at my hand> shalt thou require him,—<as surely as I

^a Or: "What, now |, hath God done to us?" Cp. O.G. 231. 4. d.
^b MI: "we have not become s."; m: "we have not turned s."
^c Some cod. w. Sam., Syr.: "but the one"—G.n.
^d So it shd be w. Aram., Sep.—G.n.
^e Some cod. (w. Sep., Syr., Vul.): "And your"—G.n.

^a MI: "upon the mouth"

- bring him not in unto thee, and set him down before thee> so surely will I be counted a sinner against thee, all the days,
- 10 For <if we had not lingered> surely |now| had we come back here a second time.
- 11 Then Israel their father said unto them—
<If so> |then| do |this|,—
Take of the song^a of the land in your vessels, and carry down to the man, a present,—
A little balsam, and a little honey, tragacanth gum and cistus gum, pistachio nuts, and almonds.
- 12 And<double silver> take in your hand,—also <the silver that was put back in the mouth of your sacks> carry ye back in your hand, peradventure^c it was |an error|
- 13 <Your brother also> take ye,—and arise, go again unto the man.
- 14 And God Almighty |give you compassion before the man, so shall he send with you, your other brother, |and Benjamin|. But |as for me| <when I am bereaved> I am bereaved!
- 15 So the men took this present, <double silver also> took they in their hand, and Benjamin,—and arose, and went down into Egypt, and stood before Joseph. ¹⁶ And Joseph saw—with them—Benjamin, so he said to him that was over his house,
Bring the men into the house,—and slay meat, and make ready, for <with me> shall the men eat, at noon.
- 17 So the men did, as Joseph had said, and the man brought the men into Joseph's house. ¹⁸ Then were the men afraid, because they had been brought into the house of Joseph, and they said—
<For the matter of the silver that came back in our sacks at the beginning> have |we| been brought in,—that he may turn round upon us^b and fall upon us, and take us for servants, and our asses.
- 19 So they drew near unto the man that was over Joseph's house,—and spake unto him, at the entrance of the house; ²⁰ and said,
May it please my lord! We ||did indeed come down|| at the beginning to buy food.
- 21 And it came to pass <when we had entered into the inn> that we opened our sacks, and lo! ||the silver of each man|| in the mouth of his sack,—our silver in its full weight,—so we have bought it back in our hand!^c
- 22 And <more silver> have we brought down in our hand,^c to buy food,—we know not who put our silver in our sacks.
- 23 And he said—
Peace to you, do not fear! ||Your God, and the God of your father|| hath given you secret treasure, in your sacks, <as for your silver> it came in unto me.
And he brought forth unto them, Simeon.

24 So the man brought the men into Joseph's house,—and gave them water, and they bathed their feet, and he gave them provender for their asses. ²⁵ And they made ready the present, against the coming in of Joseph, at noon,—for they heard that it was ||there|| they should eat bread.

26 So <when Joseph came into the house> they brought in to him the present which was in their hand, into the house,—and bowed themselves down to him^a to the earth. ²⁷ Then asked he after their welfare, and said—

Is it well with your aged father, of whom ye spake? Is he yet' alive?

28 And they said—

It is well with thy servant our father, he is yet' alive.

And they bent their heads, and bowed themselves down.

29 Then lifted he up his eyes, and saw Benjamin his brother, son of his mother, and said—

Is [this] your youngest brother, of whom ye spake unto me?

And he said,

||God|| grant thee favour, my son!

30 And Joseph made haste, for his compassions towards his brother |were pent up|, and he sought to weep,—so he went into the inner chamber, and wept there. ³¹ Then bathed he his face, and came forth,—and restrained himself, and said,

Set on bread!

32 So they set on for him—by himself, and for them—by themselves,—and for the Egyptians that were eating with him—by themselves, for the Egyptians might not eat |bread| with the Hebrews, for <an abomination> had that' been to Egyptians. ³³ So they took their seats before him, ||the firstborn|| according to his birthright, and ||the youngest|| according to his youth,—and the men looked with amazement, each one at his companion. ³⁴ And he sent portions,^d from before him, unto them, and the portion of Benjamin exceeded the portions of them all |five-fold|. And they drank and made merry with him.

§ 57. *Joseph, returning his brethren's money, and depositing his own silver cup in Benjamin's sack, arrests his Brethren and brings them back.*

1 Then commanded he him who was over his house' saying—

Fill the sacks of the men, with food, as much as they can carry,—and put each man's silver in the mouth of his sack; ² and <my cup—the cup of silver> shalt thou put in the mouth of the sack of the youngest, with his corn-silver.

So he did, according to the word of Joseph, which he had spoken.

3 <By the time the morning|| was light> |the men|| had been sent away, ||they, and their asses||. ⁴ ||They themselves|| had gone out of the

^a Perh.: "choice products"
—O.G. 273.

whining force"—O.G.

^b Some cod. w. Sep.:

"hands" pl.—G n.

^c To roll himself upon us,
i.e., assail us with over-

^a Some cod. w. Sep. and

faces"—G n.

^b MI: "he lifted liftings."

city—they had not gone far, when "Joseph" said to him who was over his house,
 Rise, chase after the men,—so shalt thou overtake them, and shalt say unto them,
 Wherefore have ye requited evil for good?^a
 Is not "this" that in which my lord drinketh, and whereby "he himself" doth "divine" ?
 Ye have done evil, in what ye have done.
 So he overtook them,—and spake unto them these words.
 And they said unto him,
 Wherefore should my lord speak such words as these? Far be thy servants, from doing such a thing as this!
 Lo! <the silver that we found in the mouth of our sacks> we brought back unto thee, out of the land of Canaan,—how then could we steal, out of the house of thy lord, silver or gold?
 <With whomsoever of thy servants it can be found> he shall die,—and "we also" will become my lord's servants.
 And he said,
 "Yea, now", <according to your words> "so" let it be,—"he with whom it is found" shall be my servant,
 "Ye" however, shall be clear.
 So they hastened and took down, each man his sack to the ground,—and opened, each man his sack.
 Then made he thorough search, <with the eldest> he began, and <with the youngest> he ended,—and the cup was found in the sack of Benjamin!
 And they rent their mantles,—and laded each man his ass, and returned to the city.
 And Judah and his brethren came into the house of Joseph, "he" yet being there,—and fell down before him, to the earth.
 And Joseph said to them,
 What is this deed which ye have done?
 Know ye not that such a man as I "can even divine" ?
 Then said Judah—
 What shall we say to my lord, how shall we speak, and how shall we justify ourselves—when "God himself" hath found out the iniquity of thy servants? Behold us! my lord's servants, "both we, and he in whose hand the eup hath been found".
 And he said,
 Far be it from me, to do this thing!
 <The man in whose hand the eup hath been found> "he" shall be my servant, but <as for you> go ye up in peace, unto your father.

§ 58. *Judah's Intercession for the Return of Benjamin.*

Then Judah drew near unto him, and said—
 Pardon, my lord! Pray let thy servant speak a word in the ears of my lord, and do not let thine anger be kindled against

^a 'ep. Syr. here insert: "Wherefore then have ye stolen the silver cup?" "Is not," etc.—G.n.
^b Or: "since." So it shd be (w. Sam. and Sep.)—G.n. [M.C.T.: is without the connecting particle (waw)].

thy servant,—for thus art "thou", as Pharaoh!
 It was "my lord" who asked his servants, saying,—
 Have ye a father, or a brother?
 So we said unto my lord,
 We have an aged father, and the child of his old age, a youth,—<his brother, being dead> he alone, is left of his mother; and "his father" loveth him.
 So then thou saidst unto thy servants,
 Bring him down unto me,—that I may set mine eyes upon him.
 And we said unto my lord,
 The lad cannot leave his father,—<as surely as he leaveth his father> so surely will he [die].
 And thou saidst unto thy servants,
 <Except your youngest brother do come down with you> ye shall not again behold my face.
 So it came to pass, <when we had gone up unto thy servant, my father>, that we told him the words of my lord.
 Then said our father,—
 Go again, buy us a little food.
 And we said,
 We cannot go down,— <If our youngest brother be' with us> "then" will we go down, for we cannot see the face of the man, if "our youngest brother" is not' with us.
 Then said thy servant my father, unto us,—
 "Ye yourselves" know, that [two] did my wife bear to me, and the one went forth from me, and I said—
 Certainly he hath been "torn in pieces",—
 And I have never seen him since.
 <As surely as ye take [this one also] away from before my face, and there befall him any mischief>, so surely shall ye bring down my grey hairs, with misfortune, to hades.
 "Now" therefore, <as surely as I go in unto thy servant my father, and "the lad" is not' with us,—seeing that his soul is bound up with [the lad's] soul> "so" surely shall it come to pass that <when he seeth that the lad is not' with us,> then will he die.
 So shall thy servants bring down the grey hairs of thy servant our father, with sorrow, to hades.
 For "thy servant" became surety for the lad, while away from my father, saying,—
 <If I bring him not unto thee> then will I count myself a sinner against my father all the days.
 "Now" therefore, I pray thee, let thy servant remain instead of the lad, as servant to my lord,—but <as for the lad> let him go up with his brethren.
 For how can I go up unto my father, should [the lad] not' be with me? lest I look on the calamity that shall find out my father.

^a So it shd be (w. Sam., Sep., Syr.)—G.n.

§ 59. *Joseph makes himself known to his Brethren, and sends for his Father.*

45 ¹ And Joseph could not restrain himself, before all who were stationed near him, so he cried out—

Have forth every man from me!

And there stood no man with him, when Joseph made himself known unto his brethren. ² Then gave he forth his voice, in weeping,—and the Egyptians heard, and the house of Pharaoh heard. ³ Then said Joseph unto his brethren:

¶ I am Joseph, is my father [yet alive]?

But his brethren could not answer him, for they were terrified because of him. ⁴ Then said Joseph unto his brethren—

Draw near, I pray you, unto me.

And they drew near. And he said—

¶ I am Joseph your brother, whom ye sold unto Egypt.

⁵ But now do not grieve, neither let it be vexing in your eyes, that ye sold me hither, —for <to save life> did God send me before you.

⁶ For <these two years> hath the famine been in the midst of the land,—and <yet five years> are there, in which there shall be neither ploughing, nor harvest.

⁷ So then God sent me before you, to plant for you a remainder, in the earth,—and to save you alive, by a great deliverance. ⁸ ¶ Now therefore, it was not [ye, who sent me hither, but God] himself,—who also appointed me to be a father to Pharaoh, and a lord to all his house, and a ruler, over all the land of Egypt.

⁹ Haste ye, and go up unto my father, then shall ye say unto him— ¶ Thus saith thy son Joseph,

God hath appointed me lord to all Egypt,—come down unto me, do not delay; ¹⁰ so shalt thou dwell in the land of Goshen, and shalt be near unto me, ¶ thou, and thy sons, and thy sons' sons,—and thy flocks and thy herds, and all that is thine; ¹¹ so will I sustain thee, there, for there are yet five years, of famine,—lest thou come to poverty— thou, and thy house, and all who are thine!.

¹² Now lo! [your own eyes] do see, and the eyes of my brother Benjamin,—that it is [my own mouth] that doth speak unto you.

¹³ <As soon as ye have told my father all my honour in Egypt, and all that ye have seen> so soon shall ye hasten, and bring down my father, hither.

¹⁴ Then fell he upon the neck of Benjamin his brother, and wept,—and Benjamin wept on his neck. ¹⁵ Then kissed he all his brethren, and wept upon them,—and <thereafter> his brethren spake with him.

¹⁶ Now [the report] was heard by the house of Pharaoh, saying,

The brethren of Joseph have come in.

And it was good in the eyes of Pharaoh, and in

the eyes of all his servants. ¹⁷ So then Pharaoh said unto Joseph—

Say unto thy brethren,

¶ This do,—lade your asses, and go, enter into the land of Canaan; ¹⁸ and fetch your father and your households, and come in unto me,—that I may give you the best of the land of Egypt, and eat ye the fat of the land.

¹⁹ ¶ Thou therefore, command them,^a

¶ This do ye,— Take you out of the land of Egypt, waggons for your little ones, and for your wives, so shall ye bring your father, and come in.

²⁰ ¶ Your eye] moreover, let it not look with pity^b upon your goods,—for the best of all the land of Egypt is [yours].

²¹ And the sons of Israel did so, and Joseph gave them waggons, at the bidding^c of Pharaoh,—and gave them provisions for the way: ²² <to all of them> gave he, to each man, changes of raiment,—but <to Benjamin> he gave three hundred pieces of silver, and five changes of raiment. ²³ Moreover <to his father> sent he as followeth—ten he-asses, laden from the best of Egypt,—and ten she-asses, laden with corn and bread and nourishing food for his father, for the way. ²⁴ Thus sent he forth his brethren, and they departed,—and he said unto them, Do not fall out, by the way.

²⁵ And they went up out of Egypt,—and came into the land of Canaan, unto Jacob their father. ²⁶ And they told him saying— Joseph is [yet alive], yea, indeed [he] is ruler in all the land of Egypt.

And his heart became faint,^d for he believed them not. ²⁷ So they spake unto him all the words of Joseph, which he had spoken unto [them], then saw he the waggons, which Joseph had sent to carry him,—and the spirit of Jacob their father revived.^e ²⁸ And Israel said,

Enough! Joseph my son is [yet alive] I must go and see him before I die!

§ 60. *Jacob, encouraged by God, goes down into Egypt.*

¹ So Israel brake up, with all that he had, and came in to Beer-sheba,—and offered sacrifices to the God of his father Isaac. ² And God said to Israel, in the visions of the night, and he said—

Jacob! Jacob!

And he said—

Behold me!

³ And he said:

¶ I am God himself,^e the God of thy father,— Be not afraid of going down to Egypt, seeing that <for a great nation> will I plant thee there.

⁴ ¶ I] will go down with thee, to Egypt, and [I] will bring thee up, [yea wholly up],

^a So it shd be (w. Sep., Vul.,—G.n. ^d MI: "began to cease beating."

^b "Regret"—O.G.

^c MI: "the ÉL."

^e MI: "upon the mouth."

—and "Joseph" shall lay his own hand upon thine eyes.

5 So Jacob rose up from Beer-sheba,—and the sons of Israel brought Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to bring him; 6 and they took their cattle, and the gains which they had gained, in the land of Canaan, and came into Egypt,—[Jacob, and all his seed with him]: 7 <his sons, and his sons' sons with him, his daughters, and his son's daughters, and all his seed> brought he with him, into Egypt.

8 Now [these] are the names of the sons of Israel, who came into Egypt.—Jacob and his sons,—
The firstborn of Jacob Reuben;

9 And [the sons of Reuben],—
Hanoch and Pallu, and^a Hezron and Carmi;

10 And [the sons of Simeon],—
Jemuel and Jamin and Ohad, and Jaclin and Zohar,—and Shaul, son of the Canaanitess;

11 And [the sons of Levi],—
Gershon, Kohath, and Merari;

12 And [the sons of Judah],—
Er and Onan and Shelah, and Perez and Zerah,—but Er and Onan died, in the land of Canaan, and the sons of Perez were Hezron and Hamul;

13 And [the sons of Issachar],—
Tola and Puvah, and Iob and Shimron;

14 And [the sons of Zebulun],—
Sered and Elon, and Jahleel.

15 [These] are the sons of Leah, whom she bare to Jacob, in Padan-aram, with Dinah also his daughter,—<All the souls of his sons and of his daughters> were thirty-three.

16 And [the sons of Gad],—
Zaphon^b and Haggi, Shumi^c and Ezbon,—Eri and Arodi, and Arel;

17 And [the sons of Asher],—
Imnah and Ishvah and Ishvi and Beriah, and Serah their sister,—and [the sons of Beriah] Heber and Malchiel.

18 [These] are the sons of Zilpah, whom Laban gave to Leah his daughter,—so she bare these to Jacob,—sixteen souls.

19 The sons of Rachel, Jacob's wife],—
Joseph, and Benjamin;

20 And <there were born to Joseph in the land of Egypt, whom Asenath, daughter of Poti-phaera, priest of On, bare to him>:
Manasseh, and Ephraim;

21 And [the sons of Benjamin],—
Bela and Becher, and Ashbel, Gera and Naaman, Ehi and Rosh,—Muphim and Huphim, and Ard.

22 [These] are the sons of Rachel, who were

^a Some cod. (w. Sam. and Sep. omit this "and"—G.n.
^b So it shd be (w. Sam., Sep. —G.n.
^c Some cod. (w. Sam., Sep., Syr.): "and Shumi"—G.n.

born^a to Jacob,—[all the souls] were fourteen.

23 And the sons^b of Dan],—
Hushim;

24 And the sons of Naphtali],—
Jahzeel and Guni, and Jezer and Shillem.

25 [These] are the sons of Bilhah, whom Laban gave to Rachel his daughter,—so she bare these to Jacob,—[all the souls] were seven.

26 <All the souls that came in with Jacob to Egypt, that had come forth of his loins, besides Jacob's sons' wives,—all the souls> were sixty-six; 27 and <the sons of Joseph who were born to him in Egypt> were two souls: <All the souls of the house of Jacob that came into Egypt> were seventy.

28 And he sent [Judah] before him, unto Joseph, to direct his face to Goshen,—so they came in towards the land of Goshen. 29 Then yoked Joseph his chariot, and went up to meet Israel his father, towards Goshen,—and he appeared^e unto him, and fell upon his neck, and wept upon his neck, a good while. 30 Then said Israel unto Joseph,

I am ready to die at last,—now that I have seen thy face, in that thou art [yet] alive.

31 Then said Joseph unto his brethren, and unto the house of his father,

I must go up, and must tell Pharaoh,—and must say unto him,
[My brethren, and the house of my father, who were in the land of Canaan] have come in unto me.

32 Now [the men] are feeders of flocks, for [men of cattle] they are,—and <their flocks, and their herds, and all that they have> have they brought in.

33 So shall it come to pass <when Pharaoh shall call for you,—and shall say—
What is your occupation?>

34 Then shall ye say—
<Men of cattle> have thy servants been, from our youth even until now, [both we, and our fathers],—
To the end ye may dwell in the land of Goshen, for <an abomination to Egyptians> is every feeder of a flock.^d

§ 61. Joseph introduces his Brethren and Father to Pharaoh, and relieves the Distress of the Egyptians. Israel multiplies.

1 So then Joseph went in, and told Pharaoh, 47 and said—
[My father and my brethren, and their flocks and their herds and all that they have] are come in, from the land of

^a Some cod. (w. Sam., Onk. MS., Sep., Syr.): "whom she bare"—G.n.
^b A sp. v.r. (Syr.): "son" (sing.). In some cod. "son," written and read.
^c Or: "manifested himself"—an interesting word!
^d Some cod. (w. Sam., Onk., Jon., and Syr.): "are all feeders of flocks"—G.n.

Canaan,—and ¶here they are¶ in the land of Goshen.

² Moreover <out of the whole number of his brethren> he took with him^a five men,—and set them before Pharaoh. ³ And Pharaoh said unto the brethren of Joseph—^b

What is your occupation?

And they said unto Pharaoh—

<Feeders of flocks> are thy servants, [both we and our fathers].

⁴ And they said unto Pharaoh—

<To sojourn in the land> are we come in, for there is no pasture for the flocks which pertain to thy servants, for ¶severe¶ is the famine, in the land of Canaan.

¶Now¶ therefore, let thy servants dwell, we pray thee, in the land of Goshen.

⁵ Then spake Pharaoh unto Joseph, saying,—

¶Thy father and thy brethren¹ are come in unto thee.

⁶ ¶The land of Egypt¶ is [before thee], <in the best of the land> cause thou thy father and thy brethren to dwell,—let them dwell in the land of Goshen,

And <if thou knowest that there are among them men of ability> then shalt thou set them as chieftains of cattle, over mine.

⁷ So Joseph brought in Jacob his father, and caused him to stand before Pharaoh,— and Jacob blessed Pharaoh. ⁸ And Pharaoh said unto Jacob:

¶About how many¶ have been the days of the years of thy life?

⁹ And Jacob said unto Pharaoh,

¶The days of the years of my sojournings¶ have been a hundred and thirty years,—

¶Few and evil¶ have been the days of the years of my life, neither have they attained unto the days of the years of the lives of my fathers, in the days of their sojournings.

¹⁰ And Jacob blessed Pharaoh,—and came forth from the presence of Pharaoh.

¹¹ So then Joseph fixed the dwelling of his father and his brethren, and gave them a possession in the land of Egypt, [in the best of the land in the land of Rameses],—as Pharaoh had commanded. ¹² And Joseph nourished his father and his brethren, and all his father's house,—with bread, according to the need of their little ones.

¹³ But [bread] was there none, in all the land,—for the famine was [very severe],—so that the land of Egypt and the land of Canaan, fainted by reason of the famine. ¹⁴ So Joseph gathered up all the silver that was found in the land of Egypt, and in the land of Canaan, for the corn which they were buying,—and Joseph brought the silver into the house of Pharaoh. ¹⁵ And the silver was spent out of the land of Egypt, and out of the land of

Canaan, so all the Egyptians came in unto Joseph, saying—

Do give us bread, for why' should we die before thee, although ¶silver¶ hath failed?

¹⁶ Then said Joseph:

Give your cattle, and I will give you^a for your cattle,—if silver hath failed.

¹⁷ So they brought in their cattle unto Joseph, and Joseph gave them bread in exchange for the horses, and for the cattle of the flock, and for the cattle of the herd, and for the asses,—and he provided them with bread, for all their cattle, throughout that year.

¹⁸ When that year was ended, then came they unto him, in the second year, and said to him—

We will not hide from my lord, how that the silver, and the herds of beasts for my lord, are come to an end,—there is nothing left before my lord, save only our bodies, and our ground:

¹⁹ Wherefore' should we die before thine eyes [both we, and our ground]? Buy thou, us and our ground, for bread,—and [we] and our ground will become servants to Pharaoh, and give seed, that we may live, and not die, and ¶the ground¶ not lie waste.

²⁰ So Joseph bought all the ground of the Egyptians for Pharaoh, for the Egyptians sold every man his field, because the famine had laid fast hold upon them,—so the land became Pharaoh's. ²¹ And <as for the people> he brought them into bondage as servants,^b—[from one end of the boundary of Egypt unto the other end thereof.] ²² ¶Only¹ <the ground of the priests> bought he not,—for the priests had [a statutory-portion] from Pharaoh, and they had been eating their statutory-portion, which Pharaoh had given them, [for which cause] they had not sold their ground. ²³ And Joseph said unto the people,

Lo! I have bought you this day, and your ground, for Pharaoh,—see, here is seed for you, so shall ye sow the ground; ²⁴ and it shall come to pass that, <of the yield> ye shall give a fifth, to Pharaoh,—but [the four parts] shall be your own—for seed for the field, and for your food, and for them who are in your households, and for food for your little ones.

²⁵ And they said —

Thou hast saved our lives! let us find favour in the eyes of my lord, so will we become Pharaoh's servants.

²⁶ And Joseph appointed it for a statute—until this day, regarding the ground of Egypt, that ¶Pharaoh¶ should take a fifth,—only¹ <the ground of the priests> was theirs alone, it had not become Pharaoh's.

²⁷ Thus Israel dwelt in the land of Egypt, in the land of Goshen,—and gained possessions therein, and became fruitful and multiplied, exceedingly.

^a So it shd be (w. Sam., Jon., Sep.)—G.n. ^b So it shd be (w. Sam., Jon., Sep., Syr.)—G.n.

^a Sam., Jon., and Sep. add: "bread"—G.n. ^b So it shd be (w. Sam., Sep., Vul.)—G.n.

§ 62. *Jacob blesses Ephraim and Manasseh.*

28 And Jacob lived in the land of Egypt, seventeen years,—so it came to pass that the days of Jacob, the years of his life, were a hundred and forty-seven years. 29 And the days of Israel drew near that he must die, so he called for his son, for Joseph, and said to him—

<If, I pray thee, I have found favour in thine eyes> place, I pray thee, thy hand under my thigh,—so shalt thou deal with me in lovingkindness and faithfulness—

Do not, I pray thee, bury me in Egypt.

30 <When I shall lie down with my fathers> then shalt thou carry me out of Egypt, and bury me in their buryingplace.

And he said:

I will do according to thy word.

31 Then he said:

Come, swear to me!

And he swore to him. Then did Israel bow himself down on the head of the couch.^a

18 1 And it came to pass <after these things> that one said to Joseph,

Lo! thy father^b is sick.

So he took his two sons with him, Manasseh and Ephraim. 2 And one told Jacob, and said—

Lo! thy son Joseph^c coming in unto thee.

So Israel strengthened himself, and sat up on the couch. 3 Then said Jacob, unto Joseph,

God Almighty^d appeared unto me in Luz, in the land of Canaan,—and blessed me; and said unto me—

Behold me! about to make thee fruitful, so will I multiply thee, and give thee to become a multitude^e of peoples,—so will I give this land to thy seed after thee, as an age-abiding possession.

6 <Now^f therefore, <thy two sons who were born to thee in the land of Egypt, before I came in unto thee in Egypt> are [mine]! Ephraim and Manasseh^g <like Reuben and Simeon>, shall be mine! 6 But <thine offspring which thou hast begotten after them> thine own shall they be,—<after the name of their brethren> shall they be called, in their inheritance.

7 But as for me^h <when I came in from Padan^e Rachel died by me, in the land of Canaan, in the way, while yet there was a stretch of country to come into Ephrath,—so I buried her there, in the way to Ephrath, [the sameⁱ] is Bethlehem.

8 Then Israel saw Joseph's sons,—and said— Who are these?

9 And Joseph said unto his father, <My sons> they are, whom God hath given me, in this place.

And he said—

Bring them, I pray thee, unto me, that I may bless them.

10 Now the eyes of Israel^j had become dim from old age,—he^k could not see,—so he drew them near unto him, and kissed them, and embraced them. 11 And Israel said unto Joseph,

<To see thine own face> had I not thought,—and lo! God hath caused me to see [even] thy seed!

12 And Joseph brought them out from beside his knees, and bowed himself down with his face towards the earth. 13 And Joseph took them both,—Ephraim in his right hand, on Israel's left hand, and Manasseh in his left hand, on Israel's right hand,—and drew them near unto him.

14 Then Israel put forth his right hand, and laid it upon the head of Ephraim, though [he] was the younger, and his left hand, upon the head of Manasseh,—crossing his hands, although [Manasseh] was the first-born. 15 Thus blessed he Joseph, and said,—

[God himself—before whom walked^b my fathers, Abraham and Isaac, God himself—who hath been my shepherd, since I came into being until this day;—

16 The Messenger—who hath been my redeemer from all evil!—bless the lads!

And may there be called upon them, my name, and the name of my fathers, Abraham and Isaac;

And may they swarm into a multitude in the midst of the earth!^c

17 And Joseph saw that his father had laid his right hand on the head of Ephraim, and it was displeasing in his eyes,—so he took hold of his father's hand, to remove it from off the head of Ephraim, on to the head of Manasseh. 18 And Joseph said unto his father—

Not so, my father! for [this] is the firstborn, lay thy right hand upon his head.

19 And his father refused, and said—

I know—my son, I know!

[He also] shall become a people, and [he also] shall become great,—but nevertheless, [his younger] brother shall become greater than he, and [his seed] shall become a filling up of the nations.

20 And he blessed them on that day, saying—

<In thee> let Israel bless himself, saying, God set thee as Ephraim, and as Manasseh!

So he set Ephraim before Manasseh.

21 And Israel said unto Joseph:

Lo: [I] am about to die,—but it shall come to pass that [God] will be [with you], and will take you back into the land of your fathers.

22 But [I] have given to thee one mountain-track above thy brethren,—which I took out of the hand of the Amorite, with my sword and with my bow.

^a Or: "staff."

^b Or: "convocation"—

Heb.: *kāhāt*.

^c = The plain.

^a Some cod. (w. Jon., Sep., Syr.: "and he"—G.n.

^b Mt: "walked about," ^c Or: "land."

"walked to and fro" =

§ 63. *Jacob's Prophecy of the Future of his Sons.*

- 49 ¹ Then called Jacob unto his sons,—and said—
Gather yourselves together, and let me tell
you, that which shall befall you in the
afterpart^a of the days.
- ² Assemble yourselves and hear, ye sons of
Jacob,—
And hearken, unto Israel your father!
- ³ [Reuben] <my first-born> thou,
My vigour, and the first-fruit of my
strength,—
Pre-eminence of elevation, and pre-eminence
of power:
- ⁴ Boiling over like water, thou mayest not
have pre-eminence,
Because thou didst mount the bed of thy
father,—
[Then^b wast thou profane—
<My marriage-bed> he mounted!
- ⁵ [Simeon and Levi] are brethren,—
[Instruments of violence] are their agree-
ments:
- ⁶ <Into their circle> do not thou enter, my
soul!
<In^b their convocation> do not thou join,
mine honour!
For <in their anger>, they slew brave
men,
And <in their wantonness>, they ham-
strung oxen.
- ⁷ [Accursed] be their anger, because fierce,
And their wrath, because cruel,—
I divide them in Jacob,
And I disperse them in Israel.
- ⁸ [Judah] <as for thee> thy brethren shall
praise thee [when] [thy hand] is on the
neck of thy foes,—
The sons of thy father [shall bow them-
selves down to thee]:
- ⁹ <A lion's whelp> is Judah,
<From the prey>, my son, hast thou come
up!
He hath stooped—hath crouched,
As a lion—or as a lioness,
Who shall rouse him?
- ¹⁰ The sceptre^c shall not depart from Judah,
Nor the commander's staff^d from between
his feet,—
Until that he come in as a Shiloh,
And [his] be the obedience of the peoples:
- ¹¹ Binding, to the vine, his ass,
And, to the choice vine, his ass's colt,
He hath washed, in wine, his raiment,
And, in the blood of grapes, his mantle:
- ¹² Darker—his eyes, than wine,—
Whiter—his teeth, than milk!
- ¹³ [Zebulon] <by a haven^e of seas> shall
he settle down,—

^a Cp. Is. ii. 2.^b Some cod. (w. Sam., Jon.,
Sep., Syr.): "And in"
—G.N.^c Or: "tribeship." Cp. vv.
16, 28.^d Cp. Is. lx. 7: cviii. 8.^e "Shore"—O.G.

[Even he] by a haven^a of ships,
With his utmost part, upon^b Zidon

- ¹⁴ [Issachar] an ass of strength,—couching
between the pens;
- ¹⁵ Then beholdeth he rest, that it is good,
And the ground, that it is pleasant,—
So he bendeth his shoulder, to bear,
And becometh a tributary servant.
- ¹⁶ [Dan] shall vindicate his people,—as one
of the tribes^c of Israel;
- ¹⁷ It cometh to pass that [Dan] is a serpent
upon the way,
A horned viper, upon the path,—
That biteth the heels of the horse,
And his rider falleth backwards;—
- ¹⁸ <For thy salvation> have I waited, O
Yahweh!
- ¹⁹ [Gad] [a troop] shall troop on him,—
But [he] shall troop on the rear.
- ²⁰ [Out of Asher] fatness, is his food,—^d
So [he] setteth forth dainties for a king.
- ²¹ [Naphtali] is a slender hind,—
That putteth forth antlers of beauty.
- ²² <A fruitful bough> is Joseph,
A fruitful bough, over a fountain,—
Branches, creeping over a wall.
- ²³ So they attack him, and have shot,—
So they enclose him, do the masters of
arrows.
- ²⁴ But abideth, as an enduring one, his bow,
And supple are the arms of his hands,—
From the hands of the Mighty One of
Jacob,
<From thence> is the Shepherd, the
Stone of Israel:
- ²⁵ From the God of thy father, who doth
help thee,
And God^e Almighty, who doth bless thee,
Blessings of the heavens above,
Blessings of the abyss,^f couching be-
neath,—
Blessings of breasts and womb:
- ²⁶ [The blessings of thy father] have prevailed
Over the blessings of the perpetual moun-
tains,^g
The charm^h of the age-abiding hills,—
They turn out to be, for the head of Joseph,
And for the crown of the head, of him who
was set apart from his brethren.ⁱ

^a "Shore"—O.G.^b A sp. v.r. (*sevir*) (w. many
cod., Sam., Jon., Sep.
and Syr.): "unto" (or
"as far as")—G.N.^c Ml: "septres."^d Gt. "Asher" is [fat-
ness] is his food"—G.N.,
G. Intro. 100. [Change,
one of simply regrouping
the letters, and taking
back the *mem* from the
beginning of ver. 20 to
the end of ver. 19.]^e So it shd be (w. Sam.,
Sep., Syr.)—G.N. [merely
lamed for tan.]^f Or: "roaring deep."
Heb.: *whôm*, Gen. i. 2.^g So it shd be (w. Sep.)
—G.N.^h Or: "beauty," "orna-
ment."ⁱ Or: "who was the con-
secrated one (the *nazir*)
of his brethren."—This
marvellously strong and
tender outgush of affec-
tion for Joseph may be
regarded as bearing its
own witness of genuine-
ness. All the wealth of
Jacob's love for Rachel
is in it, together with the
patriarch's well-known
fondness for her elder
boy.

- 1 ¶ Benjamin ¶ a wolf that teareth in pieces,
 <In the morning> he eateth prey,
 And <at eventide> he divideth spoil.
- ¶ All these ¶ are the twelve tribes^a of Israel,—
 And this ¶ is that which their father spake to
 them, when he blessed them,
 Each man severally according to the bless-
 ing wherewith he blessed them.

§ 64. *Jacob charges his Sons to bury him in Machpelah. His Death, and his Burial in Canaan.*

- 29 Then commanded he them, and said unto them—
 ¶ I ¶ am about to be gathered unto my people,
 Bury me among my fathers,—within the cave,
 that is in the field of Ephron the Hittite:
 30 in the cave, that is in the field of Mach-
 pelah, which is over against Mamre, in the
 land of Canaan,—which Abraham bought,
 along with the field, from Ephron the
 Hittite, for a possession of a burying-
 place:—
 31 <There> buried they Abraham, and Sarah
 his wife,
 <There> buried they Isaac, and Rebekah
 his wife,—
 And <there> buried I Leah:—
 32 buying the field, and the cave that is there-
 in, from the sons of Heth.
- 33 So Jacob made an end of commanding his
 sons, and gathered up his feet, into the couch,—
 and ceased to breathe, and was gathered unto
 his people.^b
- 50 1 And Joseph fell upon the face of his
 father, and wept upon him, and kissed
 him. 2 Then Joseph commanded his
 servants, the physicians, to embalm his father,—
 so the physicians embalmed Israel. 3 And
 they fulfilled for him forty days, for <so> are
 they wont to fulfil the days of the embalmed,—
 and the Egyptians wept for him seventy
 days. 4 And <when the days of
 weeping for him were passed> Joseph spake
 unto the house of Pharaoh, saying,—
 <If, I pray you, I have found favour in your
 eyes> speak ye, I pray you, in the ears of
 Pharaoh, saying:
 5 ¶ My father ¶ made me swear, saying,—
 Lo! ¶ I ¶ am about to die,—<in my grave
 which I digged^c for myself, in the land of
 Canaan> ¶ there ¶ shalt thou bury me.
 ¶ Now ¶ therefore, let me go up, I pray thee,
 and bury my father, and return.
- 6 And Pharaoh said,—
 Go up, and bury thy father, according as he
 made thee swear.
- 7 So Joseph went up, to bury his father,—and
 there went up with him all the servants of
 Pharaoh, the elders of his house, and all the
 elders of the land of Egypt; ⁸ and all the house
 of Joseph, and his brethren, and the house of
 his father,—only' <their little ones and their

- flocks and their herds> left they, in the land
 of Goshen. 9 And there went up with him,
 both chariots, and horsemen,—so it came
 to pass that ¶ the company ¶ was exceeding
 great. 10 And they came in, as far as
 the threshing-floor of the Buckthorn, which is
 beyond the Jordan, then wailed they there—an
 exceeding great and grievous wailing,—and he
 made for his father a mourning, of seven days.
- 11 And <when the dwellers in the land—the
 Canaanites—saw the mourning in the threshing-
 floor of the Buckthorn> they said,—
 1 ¶ <A grievous mourning> this! for the
 Egyptians.
 <For this cause> was the name thereof
 called, Abel Mizraim,^a which is beyond the
 Jordan. 12 And his sons did for him
 thus, as' he had commanded them; 13 so his
 sons carried him to the land of Canaan, and
 buried him in the cave of the field of Mach-
 pelah,—which Abraham bought—with the field
 —for a possession of a burying-place, from
 Ephron the Hittite, over against Mamre.
- 14 Then Joseph returned to Egypt, ¶ he, and his
 brethren, and all who had been up with him to
 bury his father—after he had buried his father.

§ 65. *Joseph's Brethren are afraid, but reassured. Joseph dies and is embalmed.*

- 15 Now <when the brethren of Joseph saw that
 their father was dead> they said—
 Oh! if Joseph should lie in wait for us,—and
 ¶ should return ¶ to us, all the evil where-
 with we requited him!
- 16 So they sent in charge unto Joseph, saying,—
 ¶ Thy father ¶ gave command, before he died,
 saying:
 17 <Thus> shall ye say to Joseph—
 Ah now! do forgive, we pray thee, the
 transgression of thy brethren and their
 sin, in that <with evil> they requited
 thee.
 ¶ Now ¶ therefore, grant forgiveness, we pray
 thee, for the transgression of the servants of
 the God of thy father!
 And Joseph wept, when they spake unto
 him. 18 Then went his brethren also, and
 fell down before him,—and said,
 Behold us! thine, for servants.
- 19 And Joseph said unto them—
 Do not fear,—although <in place of God>
 I am'.
- 20 ¶ Ye ¶ indeed, planned against me [evil],—
 ¶ God ¶ planned it [for good], for the sake of
 doing, as at this day, to save alive much
 people.
- 21 ¶ Now ¶ therefore, do not fear! ¶ I ¶ will
 nourish you, and your little ones.
 Thus he consoled them, and spake unto their
 heart.
- 22 And Joseph abode' in Egypt, ¶ he, and his
 father's house;—and Joseph lived, a hundred
 and ten years. 23 And Joseph saw ¶ Ephraim's ¶

* MI: "sceptres." b MI: "peoples." c Or: "bought."

a "The mourning of the Egyptians."

sons of three generations,—moreover ¶the sons of Machir, son of Manasseh¶ were born upon Joseph's knees. ²⁴ Then said Joseph unto his brethren,

¶I¶ am about to die,—but ¶God¶ will ¶surely concern¶ himself for you,^a so will he take you up out of this land, into the land, which he sware to Abraham, to Isaac, and to Jacob.

^a Cp. Ex. iii. 16.

²⁵ Then Joseph made the sons of Israel swear, saying,—

God will ¶surely concern¶ himself for you, So shall ye carry up my bones, from hence.—

²⁶ So Joseph died, being a hundred and ten years old,—and they embalmed him, and put him in a coffin in Egypt.

^a Some cod. w. 1 ear. pr. edn. (1491, Sam., Sep.

Syr.) add: "with you" —Gn.

THE BOOK OF E X O D U S .

§ 1. *The Sons of Israel in Egypt become a numerous People, notwithstanding Oppression and Peril.*

1 ¹ Now ¶these¶ are the names of the Sons of Israel, who came into Egypt,—<with Jacob> did each man and his household come in:—

² Reuben, Simeon, Levi, and Judah;

³ Issachar, Zebulun, and Benjamin;

⁴ Dan and Naphtali, Gad and Asher.

⁵ And it came to pass that ¶all the persons¶ who were descended from^b Jacob¶ were seventy souls,—but ¶Joseph¶ was already in Egypt. ⁶ So then Joseph died, and all his brethren, and all that generation. ⁷ But ¶the sons of Israel¶ were fruitful, and swarmed and multiplied and waxed mighty, with ¶exceeding vigour¶,—so that the land was filled with them.

⁸ Then arose a new king^d over Egypt,—who had not known Joseph. ⁹ So he said, unto his people,—

Lo! ¶the people of the sons of Israel¶ are too many and mighty for us!

¹⁰ Come on! let us shew ourselves wise with regard to them,—lest they so multiply that it shall come to pass <when war befalleth us>^e that ¶they also¶ shall join themselves unto them who hate us, and shall make war upon us, and then go up out of the land.

¹¹ So they set over them chiefs of tribute, to the end they might humiliate them with their burdens,—and they built store-cities for Pharaoh, even Pithom and Raamses. ¹² But <the more they were humiliating them> ¶the more¶ were

they multiplying, and ¶the more¶ were they breaking forth,—so they were filled with alarm, because of the sons of Israel. ¹³ And the

Egyptians rigorously^f made the sons of Israel serve; ¹⁴ and embittered their lives with harsh service, in clay and in bricks, and in all manner of service in the field,—all their service, wherein they rigorously^f made them serve.

¹⁵ Then said the king of Egypt to the Hebrew midwives,—of whom ¶the name of the one¶ was ¶Shiphrah¶ and ¶the name of the other¶ ¶Puah¶;—¹⁶ then he said—

<When ye act as midwives unto the Hebrew women> then shall ye look out for the sex,—^b

<If it is ¶a son¶> then shall ye kill it,

But <if it is ¶a daughter¶> then shall it live.

¹⁷ But the midwives feared God, and did not as the king of Egypt spake^g unto them,—but suffered^g the male children to live. ¹⁸ Then called the king of Egypt for the midwives, and said to them—

Wherefore^h have ye done this thing,—that ye should let the male children live?

¹⁹ And the midwives said unto Pharaoh,

Because <not like the Egyptian women> are the Hebrew women,—for^d they^e are ¶full of life¶, <ere yet the midwife can come in unto them> they have given birth.^g

²⁰ So then God dealt well with the midwives,—and the people multiplied, and waxed exceeding mighty. ²¹ And it came to pass, <because the midwives feared God> that he made for them households.

^a MI: "soul," collective, as often (= "personal-ity" = "persons").

^b MI: "that had come out of the thigh of."

^c LXX. "with muchness, machness"—O.G. 517.

Cp. Intro. Chap. II., Synopsis, B. c.

^d Probably of a foreign dynasty—Kalisch.

^e So it shd be (w. Sam., Aram., Sep.)—G.n.

^a MI: "crushingly."

^b Or: "look upon the stool."

^c N.B.: Causative = permissive. Heb.: *watte-*

hyyeyna; lit. "caused to live."

^d Or: "but"—O.G. 474, e.

^e "Are wont to bear"—O.G.

22 Then gave Pharaoh command to all his people, saying—

||Every son that is born to the Hebrews^a
<into the river> shall ye cast him;
But <every daughter> shall ye suffer to live.

§ 2. *Moses the Deliverer: his Birth, Rescue, Adoption by Pharaoh's Daughter. First Attempts to help his Kinsmen, and sudden Departure to Midian, where he dwells thenceforth.*

2¹ And there went a man of the house of Levi,—and took a daughter of Levi. ² And the woman conceived, and bare a son,—and she saw him, that he was [a goodly child], so she hid him three months. ³ And <when she could no longer hide him> she took for him an ark of paper-reed, and covered it over with bitumen, and with pitch,—and put therein the child, and laid it among the rushes, upon the bank^b of the river. ⁴ Then did his sister station herself at a distance,—to see what would be done to him.

⁵ So then the daughter of Pharaoh came down to bathe by the river, and [her maidens] were walking by the side of the river,—when she saw the ark in the midst of the rushes, and sent her handmaid, and fetched it. ⁶ And she opened, and beheld it—even the child, and lo! [a boy^c weeping],—so she took pity on him, and said,

<Of the children of the Hebrews> is [this].

⁷ Then said his sister unto Pharaoh's daughter, Shall I go and call thee a nurse, of the Hebrew women,—that she may nurse for thee, the child?

⁸ And Pharaoh's daughter said to her—Go.

So the maid went, and called the mother of the child. ⁹ And Pharaoh's daughter said to her—

Take this child, and nurse it for me, and [I] will give thee thy wages.

So the woman took the child, and nursed it. ¹⁰ And the child grew, and she brought him in to Pharaoh's daughter, and he became her^d son. And she called his name Moses,^e and said—

For <out of the water> I drew him.

¹¹ And it came to pass in those days <when Moses grew up> that he went out unto his brethren, and looked on^d their burdens,—and saw [an Egyptian] smiting a Hebrew—of his brethren. ¹² So he turned this way and that, and <when he saw that there was no^f man> he smote the Egyptian, and hid him in the sand. ¹³ And he went out on the

second day, and lo! [two Hebrews] striving together,—so he said to him that did the wrong, Wherefore shouldst thou smite thy fellow?

¹⁴ And he said—

Who hath set thee^g for a chief and a judge over us?

<To slay me> art thou^h thinking, as thou didst slay the Egyptian?

Then was Moses afraid, and said—

Surelyⁱ the thing is [known]!

¹⁵ So Pharaoh heard this thing, and sought to slay Moses,—and Moses fled from the face of Pharaoh, and dwelt in the land of Midian, and sat down by the well.^a

¹⁶ Now [the priest^b of Midian] had seven daughters,—and they came and drew, and filled the troughs,^c to water their father's flock. ¹⁷ Then came the shepherds, and drave them away,—so Moses rose up, and succoured them, and watered their flock. ¹⁸ Then came they in, unto

Renel their father,—and he said,

Wherefore have ye so early^j come in, to-day?

¹⁹ And they said,

[An Egyptian] delivered us out of the hand of the shepherds,—

Moreover also^k he [drew^l] for us, and watered the flock.

²⁰ And he said unto his daughters—

And where is he? wherefore is it that ye left the man?

Call him, that he may eat bread.

²¹ And Moses was well-pleased^d to dwell with the man,—and he gave Zipporah his daughter, to Moses. ²² And she bare a son, and he^e called his name, Gershom,^f—for he said,

A [sojourner] I am, in a strange land.

§ 3. *Moses commissioned from the Burning Bush to deliver Israel.*

²³ And it came to pass <during those many days>^g that the king of Egypt died, and the sons of Israel sighed by reason of the servitude, and lamented,—and their cry for help went up to God, by reason of the servitude. ²⁴ And God heard^h their groaning,—and God rememberedⁱ his covenant, with Abraham, with Isaac and with Jacob; ²⁵ so then, God looked upon the sons of Israel,—and God regarded.^h

¹ Now [Moses] was shepherding the flock of **3** Jethro his father-in-law, priestⁱ of Midian,—so he led forth the flock behind the desert, and came in unto the mountain of God, to Horeb. ² Then appeared the messenger of

^a So it shd be (w. Sam., Onk., Jon., Vul.)—G.n.

^b Lit.: "lip."

^c Prob. an Egyptian name = "water-saved," "saved out of water." Note that Pharaoh's daughter lays the stress on the water. That the Hebrews should afterwards treat the

name as Hebrew, in the sense of "Drawer out," "deliverer," was almost inevitable; though even Josephus sought for the name an Egyptian origin. ^d More than "saw": "looked on their burdens"—with keen remark and lively sympathy.

^a Perh. the well of the district; but the art. may (as often) intimate "species" and = "a well."

^b Or a chieftain (exercising priestly functions)" —O.G. 463.

^c "Gutters"—Kalisch.

^d "Willing"—O.G.

^e A sp. v.r. (*svir*) (w. the mass of MSS., and Onk.

MS.): "she"—G.n.

^f = "A sojourner there."

^g There is something pathetic in counting a time of suspense or trial by "days;" Mat. xxviii. 20.

^h N.B.: the solemn effect of these repetitions of the name "God" in verses 23-25.

ⁱ Cp. chap. ii. 16.

Yahweh^a unto him, in a flame of fire, from the midst of the thorn-bush,^b—so he looked, and lo! ||the thorn-bush, burning with fire|| and yet ||the thorn-bush|| was not^c consumed. ³ And Moses said,

Let me turn aside, pray, and see this great sight,—why the thorn-bush [doth not burn up].

⁴ And Yahweh^c saw, that he turned aside to see,—so God called unto him, out of the midst of the thorn-bush, and said—

Moses! Moses!

And he said—

Behold me!

⁵ And he said—

Do not draw nigh hither,—put off thy sandals from thy feet, for ||the place whereon thou art standing|| is [holy ground].

⁶ And he said—

||I|| am the God of thy father, God of Abraham, God of Isaac, and God of Jacob.

And Moses hid his face, for he was afraid to look upon God.

⁷ Then said Yahweh,

I have [seen] the humiliation of my people, who are in Egypt,—and <their outcry> have I heard, by reason of their task-masters, for I know their pains; ⁸ therefore have I come down to deliver them from the hand of the Egyptians, and to take them up out of that land, into a land good and large, into a land flowing with milk and honey,—into the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

⁹ ||Now|| therefore, lo! ||[the outcry of the sons of Israel]|| hath come in unto me,—moreover also^d I have seen the oppression, wherewith ||the Egyptians|| are oppressing them.

¹⁰ ||Now|| therefore, come thou! that I may send thee unto Pharaoh,—and bring thou forth my people—the sons of Israel—out of Egypt.

¹¹ And Moses said unto God,

Who am ||I||, that I should go unto Pharaoh,—and that I should bring forth the sons of Israel, out of Egypt?

¹² And he said—

I will be^e with thee, and ||this,| <to thee> [shall be] the sign, that ||I|| have sent thee,— <When thou bringest forth the people out of Egypt> ye shall do service unto God, upon^e this mountain.

¹³ And Moses said unto God—

Lo! <as surely as I|| go in unto the sons of Israel, and say unto them, ||The God of your fathers|| hath sent me unto you>

^a N B.: first called “the messenger of Yahweh,” then (ver. 4) “Yahweh,” then “God.” Cp. Gen. xviii. 1, 2, 17, 20, 22, 33, xix. 1, 24; also Gen. xxxii. 24, 30, with Hos. xii. 3, 4.

^b The *Oxyacantha arabica*, which grows abundantly

in the vicinity of Sinai—Kalisch.

^c So then “the messenger of Yahweh” (ver. 2) turns out to be “Yahweh.”

^d Heb.: ‘ehyeh—as in ver. 14.

^e Or: “by.”

So surely will they say unto me—

What is his name?

What shall I say unto them?

¹⁴ And God said unto Moses,

I Will Become whatsoever I please.^f

And he said—

||Thus|| shalt thou say to the sons of Israel,

I Will Become hath sent me unto you.

¹⁵ And God said yet further^g unto Moses—

||Thus|| shalt thou say unto the sons of Israel,

[Yahweh,^b God of your fathers, God of Abraham, God of Isaac, and God of Jacob] hath sent me unto you.

||This|| is my name to times age-abiding,

And this^h my memorial to generation after generation.

¹⁶ Go—and thou shalt gather together the elders of Israel, and shalt say unto them—

||Yahweh, God of your fathers|| hath appeared unto me, the God of Abraham, Isaac, and Jacob, saying,—

I am concernedⁱ for you, and for what is done to you in Egypt; ¹⁷ therefore do I say—

I will bring you up out of the humiliation of Egypt, into the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite,—into a land flowing with milk and honey.

¹⁸ So will they hearken to thy voice,—and thou shalt go in—||thou, and the elders of Israel|| unto the king of Egypt, and ye shall say unto him—

||Yahweh, God of the Hebrews|| hath fallen in with us,

||Now, therefore, let us go, we pray thee, a journey of three days, into the desert, that we may sacrifice to Yahweh, our God.

¹⁹ But ||I|| know, that the king of Egypt will not suffer you to go,—not even by a firm hand.

²⁰ So then I will put forth my hand, and smite Egypt, with all my wonders, which I will do in the midst thereof,—and <after that> he will send you forth.

²¹ Thus will I give favour to this people, in the eyes of the Egyptians,—so shall it come to pass that <when ye do go> ye shall not go [empty]; ²² but every woman shall ask of

^a To follow the weighty explanation subjoined, it should be borne in mind that the Hebrew in ver. 14 is, second line, ‘ehyeh ‘asher ‘ehyeh, then in the fifth line ‘ehyeh only; then that yahweh takes up the strain in ver. 15. “Hanyah [the word rendered above “become”] does not mean “to be” essentially or ontologically, but phenomenally. . . . It seems evident that in the view of the writer ‘ehyeh and yahweh are the same: that God is ‘ehyeh, “I will be,” when speaking of Him-

self, and yahweh, “He will be,” when spoken of by others. What he will be is left unexpressed—He will be with them, helper, strengthener, deliverer.” —Professor A. B. Davidson, in Hastings’ Bible Dictionary, Vol. II., 199. [It will be seen by the discriminating that the above brief exposition of the meaning of the Divine Name (Yahweh) is in essential accord with that offered in Chapter IV., of the Introduction to this Bible.]

^b “He who becometh.” Cp. Intro., Chap. IV., p. 26

her neighbour, and of her that sojourneth in her house, jewels ^a of silver, and jewels ^a of gold, and mantles,—and ye shall put them upon your sons, and upon your daughters, so shall ye spoil the Egyptians.

4 ¹ Then responded Moses, and said,
And lo! ^b they will not believe me, neither hearken to my voice,—for they will say,

Yahweh [hath not appeared unto thee].

² And Yahweh said unto him—

What is this in thy hand?

And he said—

A staff.

³ Then said he—

Cast it to the earth.

And he cast it to the earth, and it became a serpent,—and Moses fled from the face thereof. ⁴ And Yahweh said unto Moses,

Put forth thy hand, and take it by its tail:

So he put forth his hand, and laid hold of it, and it became a staff in his hand:—

⁵ that they may believe that Yahweh, God of their fathers,—(God of Abraham, God of Isaac, and God of Jacob)—hath appeared unto thee.

⁶ Then said Yahweh unto him, yet again—

Bring, I pray thee, thy hand, into thy bosom.

So he brought his hand, into his bosom,—and then took it out, and lo! [his hand] was leprous, —like snow, ⁷ And he said—

Put back thy hand into thy bosom:

So he put back his hand, into his bosom, —and then took it out of his bosom, and

lo! it had come again, like his own flesh:

⁸ thus shall it come to pass, <if they will not believe thee, nor hearken to the voice of the first' sign> then will they believe the voice of the next' sign; ⁹ and it shall come to pass <if they will not believe [even these two signs] nor hearken to thy voice> then shalt thou take of the water of the river, and pour it out on the dry land,—so shall the water which thou hast taken from the river, become, yea it shall become ^c blood, on the dry land.

¹⁰ And Moses said unto Yahweh—

Pardon, O My Lord! <not a man of words> am I, neither heretofore, nor since thou hast spoken unto thy servant,—for <heavy of mouth, and heavy of tongue> I am.

¹¹ Then Yahweh said unto him—

Who' appointed a mouth' for man, or who' appointeth him to be dumb, or deaf, or seeing, or blind? Is it not [I] [Yahweh]?

¹² Now! therefore, go,—and [I] will be ^d with thy mouth, so will I direct thee, what thou shalt speak.

¹³ And he said—

Pardon, O My Lord! send, I pray thee, by the hand of him whom thou wilt send—

¹⁴ Then was kindled the anger of Yahweh against Moses, and he said—

Is there not Aaron, thy brother, the Levite?

I know that he' can speak!

[Moreover also] lo! [he himself] is coming forth to meet thee, <as surely as he seeth thee> so surely will he rejoice in his heart.

¹⁵ Then shalt thou speak unto him, and shalt put the words ^a in his mouth,—and [I] will be ^b with thy mouth, and with his mouth, so will I direct you what ye shall do.

¹⁶ And [he] shall speak for thee unto the people,—so shall it come to pass that [he] shall become thy' mouth, and [thou] shalt become to him as God.

¹⁷ And <this staff> take thou in thy hand,—wherewith thou shalt do the signs.

§ 4. The Return of Moses to Egypt.

¹⁸ So Moses went and returned unto Jethro ^e his father-in-law, and said to him—

Let me go, I pray thee, and return unto my brethren who are in Egypt, that I may see whether they are yet alive.

And Jethro said to Moses:

Go and prosper.

¹⁹ Then said Yahweh unto Moses in Midian,

Go, return to Egypt,—for all the men are dead' who were seeking thy life. ^d

²⁰ So Moses took his wife and his sons, and caused them to ride upon the ass, and he returned to the land of Egypt,—and Moses took the staff of God, in his hand. ²¹ And Yahweh said unto Moses,

<When thou goest to return to Egypt> see <as touching all the wonders which I have put in thy hand> that thou do them before Pharaoh—but [I] will let his heart wax bold, ^e and he will not suffer the people to go.

²² Then shalt thou say unto Pharaoh,—

[Thus] saith Yahweh—

<My son—my firstborn> is Israel;

²³ Therefore I say unto thee,—

Let my son go, that he may serve me,

But <if thou refuse to let him go>

^a Perh. definite: = "the words that he is to speak"; but the article may be that of species" = "words."

^b Heb.: *ehyeh*, again. Cp. chap. iii. 12, 14; and ver. 12 above.

^c Heb.: *Yzhor*.

^d U.: "soul." Cp. E.N.T. Ap.

^e Or: "I will embolden his heart." Nor need even this rendering cause any to stumble; seeing that, first, all natural vigour and courage come from God, even when abused by men; and, second, it was the divine clemency which served as the direct occasion for Pharaoh's emboldening his heart to do evil, as the course of

the narrative clearly shows (cp. vii. 13, 22; viii. 15, 19, 32; ix. 7, 12, 34-35; x. 19, 20, 27; xi. 10). Nevertheless the translation in the text above would seem fairer to the average Occidental mind, and is thoroughly justifiable on the two grounds (1) of the known character of Go!, and (2) the well-attested latitude of the Semitic tongues, which are accustomed to speak of occasion as cause. See Kalisch, cited in appendix; and Gesenius's Heb. Gram. p. 120 (Asher & Co.). Cp. O.T. Ap. article, "Pharaoh's Heart, The Hardening of"

^a Or: "articles."

^b = "And suppose"—O.G. 243^b.

^c N.B.: em. "by repetition." Intro., Chap. II.,

Synopsis, B, c.

^d N.B.: Heb.: *'ehyeh* again, as in chap. iii. 12, 14. Here = "I will become thy teacher."

behold [I am going to slay [thy' son, thy' firstborn].

24 And it came to pass <on the way, in the resting place for the night> that Yahweh fell upon him, and sought to kill him. 25 So Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it down at his feet,^a—and said—

Surely, <a bridegroom by rites of blood> art thou' to me!

26 So he let him go. [Then] it was that she said,

A bridegroom by rites of blood— with regard to the rites of circumcision.

27 And Yahweh said unto Aaron,

Go thy way to meet Moses, towards the desert. So he went his way, and fell in with him in the mountain of God, and kissed him. 28 And

Moses told Aaron, all the words of Yahweh, wherewith he had sent him,—and all the signs wherewith he had charged him. 29 So

Moses and Aaron went their way,—and gathered together all the elders of the sons of Israel.

30 And Aaron spake all the words which Yahweh had spoken unto Moses,—and did the signs, before the eyes of the people. 31 And the

people believed',—and <when they heard that Yahweh had concerned himself for the sons of Israel, and that he had looked upon their humiliation> then bent they their heads and bowed themselves down.

§ 5. *The First Interview with Pharaoh, and its Results.*

5 1 And <afterwards> Moses and Aaron went in, and said unto Pharaoh,—

¶Thus saith Yahweh, God of Israel,

Let my people go, that they may hold a festival to me, in the desert.

2 Then said Pharaoh,

Who is Yahweh, that I should hearken to his voice, to let Israel go?

I know not Yahweh, and <certainly, Israel> will I not let go!

3 And they said,

¶The God of the Hebrews ¶ hath met with us, —let us go, we pray thee, a journey of three days into the desert, and sacrifice to Yahweh our God, lest he fall upon us, with pestilence or with sword.

4 And the king of Egypt said unto them, Wherefore, O Moses and Aaron, should ye loose the people, from their works? Get you to your burdens.

5 And Pharaoh said,

Lo! <many—now> are the people of the land,—and are ye to make them rest from their burdens?

6 So then Pharaoh gave command, on that day, unto the taskmasters over the people, and unto their overseers—saying:

7 Ye shall no more give straw unto the people, for making the bricks, as heretofore: Let

"them" go ¶themselves", so shall they gather for themselves straw: 8 Nevertheless, <the fixed number of bricks, which they' have been making heretofore> shall ye lay upon them, ye shall not diminish therefrom, —for <idle> they are', <on this account> it is that they' are making an outcry, saying,

We must go our way, we must^a sacrifice to our God.

9 The service must be made heavy on the men, that they may labour on it,—and let them not pay regard to words of falsehood.

10 Then went forth the taskmasters of the people, and their overseers, and spake unto the people,—saying,—

¶Thus saith Pharaoh,

I am not' going to give you straw,

11 Ye yourselves go fetch you straw, of any ye can find,—yet hath there not been diminished from your service a single thing.

12 So the people dispersed themselves throughout all the land of Egypt,—to gather stubble for straw: 13 ¶the taskmasters ¶ meanwhile, being urgent, saying,—

Complete your works,

<The task of a day> in its day, as when the straw was provided'.

14 Then were beaten the overseers of the sons of Israel, whom the taskmasters of Pharaoh had set over them, saying:

Wherefore' have ye not completed your task for making bricks, <as heretofore> [so also] yesterday and' to-day?

15 Then came in the overseers of the sons of Israel, and made outcry unto Pharaoh, saying, Wherefore shouldst thou do thus, to thy servants?

16 ¶No straw ¶ is given to thy servants, yet <bricks> —they keep saying to us—make ye! And lo, ¶thy servants ¶ are beaten—thou dost, therefore, wrong thy people.^b

17 But he said:

<Idle> ye are'—¶idle ¶ <on this account> are ¶ye ¶ saying,

We must take our journey, we must sacrifice to Yahweh.

18 ¶Now ¶ therefore, go labour, but ¶straw ¶ shall not be given you,—yet <the tale of bricks> shall ye render.

19 Then did the overseers of the sons of Israel see themselves to be in an evil case, when it was said,—

Ye shall not diminish from your bricks— <the task of a day> in its day!

20 So they fell upon Moses and upon Aaron, stationing themselves to meet them,—as they came forth from Pharaoh; 21 and they said unto them, Yahweh look' upon you, and judge,—in that ye have made us odious^c in the eyes of Pharaoh, and in the eyes of his servants, putting a sword into their hand to slay us.

^a Some cod. (w. 1 car. pr. edn., Onk. MS., Sep.): "that we may"—G.n.

Syr.)—G.n.

^c Ml: "made loathsome our odour."

^b So it shd be (w.Sep. and

^a Ml: "caused it to touch his feet."

22 And Moses returned unto Yahweh, and said,—
O My Lord^a wherefore^a hast thou caused harm
to this people?

Wherefore^a now^a didst thou send me?^b 23 see-
ing that <from what time I came in unto
Pharaoh to speak in thy name> he hath
done harm to this people, and thou hast not
"delivered|| thy people."^c

6 1 Then said Yahweh unto Moses,
||Now|| shalt thou see, what I will do to
Pharaoh,—for <with a strong hand> shall
he let them go, and <with a strong hand>
shall he drive them out from his land.

§ 6. *The Commission of Moses renewed.*

2 And God^d spake unto Moses,—and said unto
him—

||I|| am Yahweh :

3 I appeared, therefore, unto Abraham, unto
Isaac, and unto Jacob, as God Almighty,
—although ||by my name Yahweh|| was I
not made known to them ;

4 Moreover also^e I established my covenant
with them, to give them the land of
Canaan,—||even the land of their sojourn-
ings wherein they sojourned||.

5 Moreover also^e ||I|| heard the groaning of
the sons of Israel, whom ||the Egyptians||
were holding in servitude,—
So then I remembered my covenant.

6 Therefore^f say thou to the sons of Israel—
||I|| am Yahweh,
Therefore will I bring you forth from under
the burdens of Egypt,

And will deliver you out of their service,—
And will redeem you with a stretched-out
arm, and with great judgments ;

7 And will take you to myself, for a people,
And will become your^g God,—
And ye shall know, that ||I Yahweh|| am
your God, who brought you forth from
under the burdens of Egypt :

8 And I will bring you into the land^h as to
which I uplifted my hand to give it to
Abraham, to Isaac, and to Jacob,—and
will give it to you as an inheritance :

||I|| am Yahweh.

9 And Moses spake thus, unto the sons of
Israel,—but they hearkened not unto Moses,
through shortness of spirit,^e and through hard
service. 10 And Yahweh spake unto
Moses—saying :

11 Go in, speak unto Pharaoh king of Egypt,—
that he let the sons of Israel go out of his
land.

12 And Moses spake before Yahweh, saying,—
Lo ! ||the sons of Israel|| have not hearkened
unto me, how then shall ||Pharaoh|| hear,
||I|| also being of uncircumcised lips.

§ 7. *The Genealogy of Moses and Aaron ; their
Commission concluded.*

13 Thus then did Yahweh speak unto Moses and
unto Aaron, yea he gave them a charge unto the
sons of Israel, and unto Pharaoh king of Egypt,
—for the bringing forth of the sons of Israel out
of the land of Egypt.

14 ||These|| are the heads of their ancestral house :
<The sons of Reuben the first-born of Israel>
Hanoch and Pallu, Hezron and Carmi.

||These|| are the families of |Reuben|.

15 And <the sons of Simeon>
Jemuel and Jamin, and Ohad and Jaclin and
Zohar, and Shaul, the son of a Canaanitess.
||These|| are the families of |Simeon|.

16 And ||these|| are the names of the sons of Leviⁱ
by their generations,^a
Gershon, and Kohath, and Merari,—
And ||the years of the life of Levi|| were a
hundred and thirty-seven years.

17 <The sons of Gershon> Libni and Shimei,
by their families.

18 And <the sons of Kohath>
Amram and Izhar, and Hebron, and Uzziel.
And ||the years of the life of Kohath||
were a hundred and thirty-three years.

19 And <the sons of Merari> Mahli and Mushi.
||These|| are the families of the Levites,
by their generations.

20 So then, Amram took Jochebed, his father's
sister,^b to himself to wife, and she bare to him—
Aaron and Moses.

And ||the years of the life of Amram|| were a
hundred and thirty-seven.

21 And <the sons of Izhar>
Korah and Nepheg, and Zichri.

22 And <the sons of Uzziel>
Mishael and Elzaphan, and Sithri.

23 And Aaron took Elisheba, daughter of Ammina-
dab, sister of Nahshon, to himself to wife,—and
she bare to him—Nadab, and Abihu, Eleazar,
and Ithamar.

24 And <the sons of Korah>
Assir and Elkanah, and Abiasaph.

||These|| are the families of the Korahites.

25 And Eleazar, son of Aaron, took to himself [one]
of the daughters of Putiel, to himself to wife,
and she bare to him Phinehas.^c

||These|| are the heads of the fathers of
the Levites, by their families.

26 ||The same|| Aaron and Moses,—to whom said
Yahweh,

Bring ye forth the sons of Israel out of the
land of Egypt, according to their hosts :

27 They who were to speak unto Pharaoh king of
Egypt, to bring forth the sons of Israel out of
Egypt : ||The same|| Moses and Aaron.^d

^a Some cod. (w. 3 ear. pr. eds.) : "O Yahweh"—G.n.

^b Cp. O.G. 261, 4. e.

^c Note the emphasis: as much as to say—"Any-

thing but that!"

^d Some cod. (w. Sam., Onk., Jon.) : "Yahweh"—G.n.

^e I.e. "discouragement," "disheartenment."

^a By this greater fulness of expression, wakening up the reader here to expect more details.

^b Prob. merely a female member of his father's family.

^c Phinehas will be wanted later on: Num. xxv. 7-13.

^d Note here, first, the solemn identification of Moses and Aaron as the crown of the previous genealogies; and, second,

- ²⁸ Thus came it to pass, that <on a certain day> Yahweh spake unto Moses in the land of Egypt. ²⁹ So then Yahweh spake unto Moses saying—
 ¶I am Yahweh:
 Speak thou unto Pharaoh king of Egypt, all that I am speaking unto thee.
- ³⁰ And Moses said before Yahweh,—
 Lo! I am of uncircumcised lips, how then will Pharaoh hearken unto me!
- ⁷ ¹ Then said Yahweh unto Moses—
 See! I have appointed thee to be God unto Pharaoh,—and ¶Aaron thy brother shall be thy prophet!
- ² ¶Thou shalt speak all that which I may command thee, and ¶Aaron thy brother shall speak unto Pharaoh, and he shall let the sons of Israel go out of his land.
- ³ But ¶I will suffer^b Pharaoh to harden his heart,—so will I multiply my signs and my wonders, in the land of Egypt.
- ⁴ And Pharaoh will not hearken unto you, so will I lay my hand on Egypt,—and bring forth my hosts—my people, the sons of Israel, out of the land of Egypt, with great judgments.
- ⁵ And the Egyptians shall know that ¶I am Yahweh, when I have stretched forth my hand over Egypt,—and brought forth the sons of Israel out of their midst.
- ⁶ And Moses and Aaron did [so],—<as Yahweh commanded them> ¶so did they. ⁷ Now ¶Moses was eighty years old, and ¶Aaron eighty-three years old,—when they spake unto Pharaoh.

§ 8. *A preliminary Wonder wrought before Pharaoh.*

- ⁸ And Yahweh spake unto Moses and unto Aaron, saying:
⁹ <When Pharaoh shall speak unto you saying, Shew for yourselves a wonder>
 then shalt thou say unto Aaron,
 Take thy staff, and east it down before Pharaoh, let it become a sea-serpent.
- ¹⁰ So Moses and Aaron went in unto Pharaoh, and did so, as Yahweh had commanded,—and Aaron cast down his staff before Pharaoh and before his servants, and it became a sea-serpent. ¹¹ Then called Pharaoh also for the wise men and for the magicians,—and [they too] <the sacred scribes of Egypt, with their secret arts> did in like manner; ¹² yea they cast down each man his staff, and they became sea-serpents,—but Aaron's staff swallowed up their staves. ¹³ Then waxed bold the heart of Pharaoh,^c and he hearkened not unto them,—as spake Yahweh.

the change from "Aaron and Moses" at the beginning of the paragraph to "Moses and Aaron" at the end—reminding one of the change from "Barnabas and Saul" to "Paul and Barnabas" in

Acts xiii.

^a *Gr.*: "that he may."

^b *Cp.* chap. vi. 11.—*G. n.*

^c See chap. iv. 21, n., and *O. T. Ap.*: "Pharaoh's Heart—the Hardening of."

^c *Cp.* chap. iv. 21, n.

§ 9. *The First Plague: the Waters turned to Blood.*

- ¹⁴ Then said Yahweh unto Moses,
 ¶Dull is the heart of Pharaoh,—he hath refused to let the people go.
- ¹⁵ Get thee unto Pharaoh in the morning—lo! he is coming out to the waters, therefore shalt thou station thyself to meet him, on the bank^a of the river,—and <the staff which was turned into a serpent> shalt thou take in thy hand. ¹⁶ Then shalt thou say unto him—
 ¶Yahweh, God of the Hebrews, hath sent me unto thee, saying,—
 Let my people go, <that they may serve me in the desert,—
 And lo! thou hast not hearkened, hitherto.
- ¹⁷ ¶Thus, saith Yahweh,
 ¶Hereby shall thou know that ¶I am Yahweh,—
 Lo! ¶I am smiting with the staff that is in my hand upon the waters that are in the river, and they shall be turned to blood; and ¶the fish that is in the river shall die, and the river [shall be loathsome],—and the Egyptians [shall disdain] to drink water out of the river.
- ¹⁸ And Yahweh said unto Moses,—
 Say unto Aaron—
 Take thy staff, and stretch forth thy hand over the waters of Egypt, over their streams, over their rivers,^b and over their pools, and over all their collections of water—that they may become blood,—so shall there be blood, in all the land of Egypt, both in vessels of wood, and in vessels of stone.

- ²⁰ And Moses and Aaron [did so], as Yahweh commanded, and he lifted high the staff, and smote the waters which were in the river, before the eyes of Pharaoh, and before the eyes of his servants,—and all the waters which were in the river [were turned to blood]; ²¹ and [the fish that was in the river] died, and the river [became loathsome], so that the Egyptians could not drink water out of the river,—thus came it to pass that blood was in all the land of Egypt.
- ²² And the sacred scribes of Egypt did in like manner, with their secret arts,—so the heart of Pharaoh waxed bold, and he hearkened not unto them, as spake Yahweh. ²³ Then Pharaoh [turned away] and entered into his house—neither applied he his heart [even to this].
- ²⁴ And all the Egyptians digged round about the river, for water to drink,—for they could not drink of the water of the river. ²⁵ And seven days [were fulfilled],—after Yahweh had smitten the river.

§ 10. *The Second Plague: Frogs.*

- ¹ Then said Yahweh unto Moses,
 Go in unto Pharaoh,—then shalt thou say unto him—

^a Lit. "1p." ^b "Canals"—Kalisch. ^c *Cp.* chap. iv. 21.

¶ Thus ¶ saith Yahweh, —

Let my people go, that they may serve me.

But <if thou art refusing ¶ to let them go > lo ! ¶ I ¶ am plaguing all thy boundaries with frogs ;^a ³ so shall the river swarm with frogs, and they shall come up, and enter into thy house, and into thy bedchamber, and upon thy couch, — and into the house of thy servants, and among thy people, and into thine ovens, and into thy kneading-troughs : ⁴ <both against thee, and against thy people, and against all thy servants > shall come up the frogs.

⁵ Then said Yahweh unto Moses,

Say unto Aaron —

Stretch forth thy hand, with thy staff, over the streams, over the rivers, and over the pools, — and bring up the frogs, over the land of Egypt.

⁶ So Aaron stretched forth his hand, over the waters of Egypt. — and the frog came up, and covered the land of Egypt.

⁷ And the sacred scribes did in like manner, with their secret arts, — and brought up frogs, over the land of Egypt. ⁸ Then called Pharaoh for Moses and for Aaron, and said —

Make entreaty unto Yahweh, that he take away the frogs from me, and from my people, — and I must let the people go, that they may sacrifice to Yahweh.

⁹ And Moses said to Pharaoh —

Explain thyself unto me :^b <For what time > shall I make entreaty for thee, and for thy servants, and for thy people, to cause the frogs to be cut off, from thee, and from thy houses, — <only in the river > shall they remain ?

¹⁰ And he said —

For to-morrow.

And he said —

According to thy word ! that thou mayest know, that there is none like Yahweh, our God : ¹¹ so the frogs shall depart — from thee, and from thy houses, and from thy servants, and from thy people, — <only in the river > shall they remain.

¹² Then went forth Moses and Aaron from Pharaoh, — and Moses made outcry unto Yahweh, over the matter of the frog, which he had appointed for Pharaoh. ¹³ And Yahweh did according to the word of Moses, — and the frogs died, out of the houses, and out of the yards,^c and out of the fields ; ¹⁴ and they piled them up, heaps — heaps,^d — and the land became loathsome.

¹⁵ But <when Pharaoh saw that there had come a respite > then made he his heart dull, and hearkened not unto them, — as spake Yahweh.^e

^a "Morass-croakers. — or cattle-yards, distinct from houses and from fields" — O.G. 346^b.

^b "Glorious over me!" — Kalisch.

^c Or: "enclosures." ^d Cp. Intro., Chap. II., Syn. B. c.

^e Cp. chap. iv. 21.

§ 11. The Third Plague: Gnats.

¹⁶ Then said Yahweh unto Moses,

Say unto Aaron —

Stretch forth thy staff, and smite the dust of the land, — so shall it become gnats in all the land of Egypt.

¹⁷ And they did so, and Aaron stretched forth his hand with his staff, and smote the dust of the land, and there came to be gnats, among men, and among beasts, — ¶ all the dust of the land, became gnats^a ¶ in all the land of Egypt]. ¹⁸ And the sacred scribes did in like manner, with their secret arts,^b to bring forth the gnats, but they could not.^b So there came to be gnats, among men and among beasts.

¹⁹ Then said the sacred scribes unto Pharaoh,

<The finger of God > it is !

But the heart of Pharaoh waxed bold, and he hearkened not unto them, as spake Yahweh.^c

§ 12. The Fourth Plague: The Gad-fly.

²⁰ Then said Yahweh unto Moses —

Rise thou early in the morning, and station thyself before Pharaoh, lo ! he is coming forth to the waters, — then shalt thou say unto him —

¶ Thus ¶ saith Yahweh : Let my people go, that they may serve me. ²¹ But <if thou art not letting my people go > behold me ! sending forth — against thee, and against thy servants, and against thy people, and against thy houses, the gad-fly, — and the houses of the Egyptians shall be full of the gad-fly, moreover also the ground whereon [they] are : ²² then will I make to differ, on that day, the land of Goshen, wherein my people do dwell, so that there shall not be, there a gad-fly ! in order that thou mayest know, that [I, Yahweh] am in the midst of the land ; ²³ so will I put a separation betwixt my people and thy people.

<By to-morrow > shall come to pass this sign.

²⁴ And Yahweh did so, and brought a grievous gad-fly unto the house of Pharaoh, and the houses^d of his servants, and^e in all the land of Egypt, and^f the land was laid waste, by reason of the gad-fly. ²⁵ Then did Pharaoh cry out — unto Moses, and to Aaron, — and said —

Go your way, sacrifice to your God [in the land].

²⁶ And Moses said :

<Not meet > is it, to do thus, for <an abomination to the Egyptians > we should sacrifice to Yahweh our God.

^a So a sp. v.r. (*sevir*). And so in some cod. (w. Syr.) it is both written and read. But other cod. (w. Sep.) : "and in all the dust of the land there came to be gnats" — G.n.

^b Here, at last, they fail.

^c Cp. chap. iv. 21.

^d A sp. v.r. (*sevir*) : "and into the houses." In

some cod. the "into" is both written and read — G.n.

^e A sp. v.r. (*sevir*) omits this "and." Some cod. (w. Sam.) omit it both in writing and reading.

^f This "and" shd. be inserted (w. Sam., Sep. — G.n. [Not found in M.C.T.]

Lo! could we sacrifice that which is an abomination to the Egyptians before their eyes, and they not stone us?^a

27 <A journey of three days> must we go, in the desert,—then will we sacrifice to Yahweh our God, as Yahweh hath said^b unto us.

28 Then said Pharaoh;

¶I will let you go—so shall ye sacrifice to Yahweh your God, in the desert, only' ye shall not go a ¶very long¶ journey.—make ye entreaty for me.

29 And Moses said:

Lo! ¶I am going out from thee, and will make entreaty unto Yahweh, so will he take away the gad-fly—from Pharaoh, from^c his servants, and from his people, to-morrow,—only' let not Pharaoh again' deceive, in not letting the people go, to sacrifice to Yahweh.

30 So Moses went out from Pharaoh,—and made entreaty unto Yahweh. 31 And Yahweh did' according to the word of Moses, and took away the gad-fly, from Pharaoh, from^c his servants, and from his people,—there remained not [one]. 32 And Pharaoh made his heart dull, [this time also],—and did not let the people go.

§ 13. The Fifth Plague: Pestilence among the Cattle.

9 1 Then said Yahweh unto Moses,

Go into Pharaoh,—then shalt thou say^d unto him—

¶Thus¶ saith Yahweh, God of the Hebrews, Let my people go, that they may serve me.

2 But <if | refusing| thou art' to let them go,—and still' art holding them fast> 3 lo! ¶the hand of Yahweh¶ is coming on thy cattle, which are in the field, on the horses, on^e the asses, on^e the camels, on the herds, and on the flocks,—[a very grievous pestilence]; 4 and Yahweh will make a difference between the cattle of Israel, and the cattle of the Egyptians,—so that there shall not die from among all that pertaineth to the sons of Israel [a thing]!

5 And Yahweh appointed a set time—saying,— <To-morrow> will Yahweh do this thing, in the land.

6 So Yahweh did' this thing, on the morrow, and all the cattle of the Egyptians died,—but <of the cattle of the sons of Israel> died not one. 7 And Pharaoh sent, and lo! there had not died of the cattle of Israel, [so much as one]. But Pharaoh's heart became dull, and he did not let the people go.

^a Or: <“If we should sacrifice an abomination to the Egyptians before their eyes> would they not stone us?”—Cp. O.G. 243 b.

^b So it shd be (w. Sep. — G.n.) (Result of regrouping letters, and allowing for abbreviation.)

^c Some cod. (w. Sam., Sep., Syr.): “and from” — G.n.

^d MI: “speak”; but some cod. (w. Sam., Sep., Syr.) have lit.: “say” — G.n.

^e Some cod. (w. Sam., Sep., Syr.): “and on” — G.n.

^f Some cod. w. 1 ear, pr. cdn., Sam., Jm., Sep.: “the sons of Is.” — G.n.

§ 14. The Sixth Plague: Pustules on Man and Beast.

¶Then said Yahweh, unto Moses and unto Aaron,

Take you, your hands full of the ashes of an oven,—and Moses shall scatter them towards the heavens, before the eyes of Pharaoh; 9 then shall they become fine dust, over all the land of Egypt,—and shall come on man and on beast, a burning sore, breaking out in pustules, in all the land of Egypt.

10 So they took the ashes of an oven, and stood before Pharaoh, and Moses scattered them towards the heavens,—and it came to pass that there was a burning sore, in pustules breaking out, among men, and among beasts; 11 and the sacred scribes could not stand before Moses, because of the burning sore,—for the burning sore had come on the sacred scribes, and on all the Egyptians.^a 12 But Yahweh let the heart of Pharaoh wax bold, and he hearkened not into them,—as spake Yahweh unto Moses.^b

§ 15. The Seventh Plague: Hail.

13 Then said Yahweh unto Moses,

Rise thou early in the morning, and station thyself before Pharaoh,—then shalt thou say unto him—

¶Thus¶ saith Yahweh, God of the Hebrews, Let my people go, that they may serve me;

14 for <this time> am ¶I¶ sending all my plagues unto thy heart, and amongst thy servants, and amongst thy people,—to the intent thou mayest get to know, that there is none' like me, in all the earth.

15 For <now> might I have put forth my hand, and smitten thee and thy people, with pestilence,—and thou shouldst have secretly disappeared from the earth;

16 but [in very deed] <for this purpose> have I let thee remain,^c for the purpose of showing thee my might,—and that my name may be celebrated in all the earth.

17 <Even yet> art thou exalting thyself over my people,—in not letting them go?

18 Behold me! raining down [about this time to-morrow] an exceeding heavy hail,—such as hath not been in Egypt, from the day it was founded, even unto the present time.]

19 ¶Now¶ therefore, send—bring into safety thy cattle, and all that thou hast in the field,—<as touching all men and beasts which shall be found in the field, and shall not be withdrawn into shelter> the hail shall come down upon them, and they shall die.

^a Some cod. w. Sep., Syr., Vul.: “all the land of Egypt” — G.n.

^b Cp. chap. iv. 21.

^c In evident contrast to uttering him off “secretly.” MI: “caused thee to

stand,” or, “let thee stand”; yet plainly in the above sense. A vastly different thing from creating him originally for an evil destiny.

¹⁹ He that feared the word of Yahweh, among the servants of Pharaoh made his servants and his cattle flee under shelter; ²¹ but (whoso applied not his heart unto the word of Yahweh) left his servants and his cattle in the field.

²² Then said Yahweh unto Moses—
Stretch forth thy hand over the heavens, that there may be hail in all the land of Egypt,—on man and on beast, and on every herb of the field, in the land of Egypt.

²³ So Moses stretched forth his staff over the heavens, and (Yahweh) gave forth thunderings ^a and hail, and there came fire, towards the earth,—and Yahweh rained down hail, on the land of Egypt. ²⁴ So there came to be hail, and fire catching hold of itself, ^b in the midst of the hail,—exceeding heavy, such as had not been in all the land of Egypt, ^c from the very time it became a nation. ²⁵ And the hail smote, in all the land of Egypt, all that was in the field, both man and beast,—and <every herb of the field> did the hail smite, and <every tree of the field> did it shiver. ²⁶ Only' <in the land of Goshen, where were the sons of Israel> was there no hail. ²⁷ Then sent Pharaoh, and called for Moses and for Aaron, and said unto them—

I have sinned this time,— (Yahweh) is the righteous one, and I and my people' are the wrong-doers.

²⁸ Make ye request unto Yahweh, and it shall be enough, without there being any more thunderings ^a of God, and hail,—and I must ^d let you go, and not again' shall ye delay.

²⁹ And Moses said unto him,
<As soon as I am gone out of the city> will I spread out my hands ^e unto Yahweh,— (the thunderings) shall cease, and (the hail) shall come no more,—that thou mayest know, that <to Yahweh> belongeth the earth.

³⁰ But <as touching thee and thy servants> I know, that not yet' will ye stand in awe of Yahweh Elohim.

³¹ Now (the flax and the barley) were smitten,—for (the barley) was in the ear, and (the flax) was in flower; ³² but (the wheat and the spelt) were not smitten,—for they' were not ripe.

³³ So Moses went away from Pharaoh, out of the city, and spread out his hands ^e unto Yahweh,—then did the thunderings and the hail cease, and (rain) was not poured out on the earth.

³⁴ And <when Pharaoh saw that the rain and the hail and the thunderings had ceased> he again sinned,—and made his heart dull, (he,

and his servants). ³⁵ And the heart of Pharaoh waxed bold, and he did not let the sons of Israel go,—as spake Yahweh by the hand of Moses.

§16. *The Eighth Plague: Locusts.*

¹ Then said Yahweh unto Moses, 10

Go in unto Pharaoh,—for (I) have suffered his heart to be dull, and the heart of his servants, that I may show these my signs, in their midst; ² and that thou mayest recount in the ears of thy son, and thy son's son, what I did in (visitation of the Egyptians, and my signs, which I displayed among them,—so shall ye know that

(I) am Yahweh.

³ And Moses and Aaron went in unto Pharaoh, and said unto him—

((Thus) saith Yahweh, God of the Hebrews,
How long' hast thou refused to humble thyself before me?

Let my people go, that they may serve me.

⁴ But <if (refusing, thou art) to let my people go> behold me bringing in, to-morrow, a locust, within thy bounds;

⁵ and it shall cover the eye of the land, so that one shall not be able to see the land,

—and it shall eat the residue that hath escaped, that is left you from the hail, and shall eat up all the trees that sprout for you, out of the field; ⁶ and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians, such as thy fathers and thy fathers' fathers have never seen, from the day they came to be on the ground, until this day.

And he turned away, and came out from the presence of Pharaoh.

⁷ Then said the servants of Pharaoh unto him,

How long' shall this [man] become to us a snare? Let the men go, that they may serve Yahweh their God.

<Not yet> knowest thou, that Egypt is (ruined)?

⁸ So Moses and Aaron were brought back unto Pharaoh, and he said unto them—

Go, serve Yahweh your God,—(who) ^a are they that are going?

⁹ And Moses said,
<With our young and with our old> will we go,—<with our sons and with our daughters, with our flocks and with our herds> will we go,—for (the festival of Yahweh) is ours.

¹⁰ Then he said unto them:
Let Yahweh (so) be with you, when I let go you and your little ones!

Look out, for (harm) is straight before your faces.

¹¹ Not so! Go, I pray you, ye grown men, and serve Yahweh, for (that) is what (ye) were seeking.

And they were driven out from the presence of

^a MI: "voices," "noises," "sounds."

^b (Chain-wise. So Fu. H.L. "That is, flashes of lightning, one taking up or following the other" —Kalisch. "Lit.: fire taking hold of itself. . . . exact signification dubi-

ous"—O.G. 541^a.

^c Some cod. w. Sam., Sep.: "had not been in Egypt"—G.n.

^d So, often, the "cohortative," in words spoken under a sense of compulsion.

^e MI: "palms."

^a MI: "Who and who"

Pharaoh. ¹² Then said Yahweh unto Moses—

Stretch forth thy hand over the land of Egypt, for the locust, that it may come up over the land of Egypt,—and may eat up every herb of the land, all that the hail hath left.

¹³ And Moses stretched forth his staff over the land of Egypt, and [Yahweh] caused an east wind to drive through the land, all that day, and all the night,—<when [the morning] had come> the east wind [had brought the locust. ¹⁴ And the locust came up over all the land of Egypt, and settled in all the bounds of Egypt,—very grievous, <before it> had not been such a locust [as that], neither <after it> should be one like it. ¹⁵ So it covered the eye of all the land, and the land was darkened, and it did eat every herb of the land, and all the fruit of the trees, which the hail had left remaining,—so that there was not left remaining any green sprout in the trees, or in the herb of the field, in all the land of Egypt.

¹⁶ Then hastened Pharaoh, to call for Moses and for Aaron, — and said—
I have sinned against Yahweh your God, and against you.

¹⁷ Now^a therefore, forgive^a I pray you, my sin—only this time, and make entreaty to Yahweh your God,—that he may take away from me [at least, this death].

¹⁸ So he^b came out from Pharaoh,—and made entreaty unto Yahweh; ¹⁹ and Yahweh turned back a west wind, strong exceedingly, and carried away the locust, and cast it into the Red Sea,—there was not left a single locust in all the bounds of Egypt. ²⁰ But Yahweh suffered the heart of Pharaoh to wax bold,^c—and he did not let the sons of Israel go.

§ 17. *The Ninth Plague: Darkness.*

²¹ Then said Yahweh unto Moses:

Stretch forth thy hand over the heavens, that there may be darkness, over the land of Egypt,—and that one may feel the darkness.

²² So Moses stretched forth his hand, over the heavens,—and there was thick darkness in all the land of Egypt, for three days; ²³ they saw not one another, neither rose any man from his couch, for three days,—but [all the sons of Israel had light in their dwellings. ²⁴ Then Pharaoh called out unto Moses, and said—

Go, serve Yahweh, only [your flocks and your herds, shall be left,—even your little ones] shall go with you.

²⁵ And Moses said,

Even thou thyself [shalt give into our hands, sacrifices and ascending-offerings, — so shall we present offerings to Yahweh our God.

²⁶ Moreover also [our own cattle shall go with us—there shall not be left behind [a hoof], for <thereof> must we take, to serve Yahweh our God,—even we ourselves] cannot know wherewith we must serve Yahweh, until we have come in thither.

²⁷ And Yahweh let the heart of Pharaoh wax bold,^a—and he was not willing to let them go. ²⁸ So Pharaoh said to him—

Get thee from me,—take heed to thyself—do not [any more] see my face, for <in the day thou dost see my face> thou shalt die.

²⁹ And Moses said—

[Well hast thou spoken,—[no more again] to see thy face.

§ 18. *The Tenth Plague threatened: the Death of the Egyptian Firstborn.*

¹ Then said Yahweh unto Moses—

<Yet one plague> will I bring in upon Pharaoh, and upon Egypt, <after^b that> he will let you go from hence,—<when he doth let you go> he will [altogether drive] you out from hence.

² Speak, I pray you, in the ears of the people,—and let them ask—every man of his neighbour, and every woman of her neighbour, articles^c of silver and articles^c of gold.

³ And Yahweh gave the people favour, in the eyes of the Egyptians,—[even the man Moses himself] was exceeding great in the land of Egypt,—in the eyes of Pharaoh's servants, and in the eyes of the people. ⁴ And Moses said,

[Thus saith Yahweh,—

<About midnight> am [I] going forth in the midst of Egypt; ⁵ then shall every firstborn in the land of Egypt die, from the firstborn of Pharaoh who is sitting on his throne, unto the firstborn of the handmaid who is behind the two millstones,—and every firstborn of beasts; ⁶ then shall there be a great outcry, in all the land of Egypt,—[such] as never was, and [such] as shall not be again.

⁷ But <against none of the sons of Israel> shall a dog sharpen his tongue, neither against man nor beast,—that ye may know that Yahweh maketh a difference between Egypt and Israel.

⁸ So shall all these thy servants come down unto me, and bow themselves down to me, saying—

Go forth, [thou, and all the people who are in thy footsteps],

and <after that> will I go forth.

And he went forth from Pharaoh, in a heat of anger. ⁹ And Yahweh had said unto

Moses,

Pharaoh will not hearken unto you,—that my

^a Ml: "lift up," "take away." Syr.: "So Moses"—G.n.

^b Some cod. w. Sam., Sep.,

^c Cp. chap. iv. 21, n.

^a Cp. chap. iv. 21, n.

G.n.

^b Some cod. (w. Sep., Syr.,

^c Or "jewels."

Vul.: "and after"—

wonders may be multiplied in the land of Egypt.

- 10 So then ¶Moses and Aaron¶ did all these wonders, before Pharaoh,—but Yahweh let Pharaoh's heart wax bold,^a and he did not let the sons of Israel go, out of his land.

§ 19. *The Passover commanded and observed.*

- 12 ¹ Then spake Yahweh, unto Moses and unto Aaron, in the land of Egypt, saying—

² ¶This month¶ is [to you] a beginning of months,—<the first> it is' [to you] of the months of the year. ³ Speak ye unto all the assembly of Israel,^b saying,

<On the tenth of this month> then let them take to them, each man a lamb for his ancestral household, a lamb for a household. ⁴ But <if the household be too small for a lamb> then shall he and his neighbour that is near unto his house take [one], according to the number of souls,—<each man according to his eating>^c shall ye number for the lamb.

⁵ <A lamb without defect, a male a year old> shall yours be,—<from the sheep, or from the goats> shall ye take it.

So shall it be yours, to keep, until the fourteenth day of this month,—then shall all the convocation^d of the assembly^e of Israel^b slay it, between the two evenings.^f

⁷ And they shall take of the blood, and put upon the two door-posts, and upon the upper-beam,—upon the houses wherein they are to eat it.

⁸ Then shall they eat the flesh, in the same night,—roast with fire, and with unleavened cakes, <with^g bitter herbs> shall they eat it. ⁹ Do not eat of it underdone, nor cooked by boiling in water,—but roast with fire, its head with its legs, and with its inward parts.^h

¹⁰ And ye shall let nothing thereof remain until morning,—but <that which is left remaining until morning> [in the fire] shall ye consume.

¹¹ And [thus] shall ye eat it,—[your loins] girded, [your sandals] on your feet, and [your staff] in your hand,—so shall ye eat it [in haste],ⁱ it is Yahweh's [passing over]^k

¹² I will pass along, therefore, throughout the land of Egypt, this night, and will smite every firstborn in the land of Egypt, from man even to beast,—and <against all the gods of Egypt> will I execute judgments—

I, Yahweh!^l

^a See chap. iv. 21. n.

^b Some cod. (w. Sam., Jon., Sep., and Syr.): “of the sons of Israel”—G.n.

^c MI: “each man according to the mouth (= bidding = requirement) of his eating.”

^d Heb. *kāhāl*.

^e Heb. *‘edah*.

^f I.e.: “at dusk”—Kalisch “Prob. between sunset and dark”—O.G. Cp.

chap. xvi. 12; and esp.

Nu. xxviii. 4; Deu. xvi. 6.

^g MI: “upon.”

^h MI: “its head upon its legs and upon its inward part.”

ⁱ For contrast, see Is. lii. 12.

^k Or: < “A passing over > it is' by Y.”

^l “I the Eternal”—

Kalisch. Or: “I am

Yahweh.” Cp. Intro.,

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13 Then shall the blood serve you for a sign, on the houses wherein ye' are, then will I behold the blood, and will pass over you,—and there shall be among you no plague to destroy, when I smite the land of Egypt.

14 So shall this day serve you for a memorial, and ye shall celebrate it, as a festival to Yahweh,—<to your generations—as an age-abiding statute> shall ye celebrate it.

15 ¶Seven days¶ <unleavened cakes> shall ye eat, surely, <on the first day> shall ye put away leaven, out of your houses,—for <who-soever eateth what is leavened> then shall that soul be cut off out of Israel, [from the first day, unto^a the seventh day]. ¹⁶ Both^b <on the first day> a holy convocation, and <on the seventh day—a holy convocation> shall there be to you,—[no work] shall be done therein, <save only what must be eaten by every soul> that alone shall be done by you. ¹⁷ So then ye shall observe the unleavened cakes, because <on this self-same day> brought I forth your hosts out of the land of Egypt,—so then ye shall observe this day to your generations, as a statute age-abiding. ¹⁸ <In the first [month], on the fourteenth day of the month, in the evening> shall ye eat unleavened cakes,—until the one-and-twentieth [day] of the month, in the evening. ¹⁹ <For seven days> [leaven] shall not be found in your houses,—for [who-soever eateth what is leavened] then shall that soul be cut off out of the assembly of Israel, [whether sojourner, or native of the land]. ²⁰ <Nothing leavened> shall ye eat,—<in all your dwellings> shall ye eat unleavened cakes.

21 So then Moses called for all the elders of Israel, and said unto them,—

Proceed and take for yourselves one of the flock, according to your families, and slay the passover. ²² Then shall ye take a bunch of hyssop, and dip it in the blood which is in the basin, and strike the upper beam, and the two door-posts, with the blood which is in the basin,—and [ye] shall not go forth, any man out of the entrance of his house, until morning. ²³ And Yahweh will pass along to plague the Egyptians, and <when he beholdeth the blood upon the upper beam, and upon the two door-posts> then will Yahweh pass over the entrance, and not suffer the destroyer to enter into your houses, to inflict on you the plague. ²⁴ And ye shall observe this thing,—for a statute to thee and to thy sons, unto times age-abiding.

25 And so it shall come to pass <when ye shall enter into the land which Yahweh will give you, as he hath spoken,—and ye shall observe this service; ⊃>26 and it shall come to pass, that your sons^c shall say unto you,—

^a Some cod. (w. Sam., Jon.): “and (even) into” —G.n.

^b Some cod. (w. Sam., Syr.

omit: “both”—G.n.

^c Or: “children.”

What is this your service?^a>

27 Then shall ye say—

<A passover' sacrifice> it is' to Yahweh, who passed-over the houses of the sons of Israel, in Egypt, when he plagued the Egyptians, but <our houses> he delivered.

Then did the people bend their heads and bow themselves down.

28 And the sons of Israel went their way and did,—<as Yahweh had commanded Moses and Aaron> ||so|| did they.

§ 20. *The Tenth Plague inflicted, and Israel urged forth.*

29 And it came to pass ||at midnight|| that Yahweh smote every firstborn in the land of Egypt, from the firstborn of Pharaoh who sat upon his throne, unto the firstborn of the captive who was in the pit of his prison,^b—and every firstborn of beasts.

30 Then rose up Pharaoh by night, ||he and all his servants, and all the Egyptians, and there arose a great outcry throughout Egypt,—for there was not a house, where' there was not one dead.

31 So he called for Moses and for Aaron by night, and said—

Rise ye, go forth out of the midst of my people, ||both ye, and the sons of Israel,||—and go, serve Yahweh, according to your word;^c also' <your flocks and your herds> take ye, as ye spake, and go your way,—so shall ye bless, ||even me||.

32 And the Egyptians became urgent with the people, to send them in haste out of the land,—for they said—

We all are dying.

33 So the people took up their dough, ere yet it was leavened,—with their kneading-bowls, bound up in their mantles, on their shoulders. 35 And the sons of Israel did according to the word of Moses,—and asked of the Egyptians, articles of silver and articles of gold and mantles. 36 And Yahweh gave the people favour in the eyes of the Egyptians, and they gave them gladly,—so they spoiled the Egyptians.

§ 21. *The Exodus begun, and the Passover confirmed.*

37 Then did the sons of Israel break up from Ramesses, towards Succoth,—about six hundred thousand foot, of men grown, besides little ones.

38 Moreover also' ||a mixed multitude|| came up with them,—flocks also, and herds, exceeding^c much cattle. 39 Then baked they the dough which they had brought out of Egypt—into round unleavened cakes, for it had not been leavened,—for they had been driven out of Egypt, and could not tarry, and indeed no ||provisions|| had they made ready for themselves.

^a MI: "What is this service to you?"
MI: "in the house of his pit = his pit'-house."

^c Some cod. (w. Jon., Sep., and Syr.): "and exceeding"^c—G.n.

40 Now <the time during which the sons of Israel dwelt in Egypt>^a was four hundred and thirty years. 41 And it came to pass <at the end of four hundred and thirty years> yea it came to pass <on this self-same day> that all the hosts of Yahweh had come forth out of the land of Egypt. 42 <A night of solemn observances> it is' unto Yahweh, for bringing them forth out of the land of Egypt, ||this same night|| pertaineth to Yahweh, for solemn observances, by all the sons of Israel, to their generations.

43 And Yahweh said unto Moses and Aaron:^b

||This|| is the statute of the passover,— ||No stranger|| shall eat thereof; 44 but <every man's servant bought with silver,—when thou hast circumcised him> ||then|| shall he eat thereof: 45 ||An alien or a hireling|| shall not eat thereof. 46 <In one house> shall it be eaten, thou shalt not take forth, out of the house, any of the flesh, ||outside||; and a <bone thereof> shalt thou not break. 47 ||All the assembly of Israel|| shall keep it. 48 And <when there may sojourn with thee^c a sojourner who may wish to keep a passover to Yahweh> there must be circumcised to him every male, and ||then|| may he draw near to keep it, so shall he be as a native of the land,—but ||no uncircumcised male|| shall eat thereof.

49 ||One law|| shall there be for the native,—and for the sojourner that sojourneth in your midst.

50 Thus did all the sons of Israel,—<as Yahweh had commanded Moses and Aaron> ||so|| did they.

51 And it came to pass ||on this self-same day|| that Yahweh brought forth the sons of Israel out of the land of Egypt, by their hosts.

§ 22. *The Law of the Firstborn, and further instructions as to the Passover.*

1 And Yahweh spake unto Moses, saying: 13

2 ||Hallow to me every firstborn that which any female first beareth,^d among the sons of Israel, among men and among beasts,—||mine|| it is.

3 And Moses said unto the people—

[Ye are] to remember this day, on which ye came forth out of Egypt, out of the house of slaves, that <with strength of hand> did Yahweh bring you forth from hence,—there shall not, therefore, be eaten anything leavened. 4 ||To-day|| are ||ye|| coming forth,—in the month Abil.

5 And it shall be, <when Yahweh^e shall bring thee into the land of the Canaanite and the Hittite and the Amorite, and the Hivite

^a MI: "the dwelling of the s. of I. which they dwelt in E."

MS., Jon. MS., Sep., Syr.): "with you"—G.n.

^b Some cod. (w. Sam., Syr.): "and unto A."—G.n.

^d MI: "that which bursteth open any womb."

^c Some cod. (w. Sam., Onk.

^e Some cod. w. Sam., Jon., Sep., add: "thy God"—G.n.

and the Jebusite, which he sware to thy fathers to give thee, a land flowing with milk and honey> then shalt thou serve with this service, in this month.

⁶ <Seven days> shalt thou eat unleavened cakes,—and <on the seventh day> [shall be] a festival to Yahweh.

⁷ [Unleavened cakes] shall be eaten for the seven days,—neither shall there be seen with thee anything leavened, nor shall there be seen with thee leaven, within any of thy bounds.

⁸ And thou shalt tell thy son, on that day, saying,—

[This is] [because] of that which^a

Yahweh did for me, when he brought me forth out of Egypt.

⁹ And it shall be to thee for a sign upon thy hand, and for a memorial between thine eyes, in order that the law of Yahweh may be in thy mouth,—for <with a strong hand> did Yahweh bring thee forth out of Egypt. ¹⁰ So shalt thou observe this statute, in its appointed time,—from year to year.^b

¹¹ And it shall be <when Yahweh^c shall bring thee into the land of the Canaanite, as he sware to thee and to thy fathers,—and shalt give it thee> ¹² that thou shalt set apart whatsoever is born first,^d to Yahweh; and <of all firstlings of beasts which thou shalt have> [the males] shall pertain to Yahweh. ¹³ But <every firstling of an ass> shalt thou redeem with a lamb^e or <if thou wilt not redeem it> then thou shalt break its neck,—but <every firstborn of men among thy sons> shalt thou redeem.

¹⁴ And it shall be <when thy son shall ask thee, in time to come, saying, What is this?>

Then shalt thou say unto him:

<With strength of hand> did Yahweh bring us forth out of Egypt, out of the house of slaves. ¹⁵ And it came to pass <when Pharaoh had shown himself too hardened to let us go>^f then did Yahweh slay every firstborn in the land of Egypt, from the firstborn of men, even unto the firstborn of beasts. <For this cause> am [I] sacrificing to Yahweh whatsoever is born first, of the males, and <every firstborn of my sons> must I redeem.^g

¹⁶ And it shall be for a sign upon thy hand, and for frontlets between thine eyes,—that <with strength of hand> did Yahweh bring us forth out of Egypt.

§ 23. *The Exodus completed; the Red Sea passed through; Pharaoh and his Host destroyed.*

¹⁷ And it came to pass <when Pharaoh had let the people go> that God did not lead by the

land-way of the Philistines, although it was [near],—for God said—

Let the people be dismayed when they see war, and turn back to Egypt.

¹⁸ So God took the people round the desert-way of the Red Sea,—and the sons of Israel went up [armed] out of the land of Egypt.

¹⁹ And Moses took the bones of Joseph, with him,—for he had [taken an oath] of the sons of Israel, saying,

God will [surely visit] you,^h so then ye shall carry up my bones from hence, with you.

²⁰ And they brake up from Succoth,—and encamped in Etham, at the edge of the desert.

²¹ Now [Yahweh] was going before them—<by day> in a pillar of cloud to lead them the way, and <by night> in a pillar of fire to give them light,—that they might journey day and night: ²² the pillar of cloud by day ceased not, nor the pillar of fire by night,—from before the people.

¹ Then spake Yahweh unto Moses, saying:

² Speak unto the sons of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea,—before Baalzephon, <over against it> shall ye encamp, by the sea.

³ Then will Pharaoh say, of the sons of Israel, <Entangled> they are' in the land,—the desert hath closed in upon them.

⁴ So will I let the heart of Pharaoh wax bold, and he will pursue them, that I may get me honour over Pharaoh, and over all his forces, and the Egyptians shall know, that [I] am Yahweh.

And they did so.

⁵ And it was told the king of Egypt, that the people had fled,—and the heart of Pharaoh and his servants was turned against the people, and they said—

What is this we have done, that we have let Israel go from serving us?

⁶ So he yoked his chariot,—and <his people> took he with him. ⁷ And he took six hundred chosen chariots, and all the chariots of Egypt,—with warriors, in every one.^b ⁸ And Yahweh let the heart of Pharaoh king of Egypt wax bold,^c and he pursued the sons of Israel,—when [the sons of Israel] were going out with a high hand.

⁹ So the Egyptians pursued them, and overtook them, encamping by the sea—all the horses and chariots of Pharaoh, and his horsemen, and his forces,—by Pi-hahiroth, before Baalzephon.

¹⁰ Now <when [Pharaoh] had drawn near> the sons of Israel lifted up their eyes, and lo! [the Egyptians] moving along after them, and they feared greatly, and the sons of Israel made outcry unto Yahweh. ¹¹ Then said they unto Moses,

Was it because there were no' graves in Egypt, that thou didst fetch us, to die in the desert? What' is this' thou hast done to us,^d bringing us forth out of Egypt?

^a Cp. O.G. 261, 5.

^b Lit.: "from days to days."

^c Some cod. (w. Sam., Sep.) add: "thy God"—G.n.

^d MI: "whatsoever burst-

eth open a womb."

^e Or: "kid."

^f MI: "had shown himself hardened as to letting us go."

^g Cp. Num. iii. 11, 38, 41.

^h Or: "concern himself for you."

^b Cp. O.G. 482, d (b).

^c Cp. chap. iv. 21, n.

^d Or: "[What, now] hast thou done to us?" Cp. O.G. 261, 4b.

- 12 Is not this the word which we spake unto thee in Egypt, saying,
Let us alone, that we may serve the Egyptians,—for it is ||better for us|| to serve the Egyptians, than to die in the desert?
- 15 And Moses said unto the people—
Do not fear, stand still, and see the salvation of Yahweh, which he will work for you to-day,—for <as for the Egyptians whom ye have seen to-day> ye shall not again see them any more, to times age-abiding.
- 14 ||Yahweh|| will fight for you,—and ||ye|| shall [forbear].
- 15 And Yahweh said unto Moses,
What outcry wouldst thou make unto me? Speak unto the sons of Israel, that they go forward; 16 and <thou> lift high thy staff, and stretch forth thy hand over the sea, and cleave it asunder,—that the sons of Israel may enter into the midst of the sea, on dry ground; 17 and ||I|| behold me, letting the heart of the Egyptians wax bold, that they may enter after them,—that I may get me honour over Pharaoh, and over his forces, over his chariots, and over his horsemen. 18 And the Egyptians shall know, that ||I|| am Yahweh,—when I have gotten me honour over Pharaoh, over his chariots, and over his horsemen.
- 19 And the messenger of God who was going on before the camp of Israel, removed, and came on behind them,—and the pillar of cloud removed from before them, and stood behind them; 20 so it came in between the camp of the Egyptians, and the camp of Israel, so it became a cloud and darkness, and yet lighted up the night,—so that the one came not near unto the other, all the night.
- 21 And Moses stretched forth his hand over the sea, and Yahweh carried away the sea by a mighty east wind, all the night, and turned the sea into dry land,—and the waters were cloven asunder.
- 22 Then went the sons of Israel into the midst of the sea, on the dry ground,—and ||the waters|| <to them> were a wall, on their right hand, and on their left. 23 And the Egyptians pursued, and entered after them—all the horses of Pharaoh, his chariots and his horsemen,—into the midst of the sea.
- 24 And it came to pass <in the morning watch> that Yahweh looked down into the camp of the Egyptians, through the pillar of fire and cloud, and confused the camp of the Egyptians; 25 and he took off the wheels of their chariots,^a and made them drive heavily,—so that the Egyptians said—
We must flee^b from the face of Israel, for ||Yahweh|| is fighting for them, against the Egyptians.
- 26 Then said Yahweh unto Moses,
Stretch forth thy hand over the sea,—that

the waters may return upon the Egyptians, upon their chariots, and upon their horsemen.

- 27 So Moses stretched forth his hand over the sea, and the sea returned, towards morning, to its steady flow, when ||the Egyptians|| were fleeing to meet it,—thus Yahweh shook off the Egyptians, into the midst of the sea; 28 thus the waters returned, and covered the chariots, and the horsemen, even all the forces of Pharaoh, that were entering after them into the sea,—there was not left remaining among them [so much as one]. 29 But ||the sons of Israel|| had gone their way on dry ground in the midst of the sea,—and ||the waters|| had been to them a wall, on their right hand and on their left.
- 30 Thus did Yahweh, on that day, save Israel, out of the hand of the Egyptians.—and Israel saw the Egyptians, dead on the shore^a of the sea. 31 And <when Israel saw the mighty hand wherewith Yahweh had wrought against the Egyptians> then did the people revere Yahweh,—and they put their trust in Yahweh, and in Moses, his servant.

§24. *Israel's Song of Triumph.*

- 1 ||Then|| sang Moses, and the sons of Israel, 15 this song unto Yahweh, and they spake, saying,—

I will sing to Yahweh, for he is exalted, exalted,^b—
<The horse and his rider> hath he cast into the sea.

- 2 <My might and^c melody> is Yah,
And he became mine, by salvation,^d—

||This|| is my God, and I will glorify^e him,
The God of my father, and I will set him on high.

- 3 ||Yahweh|| is a warlike one, —
<Yahweh> is his name.

- 4 <The chariots of Pharaoh and his train>
hath he cast into the sea,—
Yea <the choice of his warriors> were sunk in the Sedy' Sea.

- 5 ||Roaring deeps|| covered them,—
They went down, in the raging depths, like a stone.

- 6 ||Thy right hand||, O Yahweh, is splendid in power,—
||Thy right hand||, O Yahweh, dasheth in pieces a foe;

- 7 And <in the greatness of thine exaltation>
dost thou tear down thine opposers,—
Thou dost send forth thy wrath, it consumeth them, as straw;

- 8 And <with th' blast of thy nostrils> heaped up are the waters,

^a "Made their chariot-wheels glide out" — Kalisch.

^b Ml: "Egypt said — I must flee." [Nation personified—as often.]

^a Ml: "lip."
^b Intro., (Chap. II., Synopsi,
B, c.
^c Some cod. (w. Sam. MS.,

and Onk.): "and my"
G.n.
^d Cp. Ps. cxviii. 14, 21.
^e Ml. "beautify." Cp. O.G.

<Upreamed like a mound> are the flowing waves,—
Roaring deeps are congealed, in the heart of the sea.

9 Said the foe—

I will pursue—overtake, divide spoil,—
Take her fill of them—shall my soul,
I will bare my sword, root them out—shall my hand.

10 Thou didst blow with thy wind, they were covered by the sea,—
They rolled like lead, into the waters so wide.

11 Who is |like unto thee|, among the mighty,
O Yahweh?

Who is |like unto thee|,
Majestic in holiness,—
To be revered in praises,
Doing a marvellous thing?

12 Thou didst stretch forth thy right hand, earth swallowed them up.

13 Thou hast led forth in thy lovingkindness, the people which thou hast redeemed,—
Thou hast guided them in thy might, into the home of thy holiness.^a

14 Peoples have heard, they tremble,—
||A pang|| hath seized the dwellers of Philistia:

15 ||Then|| were amazed the chiefs of Edom,
The mighty ones of Moab, there seizeth them, a trembling,—
Melted away, have all the dwellers of Canaan:

16 There falleth upon them a terror and dread,
<With the greatness of thine arm> are they struck dumb as a stone,—

Till thy people pass over, O Yahweh,
Till the people pass over, which thou hast made thine own:—

17 Thou bringest them in and plantest them,
In the mountain of thine inheritance,
Thy dwelling-place to abide in, which thou hast made, O Yahweh,—

A hallowed place, O My Lord,^b which thy hands have established.

18 ||Yahweh|| shall reign, unto times age-abiding and beyond.

19 For the horses of Pharaoh, with his chariots and his horsemen, entered into the sea,
Then did Yahweh bring back upon them the waters of the sea,—

But ||the sons of Israel|| had gone their way on the dry ground, through the midst of the sea.

20 Then took Miriam the prophetess, sister of Aaron, the timbrel in her hand,—and all the women came forth after her with timbrels, and dances. ²¹ And Miriam responded to the men,^c

Sing to Yahweh, for he is exalted—exalted,
<The horse and his rider> hath he cast into the sea.

§ 25. *From the Red Sea to the Desert of Sin.*

22 And Moses caused Israel to break up from the Red Sea, and they went out into the desert of Shur,—and journeyed three days in the desert, and found no water; ²³ and, when they came in towards Marah, they could not drink the waters of Marah, for they were |bitter|,—<for this cause> was the name thereof called Marah.^a

24 So the people murmured against Moses—saying,
What are we to drink?

25 And he made outcry unto Yahweh, and Yahweh pointed out a tree, and he east it into the waters, and the waters became sweet,—
<There> he appointed him^b a statute and regulation,
And <there> he put him^b to the proof.

26 And he said:
<If thou ||wilt indeed hearken|| to the voice of Yahweh thy God,
And <the thing that is right in his eyes> thou wilt do.

And so give ear to his commandments,
And keep all his statutes >
||None of the sicknesses which I laid on the Egyptians|| will I lay upon thee,
For ||I|| am Yahweh, thy physician.

27 Then came they in to Elim, and <there> were twelve fountains of water, and seventy palm-trees,—so they encamped there, by the waters.

1 Then moved they on from Elim, and all the assembly of the sons of Israel entered into the desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month, by their coming forth out of the land of Egypt. **16**

§ 26. *The Murmuring and the Manna.*

2 Then did all the assembly of the sons of Israel murmur against Moses and against Aaron, in the desert; ³ and the sons of Israel said unto them—

Oh that we had died by the hand of Yahweh, in the land of Egypt, when we remained by the pot of flesh, when we did eat bread to the full,—for ye have brought us forth into this desert, to cause all this multitude^c to die by famine.

4 Then said Yahweh unto Moses,
Behold me! raining down for you bread^d out of heaven,—and the people shall go out and gather <the portion^e for a day> on its day, that I may prove them, whether they will walk in my law, or not.

5 And it shall come to pass <on the sixth day> that they shall settle what they shall bring in,—and it shall be twice as much as they gather day by day.

^a Or: "thy hallowed" home."

^b Some cod. (w. 3 ear. pr. edns., Sam.): "O Yah-

weh"—G.n.
^c The pronoun "them" is masculine in the Heb.

^a = "Bitter."
^b Or: "them."

^c Or: "convocation."
Heb.: *qāhāl*.

^d Or: "food."

^e Ml: "word," or "matter."

⁶ So Moses and Aaron said' unto all the sons of Israel,—

<At eventide> then shall ye know that it was [Yahweh] who brought you forth, out of the land of Egypt; ⁷ and <in the morning> then shall ye see the glory of Yahweh, in that he hath heard your murmurings against Yahweh,—what then are [we] that ye should murmur against [us]?

⁸ And Aaron said—

<In that Yahweh giveth you in the evening flesh to eat, and bread in the morning, to the full, in that Yahweh heareth your murmurings, wherewith [ye] are murmuring against him> what then are [we]? <Not against us> do ye murmur, but against Yahweh.

⁹ And Moses said unto Aaron,

Say unto all the assembly of the sons of Israel,

Draw near, before Yahweh,—for he hath heard your murmurings.

¹⁰ And it came to pass, <when Aaron spake unto all the assembly of the sons of Israel> then turned they towards the desert,—and lo! the glory of Yahweh [had appeared in the cloud]. ¹¹ Then spake Yahweh unto

Moses—saying,

¹² I have heard the murmurings of the sons of Israel,—speak unto them, saying—

<Between the two evenings> ^a shall ye eat flesh, and <in the morning> shall ye be filled with bread,—so shall ye know that [I Yahweh] am your God.

¹³ And it came to pass <in the evening> that there came up quail, and covered the camp,—and in the morning was the outpouring of dew, round about the camp; ¹⁴ and <when the outpouring of dew went up> then lo! <on the face of the desert> a thin flake, thin as hoar-frost, on the earth. ¹⁵ And when the sons of Israel saw it, they said one to another—

What is that?

For they knew not what "that" was. Then said Moses unto them,

"That" is the bread which Yahweh hath given you to eat. ¹⁶ [This] is the

thing which Yahweh hath commanded, Gather ye thereof, each man, what he needeth for eating,^b—an omer a head, by the number of your souls, <each man—for them who are in his tent> shall ye take.

¹⁷ And the sons of Israel did so,—and gathered, [some] more, and [some] less; ¹⁸ and <when they measured it with the omer> he who had gathered more had nothing over, and [he who had gathered less] had no lack; <each man, what he needed for eating>^b did they gather. ¹⁹ And Moses said unto them,—

Let [no man] leave thereof, until morning.

²⁰ But they hearkened not unto Moses, but certain men left' thereof until morning, and it swarmed

with worms, and became loathsome,—and Moses was wroth with them.

²¹ Thus then they gathered it, morning by morning, each man what he needed for eating,—and <as soon as the sun waxed hot> so soon it melted.

²² And it came to pass <on the sixth day> that they gathered food twice as much, two omers for each one,—so all the princes of the assembly came in, and told Moses. ²³ And he said unto them—

[That] is what Yahweh spake.

<The observance of a holy sabbath^a to Yahweh> is to-morrow,—<what ye would bake> bake, and <what ye would boil> boil, and <all that is left over> put by you, to keep until the morning.

²⁴ So they put it by until the morning, as Moses had commanded,—and it gave no unpleasant odour, neither was there <a worm> therein. ²⁵ Then said Moses—

Eat ye it to-day, for <a sabbath> is to-day, unto Yahweh,—<to-day> ye shall not find it in the field. ²⁶ <Six days> shall ye gather it,—but <on the seventh day, a sabbath> it shall not be therein.

²⁷ And it came to pass <on the seventh day> that there went forth some of the people to gather,—but they found not. ²⁸ Then said

Yahweh unto Moses,—

How long' have ye refused to keep my commandments and my laws? ²⁹ See <because [Yahweh] hath given you the sabbath> <for this cause> is [he] giving you <on the sixth day> food for two days,—abide ye every man in his place, let no man go forth from his dwelling, on the seventh day.

³⁰ So the people rested^b on the seventh day.

³¹ And the house^c of Israel called the name thereof Manna,—and [the same] was like coriander seed, white, and [the taste thereof] like flat-cake with honey.^d ³² And Moses said—

[This] is the thing which Yahweh hath commanded,

Fill an omer therefrom, as a thing to be preserved, to your generations,—that they may see the bread wherewith I fed you, in the desert, when I brought you forth, out of the land of Egypt.

³³ So Moses said unto Aaron—

Take a single basket, and put therein an omer-full of manna,—and set it down before Yahweh, as a thing to be preserved, to your generations.

³⁴ <As Yahweh gave command unto Moses> so did Aaron set it down before the testimony, as a thing to be preserved. ³⁵ And [the sons of Israel] did eat the manna forty years,^e

until they entered into the land wherein they were to dwell,—<the manna> they did eat

^a Or: "the sabbath-keeping of a holy rest."

G.n.

^d "Made with honey"—

^b Or: "kept Sabbath."

Kalisch.

^c Some cod. w. Onk. MS., Sep., Syr. : "sons"—

^e See Josh. v. 11, 12.

^a Cp. xii. 6, n.

his eating." Cp. chap.

^b Ml: "at the mouth of

xiii. 4.

until they entered into the bounds of the land of Canaan. ³⁶ Now [an omer] is [the tenth of the ephah].^a

§ 27. *Water from the Rock at Rephidim.*

17 ¹ And all the assembly of the sons of Israel set forward out of the desert of Sin, by their removings, at the bidding^b of Yahweh,—and encamped in Rephidim, and there was no' water for the people to drink. ² And the people found fault with Moses, and said—

Give us water, that we may drink. And Moses said to them,

Why should ye find fault with me? Why^c should ye put Yahweh to the proof?

³ So the people thirsted, there, for water, and the people murmured against Moses,—and said— Wherefore' is it that thou hast brought us up out of Egypt, to kill me^d and my sons, and my cattle, with thirst?

⁴ And Moses made outcry unto Yahweh, saying, What am I to do, with this people? <Yet' a little> and they will stone me.

⁵ Then said Yahweh unto Moses— Pass over before the people, and take, with thee, some of the elders of Israel,—<thy staff also, wherewith thou didst smite the river> take thou in thy hand, so shalt thou go thy way.

⁶ Behold me! standing before thee, there, upon the^e rock^f in Horeb, then shalt thou smite the rock, and there shall come forth therefrom water, and the people shall drink.

And Moses did so, in the sight of the elders of Israel. ⁷ So he^g called the name of the place, Massah,^h and Meribah,ⁱ—because of the fault-finding of the sons of Israel, and because of their putting Yahweh to the proof, saying, Is' Yahweh in our midst, or is he not'?

§ 28. *War with Amalek.*

⁸ Then came in Amalek,—and fought with Israel, in Rephidim. ⁹ And Moses said unto Joshua—^k

Choose for us men, and go forth, fight with Amalek,—<to-morrow> am [I] stationing myself upon the top of the hill, with the staff of God in my hand.

¹⁰ So Joshua did, as Moses had said to him, to fight with Amalek,—and [Moses, Aaron and Hur] went up to the top of the hill.

¹¹ And it shall be <when Moses shall lift on high his hands>^l then shall Israel prevail,

^a The ephah: according to Josephus, about 1½ English bushel.
^b MI: "upon the mouth."
^c Some cod. w. Sam., Jon. Sep., Syr.: "And why?"—G.n.
^d N.B.: Singular for plural—*a* striking personification.
^e Or: "a."
^f Leading the minds of the observers up from the rock to Him who stood thereon.
^g Or: "one"="the name . . . was called."
^h "Proving-place."
ⁱ "Fault-finding-place."
^k MI: "Joshua"; Heb.: *yhōshua'*; over 250 times.
^l So it shd be [pl. w. Sam., Sep.]—G.n. Bearing aloft a banner, as some think, now with one hand, and then with the other. Hence, below, *Yahweh-nissi* = Yahweh my banner.

but <when he shall let down his hands> then shall Amalek prevail.^a

¹² But the hands of Moses were weary,^b so they took a stone, and put under him, and he sat thereupon,—and [Aaron and Hur] upheld his hands—<on this side> one, and <on that side> one, and so his hands became steady, until the going in of the sun. ¹³ So Joshua overthrew Amalek and his people, with the edge^c of the sword. ¹⁴ Then said Yahweh unto Moses—

Write this as a remembrancer in a book,^d and rehearse it in the ears of Joshua,—that I will wipe out the remembrance of Amalek, from under the heavens.^e

¹⁵ And Moses built an altar,—and called the name thereof, Yahweh-missi.^f ¹⁶ And he said— <Because of a hand against the throne of Yah>^g Yahweh hath war with Amalek.— from generation to generation!

§ 29. *The Visit of Jethro, Moses' Father-in-law.*

¹ And Jethro, priest^h of Midian, father-in-law of Moses, heard' all that God had done for Moses, and for Israel his people,—in that Yahweh had brought forth Israel out of Egypt.ⁱ

² So Jethro, Moses' father-in-law, took Zipporah, Moses' wife,—after she had been sent home;^k and her two sons,—of whom [the name of the one] was Gershom,^l for, said he,

<A sojourner> am I in a strange land,

⁴ and the name of the other [Eliezer,^m for 'The God of my father'] was my help, and delivered me from the sword of Pharaoh.

⁵ And Jethro, Moses' father-in-law, came in, with his two sons and his wife, unto Moses,—into the desert where [he] was encamping, the mountain of God; ⁶ and saidⁿ unto Moses,

[I,ⁿ thy father-in-law, Jethro], am coming in unto thee,—and thy wife, and her two sons, with her.

⁷ So Moses went forth to meet his father-in-law, and bowed himself down to him, and kissed him, and they asked each other of their welfare,—and came into the tent. ⁸ Then

Moses recounted to his father-in-law, all that Yahweh had done to Pharaoh, and to the Egyptians, for Israel's sake,—all the hardship which had befallen them by the way, and how Yahweh had delivered' them. ⁹ Then did Jethro rejoice, for all the good which Yahweh had done to Israel,—whom he had delivered

^a So, according to best usage, the tenses in this verse shd be rendered—and the statement may be the reminiscence of a promise; but according to late usage the tenses may be taken historically.
^b Lit.: "heavy."
^c MI: "mouth."
^d MI: "the book"; but the article may be that of species, hence in English = "a book."
^e Num. xxiv. 20.
^f See above, on verse 11.
^g G'n.: "Surely the hand is on the banner of Yah"—G.n., G. Intro. 383, 384: so also Davies' H.L., p. 391.
^h Cp. chap. ii. 16.
ⁱ A sp. v.r. (*sevir*): "the land of Egypt"—G.n.
^k Or: "let go."
^l "A sojourner there."
^m "God is help."
ⁿ Sam., Sep., Syr.: "Lo!" [instead of "I"]—G.n. [In wh. case render: "And one said . . . is coming."]

out of the hand of the Egyptians. ¹⁰ And Jethro said—

Blessed' be Yahweh, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh,—

Who hath delivered the people from under the hand of the Egyptians:

¹¹ ¶Now I know, that [greater] is Yahweh than all the gods,—

¶Even in the thing wherein they were arrogant over them].

¹² Then took Jethro, father-in-law of Moses, an ascending-offering and sacrifices^a to God,—and Aaron and all the elders of Israel came in, to eat bread with the father-in-law of Moses before God.

¹³ Now it came to pass <on the morrow> that Moses sat, to judge the people,—and the people stood by Moses, from the morning, until^b the evening. ¹⁴ And <when Moses' father-in-law saw all that [he] was doing for the people> he said—

What is this thing which [thou] art doing for the people? Wherefore' art [thou] sitting [alone], with [all the people] stationed by thee, from morning until^c evening?

¹⁵ And Moses said to his father-in-law,— Because the people come in unto me, to seek God:

¹⁶ <When they have a matter> they come in unto me, then do I judge between a man and his neighbour,—and make known the statutes of God, and his laws.

¹⁷ Then said Moses' father-in-law unto him,— [Not good] is the thing that thou' art doing.

¹⁸ Thou wilt get [quite worn out] both thou, and this people that is with thee,—for the thing is [too heavy' for thee], thou canst not do it, [alone].

¹⁹ ¶Now] hearken thou to my voice—let me counsel thee, and may God be with thee:

Be [thou] for [the people] in front of God, so shalt [thou] bring the matters unto God;

²⁰ and shalt cause to shine upon them, the statutes and the laws,—and make known to them the way wherein they should go, and the work they should do.

²¹ ¶Thou thyself] therefore, shalt look out, from among all the people—men of ability, reverers of God, men of fidelity, haters of extortion,—and place [them] over them as rulers of thousands, rulers^d of hundreds, rulers of fifties, and rulers of tens. ²² So shall they judge the people at any time, and it shall be, <all the great matters> shall they bring in unto thee, but <all the small matters> shall [they themselves] judge,—so, lighten thou the burden for thyself, and let them bear it with thee.

²³ <If [this thing] thou wilt do, and God shall

command' thee> then shalt thou be able to endure,—yea [moreover] [all this people] shall go in [unto their dwellings] contented.^a

²⁴ So Moses hearkened' to the voice of his father-in-law, and did all that he had said;

²⁵ and Moses chose men of ability out of all Israel, and set them to be heads over the people,—rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

²⁶ And they shall judge the people, at any time,— <the hard matters> shall they bring in unto Moses, but <all the small matters> shall [they themselves] judge.^b

²⁷ And Moses sent forth his father-in-law,—and he went his way by himself, unto his own land.

§ 30. *The Arrival at Sinai: Israel invited to enter into Covenant.*

¹ <In the third month, by the coming forth of 19 the sons of Israel out of the land of Egypt> [on this day] came they into the desert of Sinai:

² then was it that they brake up out of Rephidim, and came into the desert of Sinai, and encamped in the desert.—yea Israel encamped there, before the mountain. ³ And <when [Moses] had gone up unto God> then called Yahweh unto him, out of the mountain, saying,

Thus] shalt thou say to the house of Jacob, And tell the sons of Israel:

⁴ ¶Ye] have seen, what, I did unto the Egyptians,—

And how I bare you upon wings of eagles, And brought you in, unto myself:—

⁵ ¶Now, therefore <if ye will [indeed hearken] to my voice, And keep my covenant>

Then shalt ye be mine, as a treasure beyond all the peoples, For <mine> is all the earth;^c

⁶ But [ye] shall be mine, As a kingdom of priests, And a holy nation.

¶These] are the words, which thou shalt speak unto the, sons of Israel.

⁷ Then came Moses, and called for the elders of the people,—and put before them all these words, which Yahweh had commanded him. ⁸ And all the people responded together, and said,

<All that Yahweh hath spoken> will we do. And Moses took back the words of the people, unto Yahweh. ⁹ Then said Yahweh unto Moses:

Lo! [I] am coming unto thee in the veiling of cloud, in order that the people may hear when I speak with thee,^d [moreover also] that [in thee] they may trust^e to times age-abiding.

Then told Moses the words of the people, unto

^a Prob. peace-offerings. Cp. Driver & White in P.H., Leviticus; O.G. 257^b, H. 5.

^b Some cod. (w. 1 ear. pr. edn., Sam., Syr.): "even

until"—G.n.

^c Some cod. w. Sam., Syr.: "even until"—G.n.

^d Some cod. w. Sam., S.p., Syr.: "and rulers"—G.n.

^a Ml: "in well-being."

^b Here too tenses may be historical; cp. chap. xvii. 11, n.

^c A very beautiful testimony to God's regard for

the whole world.

^d Hence an argument that verse 19 gives the responsive setting of the Ten Commandments.

^e Cp. v. 45.

Yahweh.
Moses—

¹⁰ And Yahweh said unto

Go unto the people, and thou shalt hallow them to-day, and to-morrow,—and they shall wash their clothes; ¹¹ and shall be ready, by the third day,—for <on the third day> will Yahweh come down in the sight of all the people, upon Mount Sinai. ¹² So then thou shalt set bounds for the people round about, saying,

Take heed to yourselves—that ye go not up into the mountain, nor touch the boundary thereof,—[whosoever toucheth the mountain] shall [surely die]. ¹³ No hand shall touch it, but he shall be [surely stoned] or be [surely shot], <whether <beast or man> he shall not live,—

<When the ram's horn soundeth^a they themselves shall come up within the mount.^b

¹⁴ Then Moses went down out of the mount, unto the people,—and hallowed the people, and they washed their clothes. ¹⁵ And he said unto the people,

Be ready, by the third day,—do not approach a woman.

¹⁶ And it came to pass <on the third day,^c when the morning had come> that there were thunderings and lightnings, and a heavy cloud upon the mount, and the sound of a horn, loud exceedingly,—and all the people who were in the camp trembled. ¹⁷ And Moses brought forth the people, to meet God, out of the camp,—and they stationed themselves in the lower part of the mount. ¹⁸ And [Mount Sinai] smoked [all over], because Yahweh had come down thereon, [in fire],—

and the smoke thereof went up as the smoke of a furnace, and all the mountain trembled exceedingly. ¹⁹ And <as oft as the sound of the horn went on and became exceeding loud> [Moses] spake and [God] responded to him with a voice.^d ²⁰ Thus came Yahweh down upon Mount Sinai, unto the top of the mount,—and Yahweh called Moses unto the top of the mount, and Moses [went up].

²¹ Then said Yahweh unto Moses, Go down, adjure the people,—lest they press through unto Yahweh, to see, and so there fall from among them a multitude.

²² Yea <even the priests^e who do approach unto Yahweh> must hallow themselves,—lest Yahweh break in upon them.

²³ And Moses said unto Yahweh, The people cannot come up into Mount Sinai,—for [thou thyself] hast adjured us, saying:

Set bounds to the mountain and hallow it.

²⁴ And Yahweh said unto him—

Away, down! then shalt thou come up, [thou and Aaron with thee],—but <as for the priests^a and the people> let it not be that they press through to come up unto Yahweh, lest he break in upon them.

²⁵ So Moses went down unto the people,—and said [these things] unto them.

§ 31. The Law of Ten Commands.

¹ And God spake all these words, saying:—

20

² [I] am Yahweh thy God,—who have brought thee forth out of the land of Egypt, out of the house of servants:—

³ Thou shalt not have other gods, besides me.^b

⁴ Thou shalt not make to thee an image,^c or any form, that is in the heavens above,—or that is in the earth beneath,—or that is in the waters, beneath the earth: [thou shalt not bow thyself down to them, nor be led to serve them—For I, Yahweh, thy God, I am a jealous God, visiting^d the iniquity of fathers, upon sons, unto three [generations] and unto four, [of them that hate me]; ⁶ but shewing lovingkindness unto thousands [of generations],^e—of them who love me, and keep my commandments].^f

⁷ Thou shalt not utter the name of Yahweh thy God, for falsehood,^g for Yahweh will not let him go unpunished^h who uttereth his name, for falsehood.

⁸ Remember the sabbath day,^b to hallow it: <Six days> shalt thou labour, and do all thy work;ⁱ but [the seventh day] is a sabbath,^j unto Yahweh thy God,—thou shalt do no work [thou, nor thy son, nor thy daughter, [nor]^k thy servant, nor thy handmaid, nor thy beast, nor thy sojourner who is within thy gates]. ¹¹ For <in six days> did Yahweh make the heavens and the earth, [and]^l the sea—and all that in them is, and rested on the seventh day,—<for this cause> Yahweh blessed the sabbath day^m and hallowed it.

¹² Honour thy father, and thy mother,—that thy days may be prolongedⁿ upon the soil, which Yahweh thy God is about to give^o unto thee.

¹³ Thou shalt not commit murder.

¹⁴ Thou shalt not commit adultery.

¹⁵ Thou shalt not steal.

^a So O.G.

^b "When the trumpet soundeth, they shall go forward to the mountain"—Kalisch.

^c Comp. verse 11.

^d Suggesting repeated action: for which, in case of the imperfect, see Ges. Gram. § 127, 4 b, Davidson's Heb. Syntax. That we have here an intima-

tion of the manner in which the Ten Commandments of the following chapter were enunciated, is tolerably clear. Compare, for anticipatory method, Deut. xxxi. with respect to "the Song" of xxxii.

^e "Prob. *chieftains* (exercising priestly functions)"—O.G. 463.

^a "Prob. *chieftains* (exercising priestly functions)"—O.G. 463.

^b MI: "unto my face."

^c Either carved or graven (*pesel*): also used of a molten image, but "prob. chased or finished w. the chisel"—Davies' H.L.

^d Or: "charging."

^e Cp. chap. xxxiv. 6, 7 (and Kalisch's note there);

also Deut. v. 9.

^f Cp. chap. xxxiv. 6, 7, n.

^g O: "vanity."

^h Or: "the day of rest."

ⁱ Or: "a rest."

^k Some cod. (w. 3 ear. pr. eds., Jon.): "nor"—G.n.

^l Sam. MS., Onk. MS., Jon. MS., Sep., Syr.:

"and the sea"—i.n.

^m MI: "is giving."

- 16 Thou shalt not testify^a against thy neighbour, with a witness of falsehood.
- 17 Thou shalt not covet, thy neighbour's house, —thou shalt not covet, thy neighbour's wife, nor his servant,^b nor his handmaid, nor his ox, nor his ass, nor anything which belongeth unto thy neighbour.

§ 32. *The People are terrified, and prevail on Moses to hear God in their stead.*

- 18 And [all the people] were witnessing^c the voices and the torches,^d and the sound of the horn, and the mountain, smoking,—so then the people were struck with awe^e and shrank back, and stood afar off. ¹⁹ And they said unto Moses,

Speak [thou] with us, and we will hear,—but let not God speak^f with us, lest we die.

- 20 And Moses said unto the people—

Do not fear, for <to the end he may prove you> hath God come^g,—and to the end the reverence of him may be upon your faces, that ye sin not.

- 21 So then the people stood afar off,—and [Moses] approached unto the thick gloom, where God was.

§ 33. *Transitional Warnings against Idolatry, and Instructions as to Divine Worship.*

- 22 Then said Yahweh unto Moses,

[Thou] shalt thou say unto the sons of Israel,— [Ye yourselves] have seen that <out of the heavens> have I spoken with you.

- 23 Ye shall not make [aught] beside me,— <neither gods of silver, nor gods of gold> shall ye make to yourselves.

- 24 <An altar of earth> shalt thou make to me, then shalt thou offer thereupon thine ascending-sacrifices, and thy peace-offerings, thy sheep, and thine oxen. <In every place where I may mention^f my name> will I come in unto thee, and will bless thee.

- 25 But <if [an altar of stones] thou wilt make to me> thou shalt not build them hewn,—for <as soon as thou hast lifted [thy sharp tool] thereupon> thou hast profaned it;^g

- 26 neither shalt thou go up [by steps] unto mine altar,—lest by any means thy shame be discovered thereupon.

§ 34. *An Outline of Social and Religious Laws, in Amplification of the Proposed Covenant.*

- 21¹ Now [these] are the regulations^h which thou shalt put before them.

- 2 <When thou shalt acquire a servant who is a

^a Ml: "answer."

^b Some cod. (w. Sam., Sep.): "his field or his servant"—G.n.

^c Lit.: "seeing."

^d Cp. Rev. iv. 5: possibly in the sense of "thunderings and lightnings."

^e So it shd be (w. Sam., Syr.)—G.n.

^f Or: "announce."

^g Cp. Deut. xxvii. 5.

^h That is: "rules," "divine applications of law to actual life."

Hebrew> [six years] shall he serve,—but [in the seventh] shall he go out freely—for nought. ³ <If [by himself] he came

in> [by himself] shall he go out,—<if he was [married]>⁴ then shall his wife go out with him. ⁴ <If [his lord]^b gave him a wife, and she have borne him sons or daughters> [the wife and her children] shall be her lord's, and [he] shall go out by himself. ⁵ But <if the servant

shall [plainly say],

I love my lord,^c and my wife, and my sons,—I will not go out free.>

- 6 then shall his lord^b bring him near unto God,^d and shall bring him near unto the door, or unto the door-post,—and his lord shall pierce his ear with an awl, so shall he serve him all his life.

- 7 And <when a man shall sell his daughter to be a handmaid> she shall not go out according to the out-going of the menservants. ⁸ <If she is uncomely in the

eyes of her lord, who hath not^e assigned her in marriage> then shall he suffer her to be redeemed: <to a strange people> shall he not have power to sell her, in that he hath dealt treacherously with her. ⁹ And <if [to his son] he assign her> [according to the custom^f for daughters] shall he do for her. ¹⁰ <If he take to himself

[another]> [her food, her clothing, and her marriage-right] shall he not withdraw.

- 11 But <if [these three] he will not do for her> then shall she go out for nought, without silver.^g

- 12 <He that smiteth a man, so that he die> shall [surely be put to death]. ¹³ But <he

who hath not lain in wait, but [God] hath occasioned him to come to his hand> then will I appoint for thee a place, whither he may flee. ¹⁴ But <when a man shall act presumptuously against his neighbour, to

slay him with guile>, [from mine altar]^h shalt thou take him to die. ¹⁵ And <he that smiteth his father or his mother> shall

[surely be put to death]. ¹⁶ And <he that stealeth a man of the sons of Israelⁱ

and selleth him, or he be found in his hand> shall [surely be put to death].

- 17 And <he who reveileth his father or his mother> shall [surely be put to death].

- 18 And <when men strive together, and one shall smite the other, with a stone or with

^a Ml: "owner (*ba'al*) of a wife."

^b Ml: "his lords." But evidently (cp. ver. 5) pl. "of quality," as so often.

^c Here sing. (Heb. *'adoni*). Cp. ver. 4.

^d Heb.: *ha-'elohim*—"Before the judges, and so almost all interpreters; for the judges pronounce the sentence in the name of the Deity"—Kälsch.

^e Written (*to*) "not"; but read (*to-awwe*, instead of *aleph*) "for himself." Some cod. (w. Aram.,

Sep., Syr.) both write

and read "for himself."

Other cod. (w. 7 ear. pr. eds., Sam.) both write and read "not"—G.n.

^f Or: "regulation."

^g Cp. verse 2.

^h Note the logical force of this emphasis: even from thence shalt thou take him: that asylum, sacred though it is, shall be no asylum for him.

ⁱ So it shd be (w. Aram., Sep.)—G.n. [The words "of the sons of Israel" not found in M.C.T.]

his fist,—and he die not, but shall fall to his bed;—¹⁹ if he rise, and shall walk abroad on his staff> then shall he that smote him be acquitted,—[only] <for his loss of time> he shall pay, and [shall surely heal] him.

²⁰ And <when a man shall smite his servant or his handmaid with a rod, and he die, under his hand> he shall [surely be avenged];

²¹ nevertheless <if [for a day or for two days] he continue> he shall not be avenged, for [his silver] he is'.

²² And <when men strive together, and push against a woman with child, and she miscarry,^a but there is no other mischief> he shall [surely be fined], according as the woman's husband shall lay upon him, but he shall give it through judges. ²³ But <if mischief follow> then shalt thou give life^b for life;^b ²⁴ eye for eye, tooth for tooth,—hand for hand, foot for foot, ²⁵ brand for brand,^c wound for wound,—stripe for stripe.^d

²⁶ And <when a man smiteth the eye of his servant, or the eye of his handmaid, and destroyeth it> he shall send him forth [free] for his eye; ²⁷ or <if [the tooth of his servant, or the tooth of his handmaid] he knock out> he shall send him forth [free] for his tooth.^e

²⁸ And <when an ox goreth a man or a woman, and death ensueth> the ox shall [surely be stoned] and his flesh shall not be eaten, and [the owner of the ox] shall be quit. ²⁹ But <if [the ox] was wont to gore' before that time^f and it hath been attested to his owner, and he hath not proceeded to put him under guard, and he causeth the death of man or woman> [the ox] shall be stoned, and [his owner also] shall be put to death. ³⁰ <If^g [a sin-covering] be laid on him> then shall he give a ransom for his life,^h according to' what-soever may be laid on him; ³¹ <if [a son] he gore, or [a daughter] he gore> [according to this regulation] shall it be done to him; ³² <if [a servant] the ox gore, or a handmaid]> <thirty shekels of silver> shall he give to his lord, and [the ox] shall be stoned.

³³ And <when a man openeth a pit, or when a man diggeth a pit, and doth not cover it, —and there falleth thereinto an ox or an ass> ³⁴ [the owner of the pit] shall make it good, <silver> shall he pay back to the

owner thereof,—and [the dead beast] shall be his.

³⁵ And <when the ox of one man thrusteth the ox of his neighbour, so that it dieth> then shall they sell the live ox, and divide the silver thereof, and <the dead ox also> shall they divide. ³⁶ Or <if it was known that [an ox] was [wont to gore] before that time,^a and his owner proceeded not to put him under guard> he shall [surely make good]—an ox for the ox, and [the dead one] shall be his.

¹ <When a man stealeth an ox or a sheep,^b and slayeth it, or selleth it> <with five of the herd> shall he make good—for the ox, or <with four of the flock> for the sheep.

² <If [in the place of breaking in] the thief be found^c and he is smitten so that he dieth> there is due for him' no' shedding of blood: ³ <should the sun have arisen upon him>^d there would be shedding of blood due for him,^e—he is [surely to make restitution], <if he hath nothing> then is he to be sold, for his theft. ⁴ <If the thing stolen is [found' in his hand]—whether ox, or ass, or sheep, alive> [with two] shall he make restitution.

⁵ <When a man causeth a field or a vineyard to be depastured, or hath sent in his own cattle and stripped the field of another> he shall [surely make restitution] out of his own field, according to the yield thereof; or <if [all the field] he depasture>^f with the best of his own field, or with the best of his own vineyard> shall he make restitution.

⁶ <When a fire breaketh out, and hath come upon thorns, and so there is consumed a stack of sheaves, or the standing corn, or the field> he that kindled the fire [shall surely make restitution].

⁷ <When a man giveth unto his neighbour silver or jewelry, to keep, and it is stolen out of the house of the man>: ⁸ <if the thief be found> he shall give in restitution [double]; <if the thief be not found> then shall the owner of the house be brought near unto God [to swear] that he hath not laid his hand on the property of his neighbour.

⁹ <For any affair of trespass—for an ox, for an ass, for a sheep, for a mantle, for anything lost, as to which one could say—This is [it]>^g <unto God> shall come the affair of them both,—[he whom God shall condemn] shall make restitution of double, to his neighbour.

¹⁰ <When a man delivereth unto his neighbour,

^a Lit.: "her children go out."

^b U.: "soul."

^c "Burning for burning"—Kalisch.

^d Observe the primary design of this law, namely, to protect from injury.

^e How tenderly careful of the weaker class the Divine Lawgiver herein appears!

^f Ml.: "yesterday, the third

(day)."

^g Some cod. (w. Onk. MS., Sep., Syr.) have: "But if"—(G.N.)

^h U.: "soul." This enactment raises the important question, how far these death-penalties generally were commutable. Cp. chap. xxx. 12.

ⁱ Some cod. have: "with what-soever"—G.N.

^a Ml.: "yesterday, the third day."

^b Or: "goat."

^c As much as to say: "If he be caught in the act."

^d And he therefore not have been caught in the act.

^e That is, if so slain in cold

blood.

^f The words between "another" and "with the best" shd be added

(w. Sam. and Sep.)—G.N.

^g (f) which it is said that it is his"—Kalisch.

- an ass, or an ox, or a sheep,^a or any beast [to keep],—and it dieth, or is fractured, or is driven away, no one beholding: ¹¹ ||the oath of Yahweh|| shall come between them both. That he hath not laid his hand on the property of his neighbour,—then shall the owner thereof accept it, and he shall not make restitution. ¹² But <if it be ||verily stolen| from him> he shall make restitution to the owner thereof. ¹³ <If it be ||verily torn in pieces||> he shall bring it in as a witness,—<for that which was torn> he shall not make restitution.
- ¹⁴ And <when a man asketh aught of his neighbour; and it is fractured or dieth, ||its owner|| not being with it> he shall ||surely make restitution|. ¹⁵ <If ||its owner|| was with it> he shall not make restitution,—<if it is ||hired||> it cometh into its hire.
- ¹⁶ And <when a man enticeth a virgin who is not betrothed, and lieth with her> he shall ||surely pay a purchase-price| that she may be his' wife. ¹⁷ <If her father ||utterly refuse|| to give her to him> <silver> shall he weigh out, according to the purchase-price of virgins.
- ¹⁸ <A sorceress>^b shalt thou not suffer to live.
- ¹⁹ ||Whosoever lieth with a beast|| shall ||surely be put to death||.
- ²⁰ ||He that sacrificeth to the gods|| shall be devoted to destruction,—except [he sacrificeth] to Yahweh alone.
- ²¹ And <a sojourner> shalt thou not tread down, neither shalt thou drive him away,—for <sojourners> ye became in the land of Egypt.
- ²² <Neither widow nor fatherless> shalt thou humiliate: ²³ <if thou ||do humiliate|| him> ||when he in anywise crieth out unto me|| I will ||surely hear|| his outcry: ²⁴ so shall kindle mine anger, and I will slay you with the sword,—and your [wives] shall become [widows], and your [sons] [fatherless].
- ²⁵ <If ||silver|| thou wilt lend unto my people—unto the humbled one by thee> thou shalt not be to him' like one that lendeth on interest,—thou shalt not lay upon him' interest.
- ²⁶ <If thou ||do take in pledge|| the mantle of thy neighbour> ||by the going in of the sun|| shalt thou restore it to him; ²⁷ for ||that|| is his only covering, ||that|| is his mantle, for his skin,—wherein shall he sleep? and it shall come to pass, <when he maketh outcry unto me> then will I hear, because ||gracious|| I am.'
- ²⁸ <God>^c shalt thou not revile,—and <a prince among thy people> shalt thou not curse.
- ²⁹ <Thy fulness and thine outflow> shalt thou not delay,—<the firstborn of thy sons> shalt thou give to me. ³⁰ ||Thus|| shalt thou do with thine ox, with thy sheep,^a—<seven days> shall it be with its dam, <on the eighth day> shalt thou give it to me.
- ³¹ <Holy men> therefore, shall ye truly become to me,—and <flesh in the field torn to pieces> shall ye not eat, <to the dogs> shall ye cast it.
- ¹ Thou shalt not utter^a a false report. Do ²³ not lay thy hand with a lawless man, to become a witness helping forward violence and wrong. ² Thou shalt not follow multitudes to commit wickedness,^b—neither shalt thou answer^c in a quarrel, so as to turn away after multitudes, to mislead. ³ <Even a poor man> shalt thou not prefer in his quarrel.
- ⁴ <When thou meetest the ox of thine enemy, or his ass, going astray> thou shalt ||surely bring it back|| to him.
- ⁵ <When thou seest the ass of him that hateth thee, sinking down under his burden, and mightest have foreborne to unload him> thou shalt ||surely help him to unload||^d
- ⁶ Thou shalt not pervert the vindication of thy needy one, in his quarrel.
- ⁷ <From a matter of falsehood> thou shalt keep far away,—and <the innocent one and the righteous> do not thou slay, for I will not justify^e a lawless man. ⁸ And <a bribe> shalt thou not take,—for ||the bribe|| blindeth the clear-sighted, and perverteth the words of the righteous. ⁹ And <a sojourner> shalt thou not drive away,—seeing that ||ye yourselves|| know the soul of a sojourner; for <sojourners> became ye in the land of Egypt.
- ¹⁰ And <six years> shalt thou sow thy land,—and shalt gather the yield^f thereof; ¹¹ but <the seventh year> shalt thou let it rest and be still, so shall the needy of thy people eat, and <what they leave> shall the wild-beast of the field eat,—<in like manner> shalt thou deal with thy vineyard, with^g thine oliveyard.
- ¹² <Six days> shalt thou do thy work, but <on the seventh day> shalt thou keep sabbath,—that thine ox may rest, and thine ass, and that the son of thy handmaid, and the sojourner, [may be refreshed].
- ¹³ And <in all that I have said unto thee> shalt thou take heed to thyself,—and <the name of other gods> shalt thou not mention, it shall not be heard upon thy mouth.^h
- ¹⁴ <Three times> shalt thou keep festival to me, in the year. ¹⁵ <The festival of unleavened cakes> shalt thou keep,—[seven days] shalt thou eat unleavened cakes, as I commanded thee, at the appointed time of the month Abib; for <therein> camest thou forth out of Egypt,—and

^a *ML*: "raise" or "take up"; same word as in chap. xx. 7.^b *Or*: "mischievous."^c *Or*: "testify."^d *ML*: "loosen (or unload) with him." *Cp. O.G.*737^b.^e *Or*: "declare righteous."^f *Lit*: "bringing."^g Some *cod.* (*w. Sam., Sep., and Syr.*): "and with"—(*G.n.*)^h *Cp. G. Intro. 401.*^a *Or*: "goat." ^b *Cp. Deu. xviii. 9-11.* ^c *Chap. xxi. 6.*

they shall not see my face^a [empty-handed].¹⁶ And the festival of harvest, with the firstfruits of thy labours, which thou shalt sow in the field. And the festival of ingathering—at the outgoing of the year, when thou hast gathered in thy labours, out of the field.¹⁷ <Three times in the year> shall all thy males see the face of^a the Lord Yahweh.^b

¹⁸ Thou shalt not offer <with anything leavened> the blood of my sacrifice,—neither shall the fat of my festival-sacrifice remain until morning.¹⁹ <The beginning of the firstfruits of thy ground> shalt thou bring into the house of Yahweh thy God. Thou shalt not boil a kid, in the milk of its dam.^c

²⁰ Lo! ||I|| am sending a messenger^d before thee, to guard thee in the way,—and to bring thee into the place which I have prepared.²¹ Take thou heed of his presence, and hearken to his voice—do not vex him,—for he will not pardon your transgression, for [my name] is within him.²² But <if thou ||wilt|| indeed hearken || to his voice, and so wilt do all that I may speak> then will I be an enemy to thine enemies, and an adversary to thine adversaries;²³ for my messenger shall go before thee, and bring thee in—unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the^e Hivite, and the Jebusite,—so will I destroy them.²⁴ Thou shalt not bow thyself down to their gods, neither shalt thou be led to serve them, neither shalt thou do according to their works,—but thou shalt ||verily overthrow|| them, and ||completely break in pieces|| their pillars.²⁵ So shall ye serve Yahweh your God, and he will bless thy bread, and thy water,—and I will take away sickness out of thy midst. There shall be nothing casting its young or barren, in thy land,—<the number of thy days> will I make full.²⁷ <My terror>^f will I send before thee, and will confound all the people, amongst whom thou shalt come,—and will deliver up all thine enemies unto thee as they flee.

^a So it shd be. G. Intro. 458. [The Massorites pointed so as to secure harmony with chapter xxxiii. 20; “but passages like Exo. xxxiii. 15; xxxiv. 20; Isa. i. 12, which are most difficult to construe with the accusative, plainly show that the natural vocalisation of the verb in all these phrases is the *kal*” —as here rendered.]

^b Heb.: *hā'atōn yahweh*. Another example (so common in Ezekiel) of the occurrence of “Lord” along with the incommunicable Name, precluding the use of

“LORD” instead of that Name, compelling a resort to “God” instead of “LORD” in A.V. and R.V. Cp. Intro., Chap. IV., I., B, i.

^c Cp. chap. xxxiv. 26; Deu. xiv. 21.

^d There seems to be no reason to doubt that, in this Messenger of Yahweh, we catch a glimpse of some mystery in the Godhead. For contrast with an inferior messenger, see chap. xxxiii. 2. 3.

^e Some cod. (w. Sam., Onk. and 1 car. pr. edn.): “and the”—(G.n.)
^f Or: “a terror of me.”

²⁸ And I will send the hornet, before thee,—and it shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.²⁹ I will not drive them out from before thee, in one year,—lest the land should become a desolation, so would the wild-beast of the field multiply over thee.
³⁰ <Little by little> will I drive them out from before thee,—until thou become fruitful, then shalt thou take possession of the land.³¹ So will I set thy bounds from the Red Sea, even unto the sea of the Philistines, and from the desert unto the River (Euphrates),^a—for I will deliver into your hand the^b inhabitants of the land, so shalt thou drive them out from before thee.³² Thou shalt not make, <with them or with their gods> ||a covenant||: they shall not dwell in thy land, lest they cause [thee] to sin against [me],—for thou mightest serve their gods, verily! it would become to thee [a snare]!

§ 35. *The Covenant finally ratified.*

¹ And <unto Moses> he said—

24

Come up unto Yahweh—||thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel||,—so shall ye bow yourselves down, from afar.² And Moses alone shall draw near unto Yahweh, but ||they|| shall not draw near,—and ||the people|| shall not come up with him.

³ So Moses came, and recounted to the people all the words of Yahweh, and all the regulations,^c—and all the people responded with one voice, and said,

<All the words which Yahweh hath spoken> will we do.

⁴ Then wrote Moses all the words of Yahweh, and rose up early in the morning, and builded an altar, under the mountain,—and twelve pillars, for the twelve tribes of Israel;⁵ and he sent young men of the sons of Israel,^d and they caused to go up ascending-sacrifices,—and slew peace-offerings to Yahweh, of oxen.⁶ Then took Moses, half of the blood, and put it in basins, and <half of the blood> dashed he over the altar;⁷ then took he the book^e of the covenant, and read in the ears of the people. And they said,

<All that Yahweh hath spoken> will we do, and will hearken.

⁸ Then Moses took the blood, and dashed over the people,—and said,

Lo! the blood of the covenant which Yahweh hath solemnised with you, over^f all these words.

^a Generally understood by the Heb. *hannāhāh* here used.

^b Some cod. (w. Jon. and 1 car. pr. edn.): “all the”—(G.n.)

^c Probably by “the words” here we shd understand the ten commands and by “the regulations” the superadded body of

fundamental legislation contained in chapters xxi.—xxiii.

^d And so, all Israel appears as yet in the character of a nation of priests. The sacrifices, too, are those alone of devotion and friendship.

^e Or: “scroll.”

^f Or: “upon the basis of.”

⁹ Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; ¹⁰ and they saw the God of Israel,—and <under his feet>^a like a pavement of sapphire, and like the very heavens,^b for brightness;^c and ¹¹ <against the nobles of the sons of Israel> put he not forth his hand,—so then they had vision of God, and did eat and drink.^d

§36. *By Divine Command, Moses, attended by Joshua only, ascends Mount Sinai to receive the Two Tables and further Laws; and remains in the Mountain forty Days and forty Nights.*

¹² Then said Yahweh unto Moses—
Come thou up unto me, in the mountain, and remain thou there,—for I must give thee^e tables of stone^f, and the law, and the commandment, which I have written, to direct them.^f

¹³ And Moses rose up, and Joshua his attendant, and Moses went up into the mountain of God; ¹⁴ but <unto the elders> he said—

Tarry for us here, until we return unto you.

And lo! [Aaron and Hur] are with you, [he that hath a cause,^g let him draw near unto them'.]

¹⁵ So then Moses went up into the mountain,—and the cloud covered the mountain. ¹⁶ And the glory of Yahweh rested upon Mount Sinai, and the cloud covered it six days,—then called he unto Moses, on the seventh day, out of the midst of the cloud. ¹⁷ And [the appearance of the glory of Yahweh] was like a consuming fire,^h on the top of the mountain,—in the sightⁱ of the sons of Israel. ¹⁸ And Moses entered into the midst of the cloud, and ascended into the mountain. And it came to pass that Moses was in the mountain' forty days and forty nights.

§37. *Moses is instructed to make a Sanctuary, and holy Garments; and to consecrate Aaron and his Sons to minister as Priests.*

25 ¹ And Yahweh spake unto Moses, saying:

² Speak unto the sons of Israel, that they take for me, a heave-offering,—<of every man whose heart urgeth him> shall ye take my heave-offering.

³ And this, is the heave-offering which ye shall take of them,—gold and silver, and bronze; ⁴ and blue, and purple, and crimson, and fine linen, and goat's hair; ⁵ and rams' skins dyed red, and badgers' skins,

and acacia wood; ⁶ oil for giving light,—perfumes for the anointing oil, and for fragrant incense; ⁷ onyx^a stones, and setting stones,—for the ephod and for the breastpiece:

⁸ So shall they make for me a sanctuary,—and I will make my habitation in their midst: ⁹ <according to all that [I] am shewing thee, the pattern of the habitation, and the pattern of all the furnishings^b thereof> [even so] shall ye make it.

¹⁰ And they shall make an ark of acacia wood,— [two cubits and a half] the length thereof, and [a cubit and a half] the breadth thereof, and [a cubit and a half] the height thereof. ¹¹ And thou shalt overlay it with pure gold, <within and without> shalt thou overlay it,—and thou shalt make thereon^c a rim^d of gold, round about. ¹² And thou shalt cast for it four rings of gold, and shalt put [them] on the four feet thereof,—even two rings on the one' side thereof, and two rings, on the other' side thereof. ¹³ And thou shalt make staves,^e of acacia wood,—and shalt overlay them, with gold.

¹⁴ And thou shalt bring in the staves, into the rings, on the sides of the ark,—to bear^f the ark therewith. ¹⁵ <In the rings of the ark> shall remain' the staves,—they shall not be removed therefrom. ¹⁶ And thou shalt put into the ark,—the testimony^g which I will give unto thee. ¹⁷ And thou shalt make a propitiatory,^h of pure gold,— two cubits and a half] the length thereof, and [a cubit and a half] the breadth thereof. ¹⁸ And thou shalt make two cherubim, of gold,—<of beaten work> shalt thou make them, out of the two ends of the propitiatory. ¹⁹ And make thou one cherub out of this' end,—<out of the propitiatory> shall yeⁱ make the cherubim, upon the two ends thereof. ²⁰ And the cherubim shall be spreading out two wings on high—making a shelter with their wings over the propitiatory, with their faces, one towards the other,—<towards the propitiatory>^k shall be the faces of the cherubim. ²¹ And thou shalt put the propitiatory upon the ark, above,—and <in the ark> shalt thou put the testimony, which I will give unto thee. ²² And I will meet with thee there,^l and will speak with thee from off the propitiatory, from between the two cherubim, which are upon the ark of the testimony,—[whatsoever I

^a Did they actually see more than what was "under the feet" of the God of Israel? The sacred reserve of the description is at once poetically grand and religiously impressive.

^b "Like the substance of the sky—the sky itself"—O.G.

^c "Purity"—O.G.

^d On what provisions did they feast? Was it on

the covenant sacrifices mentioned in verse 5?

^e A well-known force of the "cohortative" form of the verb here used.

^f Or: "that they may have a code of laws, may be law-guided." Cp. Heb. vii. 11.

^g MI: "he that is a master (ba'al) of words."

^h Heb. xii. 29.

ⁱ MI: "to the eyes."

^a "Leek-green beryl"—Fuerst.

^b Or: "utensils."

^c Some cod. w. Sam., Sep. and Syr.: "thereto"—G.n.

^d Or: "crown."

^e Or: "poles."

^f Or: "lift."

^g An important word, wh. will occur hereafter.

^h Or more formally, so as to preserve a reminiscence

of the root of the word): "propitiatory cover."

ⁱ Some cod. w. Cod. Hillel, Sam., Sep., Syr.: "shalt thou"—G.n.

^k The direction of the faces of the cherubim is emphasised as significant: cp. chap. xxxvii. 9.

^l Cp. chaps. xxiii. 14—17; xxix. 42, 43; 45, 46 [xxxiii. 5] xxxiv. 22—24 xl. 34, 35.

may give thee in charge, for the sons of Israel^a].

23 And thou shalt make a table, of acacia wood,—two cubits^b the length thereof, and [a cubit and a half^c the breadth thereof, and [a cubit and a half^c the height thereof, ²⁴ and thou shalt overlay it with pure gold,—and shalt make thereto a rim^a of gold, round about; ²⁵ and thou shalt make thereto a border^b of a handbreadth, round about,—and shalt make a rim^a of gold to the border thereof, round about; ²⁶ and thou shalt make to it four rings of gold,—and shalt place the rings, on the four corners which pertain to the four feet thereof: ²⁷ <adjoining the border> shall be the rings,—as receptacles for the staves, for lifting the table; ²⁸ and thou shalt make the staves, of acacia wood, and shalt overlay them, with gold,—and the table shall be lifted therewith; ²⁹ and thou shalt make its dishes, and its pans, and its basins, and its bowls, for pouring out therewith,—<of pure gold> shalt thou make them. ³⁰ And thou shalt place upon the table—Presence-bread, before me continually.

31 And thou shalt make a lampstand of pure gold,—<of beaten work> shall the lampstand be made,^e [even its base and its shaft], [its cups, its apples, and its blossoms] <of the same> shall be; ³² with [six branches] coming out of its sides,—[three branches of the lampstand] out the one^f side thereof, and [three branches of the lampstand] out of the other^f side thereof: ³³ [three cups like almond-flowers] in the one^f branch—apple and blossom, and [three cups like almond-flowers] in the other^f branch—apple and blossom,—[so] for the six branches, coming out of the lampstand. ³⁴ And <in the lampstand itself> four cups,—like almond-flowers—its apples, and its blossoms; ³⁵ and [an apple] under two^f branches, of the same, and [another apple] under two other^f branches, of the same, and [another apple] under two other^f branches, of the same,—for the six branches, coming out of the lampstand: ³⁶ [their apples and their branches] <of the same> shall be,—[all of it] of one beaten work, of pure gold. ³⁷ And thou shalt make the lamps thereof, seven,—and one shall light up^d its lamps, and it shall give light, over against the face thereof. ³⁸ And [its snuffers, and its snuff-trays] of pure gold. ³⁹ <With a talent^e of pure gold> shall he^f make it,—with all these vessels. ⁴⁰ And see thou, and make them,—by the pattern of them, which [thou] wast caused to behold in the mount.

^a Or: "crown."

^b Or: "ledge."

^c Some cod. w. Sam., Jon., Sep., Syr.): "shalt thou make the l."—G.n.

^d Or: "set on high."

^e A weight equal to 3,000

shekels of the sanctuary.

^f A sp. v.r. (Syr.): "shalt thou." Some cod. (w. Sam., Sep., Syr.): "shalt thou"—G.n. Cp. G. Intro. 190-1.

1 Also [the habitation] shalt thou make, with ten curtains,—of twined linen, and blue, and purple, and crimson, <with cherubim, the work of a skilful weaver> shalt thou make them. ² [The length of each' curtain twenty-eight cubits, and the breadth four cubits, of each' curtain,—one measure, for all the curtains]. ³ [The five curtains] shall be joined, one to another,—and the other five curtains¹ joined, one to another. ⁴ And thou shalt make loops of blue, on the border of each curtain, at the edge of the set,—and [thus] shalt thou do in the border of the curtain, that is outmost in the second¹ set: ⁵ <fifty loops> shalt thou make, in the one curtain, and <fifty loops> shalt thou make, in the edge of the curtain which is in the second set,—the loops [being opposite] one to another. ⁶ And thou shalt make, fifty clasps of gold,—so shalt thou join the curtains, one to another, with the clasps, and thus shall the habitation be [one]. ⁷ And thou shalt make curtains of goat's hair, for a tent, over the habitation,^a—<eleven curtains> shalt thou make them. ⁸ [The length of each' curtain] thirty cubits, and [the breadth] four cubits, of each' curtain,—[one measure] to the eleven curtains. ⁹ And thou shalt join the five curtains by themselves, and the six curtains by themselves,—and thou shalt fold back the sixth curtain, in the forefront of the tent. ¹⁰ And thou shalt make fifty loops on the border of the one^f curtain, that is outmost in the set,—and fifty loops on the border of the curtain, of the second set. ¹¹ And thou shalt make fifty clasps of bronze,—and bring the clasps into the loops, so shalt thou join the tent, and it shall be [one]. ¹² And <the overplus that remaineth in the curtains of the tent,—the half curtain that remaineth> shall hang over at the back of the habitation. ¹³ And [the cubit on the one side, and the cubit on the other side, of that which remaineth, in the length of the curtains of the tent] shall be hung over the sides of the habitation, on this side and on that side, to make a covering. ¹⁴ And thou shalt make a covering, for the tent, of rams' skins dyed red,—and a covering of badgers' skins [above]. ¹⁵ And thou shalt make boards, for the habitation,—of acacia wood, to stand up: ¹⁶ [ten cubits] the length of the board,—and [a cubit and a half cubit] the breadth of each' board; [two tenons] to each' board, united one to another,—[thus] shalt thou make, for all the boards of the habitation. ¹⁷ So then thou shalt make the boards for the habitation,—twenty boards, on the south side, southwards. ¹⁸ And <forty sockets^b of silver> shalt thou make, under the twenty

^a Hence the inner structure was emphatically the habitation. Outwardly

it appeared as a tent.

^b Or: "supports."

boards,—two sockets, under the one' board, for its two tenons, and two sockets, under the next board, for its two tenons. ²⁰ And <on the second side of the habitation, towards the north> twenty boards; ²¹ and their forty sockets of silver,—||two sockets|| under the one' board, and ||two sockets|| under the next' board. ²² And <for the hinderpart of the habitation, westward> shalt thou make six boards. ²³ And <two boards> shalt thou make, for the corners of the habitation,—in the hinderpart: ²⁴ that they may be^a double beneath, and <at the same time> they shall be entire on the top thereof, into each' ring,—||thus|| shall it be for them both, <for the two corners> shall they be. ²⁵ So shall they be eight boards, and ||their sockets of silver|| sixteen sockets,—||two sockets|| under the one' board, and ||two sockets|| under the next' board.

²⁶ And thou shalt make bars, of acacia wood,—||five|| for the boards of the one' side of the habitation, ²⁷ and ||five bars|| for the boards of the other' side of the habitation, and ||five bars|| for the boards of the side of the habitation, at the hinderpart, westward; ²⁸ with the middle bar, in the midst of the boards,—running along from end to end.

²⁹ And <the boards> shalt thou overlay with gold, and <their rings> shalt thou make of gold, as receptacles for the bars,—and thou shalt overlay the bars, with gold.

³⁰ So shalt thou rear up the habitation, according to the fashion^b thereof, which thou wast caused to see, in the mount.

³¹ And thou shalt make a veil, of blue, and purple, and crimson, and fine-twined linen,—<of the work of a skilful weaver> shall it be made,^c ||with cherubim||; ³² and thou shalt hang it upon four pillars of acacia, overlaid with gold, with their hooks of gold,—upon four sockets of silver. ³³ And thou shalt hang up the veil under the clasps,—and shalt bring in thither, within the veil, the ark of the testimony; and the veil shall make a division for you, between the holy [place] and the most holy. ³⁴ And thou shalt place the propitiatory, upon the ark of the testimony,—in the most holy [place]. ³⁵ And thou shalt set the table outside the veil, and the lampstand, over against the table, on the side of the habitation, southward,—and <the table> shalt thou place on the north side.

³⁶ And thou shalt make a screen, for the opening of the tent, of blue, and purple, and crimson, and fine-twined linen,—the work of an embroiderer. ³⁷ And thou shalt make, for the screen, five pillars of acacia, and

shalt overlay them with gold, and their hooks^a [shall be] of gold,—and thou shalt cast for them, five sockets of bronze.

¹ And thou shalt make the altar of acacia wood,—of five cubits length, and five cubits breadth, <four square> shall the altar be, and three cubits the height thereof. ² And thou shalt make its horns upon its four corners,—<of the same> shall be its horns,—and thou shalt overlay it with copper.^b

³ And thou shalt make its pans for removing its ashes, and its shovels, and its sprinkling bowls, and its flesh-hooks^c and its fire-pans,^d—<all its vessels> shalt thou make of bronze. ⁴ And thou shalt make to it a grating, a network of bronze,—and thou shalt make, upon the network, four rings of bronze, upon the four corners thereof.

⁵ And thou shalt place it under the margin of the altar, beneath,—so shall the network reach unto the midst^e of the altar. ⁶ And thou shalt make staves, for the altar, staves of acacia wood,—and shalt overlay them with copper.^b ⁷ And the staves shall be brought into the rings,—so shall the staves be on the two sides of the altar, in lifting it: ⁸ <Hollow, with boards> shalt thou make it,—<as it was showed thee in the mount> ||so|| shall they make it.

⁹ And thou shalt make the court of the habitation,—<on the south side southward> hangings for the court, of fine-twined linen, a hundred cubits in length, to the one side; and the pillars thereof, twenty, with their sockets twenty, of bronze,—and the hooks^a of the pillars and their cross-rods^f of silver.

¹⁰ And ||so|| for the north side, in length, hangings, a hundred cubits,^g—and the pillars thereof twenty, and their sockets twenty, of bronze, and the hooks^a of the pillars and their cross-rods^f of silver. ¹² And <the breadth of the court, on the west side> hangings, fifty cubits,—their pillars ten, and their sockets ten. ¹³ And <the breadth of the court, on the east side eastward> fifty cubits; ¹⁴ and fifteen cubits, the hangings for the side-piece,—their pillars three, and their sockets three; ¹⁵ and <for the second side-piece> fifteen hangings,—their pillars three, and their sockets three. ¹⁶ And <for the gate of the court> a screen of twenty cubits, of blue, and purple, and crimson, and fine-twined linen, the work of an embroiderer,—their pillars four, and their sockets four. ¹⁷ ||All the pillars of the court round about|| to be joined with cross-rods^f of silver, and their hooks of silver,—and their sockets of bronze. ¹⁸ [The length of the court] a hundred cubits, and [the breadth] fifty :throughout, and [the height]

^a Some cod. (w. Sam.): "and they shall be"—G.n.

^b Or: "regulation."

^c A sp. v.r. (*sevir*), (w. MSS.

and Sam., Sep., Syr., Vul.): "shalt thou make it"—G.n. and G. Intro. 191.

^a Or: "pegs," "nails"—Kalisch; "pins" or "pegs"—O.G.

^b Or: "bronze."

^c Or: "forks."

^d Fire-shovels—Kalisch.

^e Or: "half."

^f Or: "fillets" or "rings"—O.G.

^g So it shd be (w. Sam., Sep.)—G.n. [M. C. T. = "a hundred long."]

five cubits, of fine-twined linen,—and their sockets, of bronze. ¹⁹ <All the utensils of the habitation, throughout all the service thereof,—and all the pins thereof, and all the pins of the court> of bronze.

²⁰ ¶Thou thyself¶ therefore, shalt command the sons of Israel, that they bring unto thee—pure, beaten olive-oil, for giving light,—that the lamp may lift up its flame [continually]. ²¹ <In the tent of meeting, outside the veil which is by the testimony>^a shall Aaron and his sons order it, from evening until morning, before Yahweh,—a statute age-abiding, to their generations, from the sons of Israel.

²⁸ ¹ ¶Thou thyself¶ therefore, bring near unto thee—Aaron thy brother, and his sons with him, out of the midst^b of the sons of Israel, that they^c may minister as priests unto me,—[Aaron, Nadab and Abihu, Eleazar and Ithamar, sons of Aaron]. ² And thou shalt make holy' garments for Aaron thy brother,—for glory and for beauty.^d ³ ¶Thou thyself¶ therefore, shalt speak unto all the wise-hearted, whom^e I have filled with the spirit of wisdom,—and they shall make Aaron's garments, to hallow him for ministering as priest unto me. ⁴ ¶These¶ therefore, are the garments which they shall make—a breastpiece, and an ephod, and a robe, and a tunic of checker work, a turban and a girdle,—so shall they make holy' garments, for Aaron thy brother, and for his sons, for ministering as priests unto me. ⁵ ¶They themselves¶ therefore, shall take the gold, and the blue, and the purple,—and the crimson, and the fine linen.

⁶ And they shall make the ephod,—of gold, blue and purple, crimson and fine-twined linen,—the work of a skilful weaver. ⁷ [Two joining shoulderpieces¶ shall there be to it, upon^f the two extremities thereof, that it may be^g joined together. ⁸ And ¶the curious band for fastening it, that is upon it¶, <like the work thereof, of the same> shall it be,—of gold, blue and purple and crimson, and fine-twined linen. ⁹ And thou shalt take two onyx^h stones,—and engrave upon them, the names of the sons of Israel: ¹⁰ ¶six of their names¶ on the one' stone,—and ¶the names of the six that remain¶ on the second' stone, according to their births: ¹¹ <with the work of a stone engraver, like seal-ring engravings> shalt thou engrave the two stones, after the names of the sons of Israel,—<to be encircled with settings of gold> shalt thou make them. ¹² And thou

shalt put the two stones, upon the shoulder-pieces of the ephod, as stones of memorial, for the sons of Israel,—so shall Aaron bear their names before Yahweh, upon his two shoulders, for a memorial. ¹³ And thou shalt make onches^a of gold; ¹⁴ and two chains of pure gold, <like cord> shalt thou make them, [of wreathen work],—and thou shalt put the wreathen chains on the onches.

¹⁵ And thou shalt make a breastpiece for giving sentence,^b the work of a skilful weaver, <like the work of the^c ephod> shalt thou make it,—<of gold, blue, and purple, and crimson, and fine-twined linen> shalt thou make it. ¹⁶ <Four-square> shall it be, double,—a span' the length thereof, and a span' the breadth thereof. ¹⁷ And thou shalt set therein a setting of stones, [four rows of stones],—one row—a sardius, a topaz, and an emerald, [the first row]; ¹⁸ and ¶the second row, a carbuncle, a sapphire, and a diamond; ¹⁹ and ¶the third row, an opal, an agate, and an amethyst; ²⁰ and ¶the fourth row, a Tarshish stone, a sardonyx, and a jasper,—<enclosed with gold> shall they be when they are set. ²¹ And ¶the stones¶ shall be, after the names of the sons of Israel—¶twelve, after their names¶,—<as the engravings of a seal-ring—every one, after his name> shall they be, ¶for the twelve tribes.¶^d ²² And thou shalt make, upon the breastpiece, chains like cords, of wreathen work,—of pure gold.

²³ And thou shalt make, upon the breastpiece, two rings of gold,—and thou shalt place the two rings, upon the two ends of the breastpiece. ²⁴ And thou shalt hang the two wreathen chains of gold upon the two rings,—upon^e the ends of the breastpiece; and <the other two ends of the two wreathen chains> shalt thou fasten upon the two onches,—so shalt thou hang them upon the shoulderpieces of the ephod, in the forefront thereof. ²⁶ And thou shalt make two rings of gold, and put them on the two ends of the breastpiece—upon the border thereof, which is on the side of the ephod, inwards. ²⁷ And thou shalt make two rings of gold, and place them upon the two shoulderpieces of the ephod, beneath, on the front of the face thereof, over against its joining,—above the curious band of the ephod: ²⁸ that they may bind the breast-piece, by the rings thereof, unto the rings of the ephod, with a cord of blue, so that it may remain upon the curious band of the ephod,—and the breastpiece not be removed from off the ephod. ²⁹ So shall Aaron bear the names of the sons of Israel, in the breastpiece for giving sentence, upon his heart, when he goeth into the holy place,—for a memorial before Yahweh, continually.

^a Cp. xxvi. 33.

^b Reminding us that they were to represent their brethren of all the tribes.

^c So it shd be (w. Sam., Aram., Sep., Syr., and Vul.)—G.n.

^d "Distinction"—Kalisch.

^e Cp. G. Intro. 651.

^f So it shd be (w. Sam. and

Sep.). Cp. chap. xxxix.

4—G.n.

^g So it shd be (w. Sam. and Sep.)—G.n.

^h Onyx: "said to be in colour like the human nail"—Davies' H.L. Or: "beryl": colourless, yellowish, greenish-yellow or blue.

^a Ouch: "the socket of a precious stone."

^b Or: "judicial decision."

^c So it should be (w. Sam.).

—G.n.

^d Ill: "sceptres."

^e So it shd be (w. Sam.,

Sep.)—G.n.

- 30** Thus shalt thou place, in the breastpiece for giving sentence,^a the lights and the perfections,^b so shall they be upon the heart of Aaron, when he goeth in before Yahweh,—so shall Aaron bear the sentence^a of the sons of Israel, upon his heart, before Yahweh, continually.
- 31** And thou shalt make the robe of the ephod, wholly of blue; ³² and the opening for his head shall be in the midst thereof,—[a border] shall there be to the opening thereof round about, the work of a weaver, <like the opening of a coat of mail> shall there be to it, it must not be rent. ³³ And thou shalt make upon the skirts thereof, pomegranates of blue and purple and crimson, upon the skirts thereof, round about,—and bells of gold in the midst of them, round about:
- 34** a bell of gold, and a pomegranate, a bell of gold, and a pomegranate,—upon the skirts of the robe, round about. ³⁵ And it shall be upon Aaron, for ministering,—so shall he heard' the sound of him—when he goeth into the holy place, before Yahweh, and cometh out, and dieth not.^c
- And thou shalt make a burnished plate, of pure gold,—and shalt engrave thereupon, like the engravings of a seal-ring, Holiness to Yahweh. ³⁷ And thou shalt put it upon a cord of blue, so shall it be upon the turban, — <upon the forefront of the turban> shall it be. ³⁸ So shall it be upon the forehead of Aaron, and Aaron shall bear the iniquity of the hallowed things, which the sons of Israel shall hallow, for all their hallowed gifts,—and it shall be upon his forehead continually, that there may be acceptance for them, before Yahweh.
- 39** And thou shalt weave, in checker work, the tunic of fine linen, and shalt make a turban of fine linen,—and <a girdle> shalt thou make, the work of an embroiderer.
- 40** And <for the sons of Aaron> shalt thou make tunics, and shalt make for them girdles,—and <caps> shalt thou make for them, for glory and for beauty.^d
- 41** And thou shalt clothe therewith, Aaron thy brother, and his sons, with him,—and shalt anoint them, and install them,^e and hallow them, so shall they minister as priests unto me.
- 42** And thou shalt make for them, breeches of linen, to cover their unseemliness^f <from the loins even unto the thighs> shall they be; ⁴³ so shall they be upon Aaron and upon his sons, when they go into the tent of meeting, or when they approach unto the altar, to minister in the holy place, lest they bear iniquity, and die,—a statute age-abiding, to him, and to his seed after him.

^a Or: "judicial decision."
^b Prob. the twelve stones themselves, Heb. usually transferred, as "Urim and Thummim."
 (Cp. Lev. xvi. 13.)

^d Cp. verse 2.

^e Or: "put them in charge"; lit.: "fill their hand:" cp. Lat. *man-dare*.

^f Ml: "flesh of shame."

- 1** And [this] is the thing which thou shalt do **29**
 to them, to hallow them, that they may minister as priests unto me,—Take one young bullock, and two rams, without defect; ² and bread unleavened, and cakes unleavened with oil poured over, and wafers unleavened, anointed with oil,—<of fine wheaten meal> shalt thou make them; **3**
 and thou shalt place them in one basket, and bring them near in the basket,—and the bullock, and the two rams. ⁴ And <Aaron and his sons> shalt thou bring near, unto the opening of the tent of meeting,—and shalt bathe them in water. ⁵ And thou shalt take the garments, and clothe Aaron—with the tunic, and with the robe of the ephod, and with the ephod, and with the breastpiece,—and shalt gird him, with the curious band of the ephod; ⁶ and shalt put the turban upon his head,—and place the holy' crown upon the turban. ⁷ Then shalt thou take the anointing' oil, and pour upon his head,—so shalt thou anoint him.
- 8** <His sons also> shalt thou bring near,—and clothe them with tunics; ⁹ and thou shalt gird them with girdles, Aaron and his sons, and twist round for them caps, so shall they have priesthood, by a statute age-abiding,—so shalt thou install ^a Aaron, and his sons.
- 10** And thou shalt bring near the bullock, before the tent of meeting,—and Aaron and his sons shall lean their hands upon the head of the bullock; ¹¹ then shalt thou slay the bullock before Yahweh,—at the opening of the tent of meeting; ¹² and thou shalt take of the blood of the bullock, and place upon the horns of the altar, with thy finger,—and <all the remaining blood> shalt thou pour out at the foundation of the altar; ¹³ and thou shalt take all the fat that covereth the inner part, and the caul upon the liver, and the two kidneys, with the fat which is upon them, and burn as incense on the altar;^b
- 14** but <the flesh of the bullock, and its skin, and its dung> shalt thou burn up with fire, outside the camp,—[a sin-bearer] it is'.
- 15** <One' ram^c also> shalt thou take,—and Aaron and his sons shall lean their hands, upon the head of the ram; ¹⁶ then shalt thou slay the ram,—and take its blood, and dash upon the altar, round about; ¹⁷ but <the ram itself> shalt thou cut up into its pieces,—and shalt bathe its inner part, and its legs, and lay upon its pieces, and upon its head; **18**
 and shalt burn the whole ram as incense on the altar, <an ascending-sacrifice> it is' to Yahweh,—<a satisfying^d odour, an altar-flame to Yahweh> it is'.
- 19** Then shalt thou take the second' ram,—and Aaron and his sons shall lean their hands, upon the head of the ram; ²⁰ then shalt

^a Cp. chap. xxviii. 41, n.

^b Ml: "shalt incense the altar"—make it fragrant [with sacrifice].

^c Or: "the first' ram."

^d "Soothing, tranquillising"—O.G.

thou slay the ram, and take of its blood, and place upon the tip of the ear of Aaron, and upon the tip of the ear of his sons—the right ear, and upon the thumb of their right hand, and upon the great toe of their right foot,—and shalt dash the blood upon the altar, round about. ²¹ Then shalt thou take of the blood that is upon the altar, and of the anointing oil, and sprinkle upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons, with him,—so shall he be hallowed—||he, and his garments, and his sons, and the garments of his sons, with him||. ²² Then shalt

thou take from the ram—the fat and the fat-tail, and the fat that covereth the inner part, and the caul of the liver and the two kidneys, with the fat that is upon them, and the right' shoulder,^a—for <a ram of installation> it is',—²³ and one round-eake of bread, and one cake of oiled bread, and one wafer,—out of the basket of unleavened cakes, which is before Yahweh; ²⁴ and shalt lay the whole, upon the hands^b of Aaron, and upon the hands^b of his sons,—then shalt thou wave them to and fro, as a wave-offering, before Yahweh; ²⁵ and shalt take them from^c their hand, and burn them as incense on the altar, upon^d the ascending-sacrifice,—as a satisfying odour, before Yahweh, <an altar-flame> it is' to Yahweh. ²⁶ Then shalt thou take the breast from the ram of installation, which is for Aaron, and shalt wave it as a wave-offering, before Yahweh,—so shall it be thy share. ²⁷ And thou shalt hallow the breast of the wave-offering, and the shoulder^a of the heave-offering, which is waved to and fro, and which is heaved up,—from the ram of installation, from that which is for Aaron, and from that which is for his sons; ²⁸ so shall it belong to Aaron and to his sons, for an age-abiding statute, from the sons of Israel, for <a heave-offering> it is',—and <a heave-offering> shall it remain, from the sons of Israel, out of their peace'-offerings, their heave-offering to Yahweh.

²⁹ And ||the holy' garments which belong to Aaron|| shall belong to his sons, after him,—to be anointed therein, and to be installed^e therein. ³⁰ <Seven days> shall they be put on by him' from among his sons who is priest in his stead,—by him who goeth into the tent of meeting, to minister in the holy place.

³¹ And <the ram of installation> shalt thou take,—and shalt boil its flesh, in a holy place; ³² and Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket,—at the opening of the tent of meeting; ³³ thus shall they eat those things wherewith a propitiatory-covering hath been

made, to install them, to hallow them,—but ||a stranger|| shall not eat, for <holy> they are'. ³⁴ And <if there be left over of the flesh of installation, or of the bread, until the morning> then shalt thou burn up what is left over, in the fire, it shall not be eaten, for <holy> it is'.

³⁵ So then thou shalt do for Aaron and for his sons ||in this manner||, according to all which I have commanded thee, — <seven days> shalt thou install them. ³⁶ And <a sin-bearing bullock> shalt thou offer daily, for them who are to be covered by propitiation, and shalt make a sin-cleansing for the altar, when thou puttest a propitiatory-covering thereon,—and shalt anoint it, to hallow it. ³⁷ <Seven days> shalt thou put a propitiatory-covering over the altar, and so shalt hallow it,—thus shall the altar become most holy; whosoever toucheth the altar|| must be holy.

³⁸ ||This|| moreover, is what thou shalt offer upon the altar,—two lambs of a year old, day by day, continually: ³⁹ <The one' lamb> shalt thou offer in the morning,—and <the second' lamb> shalt thou offer between the evenings; ^a ⁴⁰ and a tenth part of fine meal mingled with a fourth part of the hin of beaten oil, and <as a drink-offering> a fourth part of the hin of wine,—with the one' lamb. ⁴¹ And <the second' lamb> shalt thou offer between the evenings,^a—<according to the meal-offering of the morning, and according to the drink-offering thereof> shalt thou offer with it, for a satisfying' odour, an altar-flame, to Yahweh: a continual ascending-sacrifice to your generations, at the opening of the tent of meeting, before Yahweh,—where I will meet with you,^b to speak unto thee, there. ⁴² So will I meet there with the sons of Israel,—and it shall be hallowed by my glory. ⁴³ Thus will I hallow the tent of meeting, and the altar,—and <Aaron and his sons> will I hallow, to minister as priests unto me. ⁴⁴ Thus will I make my habitation in the midst of the sons of Israel,—and will be their' God; ⁴⁵ and they shall know that ||I—Yahweh|| am their God, who brought them forth out of the land of Egypt, that I might make^c my habitation in their midst,—

||I—Yahweh|| their God.

¹ And thou shalt make an altar, for burning incense,—<of acacia wood> shalt thou make it: ² a cubit, the length thereof, and a cubit, the breadth thereof <four square> shall it be,—and two cubits, the height thereof, <of the same> [shall be] the horns thereof. ³ And thou shalt overlay it with pure gold, the top thereof, and the sides

^a "Leg"—Kälisch.
^e Or: "open palms."
Or: "at."

^d "Besides"—Kälisch.
^c Cp. chap. xxviii. 41, n.

^a Cp. Exo. xii. 6; xvi. 12; xxx. 8. "At dusk"—Kälisch.

^b Some cod. w. Sam. and

Sept.) have: "three"—G.n.
^c N.B. Brought them forth for this very object.

mereof round about, and the horns thereof,—and thou shalt make to it a border of gold, round about. ⁴And <two rings of gold> shalt thou make to it, <under the border thereof, upon the two corners thereof> shalt thou make [them] on the two sides thereof,—so shall they become receptacles^a for the staves, to lift it therewith. ⁵And thou shalt make the staves, of acacia wood,—and overlay them with gold. ⁶And thou shalt place it before the veil, which is by the ark of the testimony,—before the propitiatory which is upon the testimony, where I will meet thee. ⁷And Aaron shall burn thereon fragrant incense,—<morning by morning, when he trimmeth the lamps> shall he burn it; ⁸and <when Aaron lighteth the lamps, between the evenings>^b shall he burn it,—a continual incense before Yahweh, to your generations. ⁹Ye shall not cause to ascend thereupon strange incense, nor an ascending-sacrifice, nor a meal-offering,—and <a drink offering> shall ye not pour out thereupon. ¹⁰But Aaron shall put a propitiatory-covering upon the horns thereof, once in the year: <of the blood of the sin-bearer for propitiatory-coverings, once in the year> shall he put a propitiatory-covering thereupon, to your generations, <most holy> it is to Yahweh.

¹¹ Then spake Yahweh unto Moses, saying—

¹² <When thou takest the sum of the sons of Israel, by their numberings> then shall they give, every man a propitiatory-covering^c for his soul^d to Yahweh, when they are numbered,—that there may be among them no plague, when they are numbered.

¹³ ||This|| shall they give—every one that passeth over to them that have been numbered—a half-shekel, by the shekel of the sanctuary,—the shekel is [twenty gerahs],—||the half-shekel|| shall be a heave-offering to Yahweh.

¹⁴ ||All who pass over to the numbered, from twenty years old and upwards|| shall give the heave-offering of Yahweh. ¹⁵ ||The rich|| shall not give more, and ||the poor|| shall not give less, than the half-shekel,—when they give the heave-offering of Yahweh, to put a propitiatory-covering over your souls.^e ¹⁶ So then thou shalt take the silver for the propitiatory-coverings, from the sons of Israel, and shalt expend it upon the service of the tent of meeting,—thus shall it be for the sons of Israel, as a memorial before Yahweh, to put a propitiatory-covering over your souls.^o

¹⁷ Then spake Yahweh unto Moses, saying—

¹⁸ And thou shalt make a laver of bronze, and its stand of bronze, for bathing,—and thou shalt place it between the tent of meeting and the altar, and shalt put therein, water.

¹⁹ So shall Aaron and his sons bathe thereat,—their hands, and their feet. ²⁰ <When they enter the tent of meeting> they shall bathe with water, so shall they not die,—or when they approach unto the altar to minister, to burn as incense an altar-flame to Yahweh; so then they shall bathe their hands and their feet, and shall not die,—and it shall be to them an age-abiding statute. ||to him and to his seed, to their generations||.

²² Then spake Yahweh unto Moses, saying—

²³ ||Thou|| therefore, take to thee—principal spices,—||self-flowing myrrh|| five hundred, and ||fragrant cinnamon|| half as much, two hundred and fifty, and ||fragrant cane|| two hundred and fifty; ²⁴ and ||cassia|| five hundred, by the shekel of the sanctuary,—and ||oil olive|| a hin. ²⁵ And thou shalt make it an oil for holy anointing, a compounded perfume, the work of a perfumer,—<an oil for holy anointing> shall it be.

²⁶ And thou shalt anoint therewith, the tent of meeting,—and the ark of the testimony; and the table, and all its utensils, and the lampstand, and its^a utensils,—and the incense^a altar, ²⁸ and the altar for the ascending-sacrifice, and all its utensils,—and the laver, and its stand. ²⁹ So shalt thou hallow them, and they shall be most^a holy,—||whosoever toucheth them|| shall be holy.

³⁰ <Aaron also, and his sons> shalt thou anoint,—so shalt thou hallow them, to minister as priests unto me. ³¹ And <unto the sons of Israel> shalt thou speak, saying,

<An oil for holy anointing> shall this be to me, to your generations. ³² <Upon the flesh of a common man>^b shall it not be poured, and <according to the proportions thereof> shall ye not make any like^a it,—<holy> it is, <holy> shall it be to you. ³³ ||Whosoever compoundeth any like it, and whosoever bestoweth thereof upon a stranger|| shall be cut off from among his people.^c

³⁴ Then said Yahweh unto Moses—

Take to thee aromatic spices, stacte, and onycha, and galbanum,—aromatic spices, and pure frankincense,—<weight for weight> shall it be. ³⁵ And thou shalt make of it an incense, a perfume, the work of a perfumer,—salted, pure, holy. ³⁶ And thou shalt beat some of it to powder, and place thereof before the testimony, in the tent of meeting, where I am to meet with thee,—<most holy> shall it be to you. And <the incense which thou shalt make>

³⁷ <according to the proportions thereof> ye shall not make for yourselves,—<holy> shall it be to thee, to Yahweh. ³⁸ ||Whosoever shall make like^a it, to smell of it|| shall be cut off, from among his people.^c

^a ML: "houses," "homes."

^b Cp. chap. xxix. 39.

^c Heb. *kopher*, chap. xxi. 30.

^d Or: "person," or "life."

^e Or: "persons," or

"lives." Eze. xviii. 4, n.

^a Some cod. (w. Sam. and Sep.): "all its"—(G. n.)

^b Or: "a son of earth,"

"an adam."

^c ML: "peoples."

31 ¹ Then spake Yahweh unto Moses saying :
² See, I have called by name,—Bezaleel, son of Uri, son of Hur, of the tribe of Judah; and have filled him with the Spirit of God,—in wisdom, and in understanding, and in knowledge, and in all manner of workmanship; ³ to devise^a skilful designs,—to work in gold, and in silver, and in bronze; ⁴ and in the cutting of stones for setting, and in the carving of wood,—to work in all manner of workmanship. ⁵ ¶I myself therefore, lo! I have given with him—Oholiab, son of Ahisamach, of the tribe of Dan, and <in the heart of every one that is wise-hearted> have I put wisdom,—so shall they make all that I have commanded thee:—⁶ the tent of meeting, and the ark of the testimony; and the propitiatory which is thereupon,—and all the utensils^b of the tent; ⁷ and^c the table, and its^d utensils, and the pure lampstand, and all its utensils,—and the incense^e altar; ⁸ and the altar for the ascending-sacrifice, and all its utensils,—and the laver, and its stand; ⁹ and the cloths of variegated stuff,^e and the holy^f garments, for Aaron the priest, and the garments of his sons, for ministering as priests; ¹⁰ and the anointing oil and the fragrant^g incense, for the holy place,—<according to all which I have commanded thee> shall they do.

Then spake Yahweh unto Moses, saying—

13 ¶[Thou thyself] therefore, speak unto the sons of Israel, saying—
 ¶[Surely] <my sabbaths> shall ye keep,—for [a sign] it is^h betwixt me and you, to your generations, that ye may know that [I—Yahweh] do hallow you.
 14 Therefore shall ye keep the sabbath,ⁱ for <holy> it is^h unto you,—[he that profaneth it] shall be [surely put to death]; verily [whosoever doeth therein, any work] that soul^s shall be cut off^h from the midst of its people: ¹⁵ <Six days> shall work be done, but <on the seventh day> is a holy sabbath-keeping of rest, unto Yahweh,—[whosoever doeth work on the sabbath day] shall be [surely put to death]. ¹⁶ Therefore shall the sons of Israel keep the sabbath,ⁱ—by making it a Day of Rest to your generations, as an age-abiding covenant: ¹⁷ <between me and the sons of Israel> [a sign] it is^h unto times age-abiding,—for <in six days> did Yahweh make the heavens and the earth, and <on the seventh day> he rested, and was refreshed.

^a Some cod. (w. Sam.): "and to devise."
^b Or: "furniture."
^c Some cod. (w. Sam.) omit this "and"—G.n.
^d Some cod. (w. Sam., Jon., Sep., Syr.): "all its"—G.n.
^e Some cod. (w. Sam., Onk., Jon., Sep., Syr. and Vul.): "and the ministering garments"—G.n.
^f A sp. v.r. (sevit): "sabbath day;" or "day of rest."
^g Or: "person." Cp. chap. xxx. 15, n.

18 Then gave he unto Moses, <as he finished speaking with him in Mount Sinai> the two tables of the testimony,—tables of stone, written with the finger of God.

§ 38. *Israel's Revolt into Idolatry, and their Restoration. Remarkable Episodes:—Breaking the Tables; Pitching a Temporary Tent outside the Camp; Yahweh's Proclamation of all his Goodness; Moses' Face shineth.*

1 And <when the people saw that Moses delayed to come down out of the mount>^a the people gathered themselves together unto Aaron, and said unto him—
 Up, make for us gods,^b who shall go before us, for <as for this^c Moses—the man who brought us up out of the land of Egypt> we know not what hath befallen him.
 2 And Aaron said unto them,
 Break off the rings of gold, which are in the ears of your wives, of your sons, and of your daughters,—and bring them unto me.
 3 And all the people of themselves brake off the rings of gold which were in their ears,—and brought them unto Aaron. ⁴ And he received [the gold] at their hand, and fashioned it with a graving tool, and made it a molten calf,^e—and they said—

¶[These] are thy gods, O Israel, who brought thee up, out of the land of Egypt.

5 And, when Aaron saw it, he built an altar before it. And Aaron made proclamation, and said, <A festival to Yahweh>^d to-morrow!

6 So they rose up early, on the morrow, and offered ascending-sacrifices,—and the people sat down, to eat and to drink, and then rose up—to make sport!^e ⁷ Then spake Yahweh unto Moses—

Go, get thee down, for thy people whom thou hast brought up out of the land of Egypt have corrupted themselves.^f ⁸ They have turned aside quickly out of the way which I commanded^g them, they have made for themselves—a molten calf,—and have bowed themselves down thereto, and have sacrificed thereto, and have said,

¶[These] are thy gods, O Israel, who have brought thee up out of the land of Egypt.

9 So then Yahweh said unto Moses,—
 I have looked on this people, and lo! <a stiff-necked people> it is^h.

10 ¶[Now] therefore, let me alone,^h that mine anger may kindle upon them, and that I may consume them, and may make of theeⁱ a great nation.

^a Or: "put them to shame as to coming down" etc.
^b Heb.: "idol"; but here construed with a plural verb, and therefore rightly rendered "gods" in the plural.
^c Cp. chap. xx. 4, n.
^d Thus bringing in the false worship under cover of the true.
^e Cp. Gen. xxi. 3, n.; also 1 Co. x. 7.
^f "Is depraved"—Kalisch.
^g Some cod. (w. Onk., MS., 1 car. pr. edn., Sep.): "wh. thou didst command them"—G.n.
^h Note well, that behind these words, scarcely concealed, lies encouragement to intercession.

11 And Moses besought the face of Yahweh his God,—and said—

Wherefore, O Yahweh, should thine anger kindle upon thy people, whom thou hast brought forth out of the land of Egypt, with great might, and with a firm hand?

12 Wherefore should the Egyptians speak, saying—

<For mischief>^a hath he taken them forth, to slay them among the mountains, and to make an end of them from off the face of the ground?

Turn thou from the kindling of thine anger, and be grieved over the calamity to thy people. ¹³ Have remembrance of Abraham, of Isaac, and of Israel, thy servants, to whom thou didst swear by thyself, and didst speak unto them [saying],

I will multiply your seed, as the stars of the heavens,—and <all this land of which I have spoken> will I give to your seed, and they shall inherit it to times age-abiding.

14 So then Yahweh was grieved,—over the calamity,—which he had spoken of inflicting on his people.

15 And Moses turned, and went down out of the mount, with the two tables of testimony^b in his hand,—tables written upon, on both sides of them, <on this and on that> were they written.

16 Now as for ||the tables|| <the work of God> they were,—and ||as for the writing|| <the work of God> it was, graven upon the tables.

17 And Joshua^c heard the noise of the people, as they shouted,—so he said unto Moses—
The noise of war, in the camp!

18 But he said—

<Not the noise of the cry of heroism, nor yet the noise of the cry of defeat,—the noise of alternate song> do ||I|| hear.

19 And it came to pass <when he drew near unto the camp, and saw the calf, and the danceings>, that the anger of Moses kindled, and he cast out of his hands the tables, and brake them in pieces at the foot of the mountain.

20 Then took he the calf which they had made, and burned it in the fire, and ground it till it became powder,—and strewed it on the face of the waters, and made the sons of Israel drink.^d ²¹ And Moses said unto Aaron,

What had this people done to thee,—that thou shouldst have brought upon them a great sin?

22 And Aaron said,

Let not the anger of my lord kindle,—||thou thyself|| knowest the people, that <ready for mischief> they are.^e ²³ So they said to me—

Make for us gods, who shall go before us,—for <as for this Moses—the man who brought us up out of the land of Egypt> we know not what hath befallen him.

24 And I said to them—

||Whosoever hath gold|| let them break it off,

So they gave it to me,—and I cast it into the fire, and there came out—this calf.

25 And Moses saw the people, that <unbridled> they were,—for Aaron had given them the rein, for a whispering, among their enemies.^f ²⁶ So Moses took his stand in the gate of the camp, and said—

Who is for Yahweh? . . . To me!

Then gathered unto him all the sons of Levi.

27 And he said to them—

||Thus|| saith Yahweh, God of Israel,

Put ye every man his sword upon his thigh, —pass through and return from gate to gate, in the camp, and slay ye every man his brother, and every man his friend, and every man his neighbour.

28 So the sons of Levi did, according to the word of Moses,—and there fell from among the people, on that day, about three thousand men.

29 And Moses said—

Install yourselves, to-day, unto Yahweh, yea every man for his son, and for his brother,—so will he bestow upon you, to-day, a blessing.

30 And it came to pass, on the morrow, that Moses said unto the people,

||Ye|| have sinned a great sin,—

||Now|| therefore, I must go up unto Yahweh,^b

Peradventure^c I may make a propitiatory-covering for your sin.

31 So Moses returned unto Yahweh, and said,—

Oh now! this people hath sinned a great sin, and they have made for themselves—gods of gold. ³² ||Now|| therefore, <if thou wilt forgive their sin> . . . but <if not> blot me, I pray thee, out of thy book, which thou hast written.^e

33 And Yahweh said unto Moses,—

<Him who hath sinned against me> must I blot out of my book.

34 ||Now|| therefore, go lead the people to the place of which I spake to thee, lo!^d

||my messenger|| shall go before thee,—

But <in the day when I do visit>^e then will I visit upon them, their sin.

35 And Yahweh plagued the people,—for what they had done with the calf which Aaron made.

^a Or: "He hath mischievously" (or "maliciously") "taken them forth."

^b Or: "witness-tables."

^c Heb.: *Yhoshua*. Cp. chap. xvii. 8, n. ^d Cp. Deut. ix. 21.

^e Or: "among them that rose up against them:" qy., "overagainst them."

^f A remarkable word: Moses felt he must begin at the beginning.

^e Ps. lxi. 28; Is. iv. 3.

^d A sp. v.r. (*sevir*): "and

lo!"—G.n.

^e Is there not, then, such a thing as postponed punishment! Cp. chap. xxxiv. 7, n; Num. xiv. 33; Eze. xviii. 1-3, n.; Mat. xxiii. 32-36.

33 ¹ Then spake Yahweh unto Moses—
 Get thee away, go up from hence, ¶thou, and
 the people whom thou hast brought up
 out of the land of Egypt, ¶—into the land
 of which I sware to Abraham, to Isaac,
 and to Jacob, saying,
 <To thy seed> will I give it;
² And I will send before thee a messenger,—
 and will drive out the Canaanite, the^a
 Amorite, and the Hittite, and the Perizzite,
 the^b Hivite, and the Jebusite; ³ into a land
 flowing with milk and honey,—for I will not
 go up in thy midst,^c in that <a stiff-necked
 people> thou art', lest I consume thee, in
 the way.
⁴ And <when the people heard these evil
 tidings> they afflicted themselves,—and they
 put not, any man, his ornaments, upon
 him. ⁵ Then said Yahweh unto
 Moses—
 Say unto the sons of Israel,
 ¶Ye are a stiff-necked people, <in one
 moment—if I should go up in thy midst>
 should I make an end of thee,—
 ¶Now therefore, lay down thine orna-
 ments from off thee, that I may see what
 I must do with thee.
⁶ So then the sons of Israel stripped themselves
 of their ornaments, [and moved on] from Mount
 Horeb.
⁷ ^d And ¶Moses proceeded to take a tent, and
 pitch it by itself outside the camp, afar off from
 the camp, and he called it, The Tent of Meet-
 ing,—and so it came to pass that ¶whosoever
 was seeking Yahweh ¶ went out unto the tent of
 meeting, which was on the outside of the
 camp. ⁸ And it came about, that <when
 Moses went out unto the tent> all the people
 used to rise up, and station themselves,
 every man at the opening of his tent,—and
 they watched Moses, until he entered the
 tent. ⁹ And it came to pass that <when
 Moses entered the tent> the pillar of cloud
 came down, and stood at the opening of the
 tent,—and spake with Moses. ¹⁰ And <when
 all the people beheld the pillar of cloud, stand-
 ing at the opening of the tent> then all the
 people rose up, and bowed themselves down, every
 man at the entrance of his tent. ¹¹ Thus
 Yahweh used to speak unto Moses, face to face,
 as a man speaketh unto his friend,—and <when
 he returned unto the camp> ¶his attendant,
 Joshua,^e son of Nun, a young man ¶ moved not
 from the midst of the tent.

^a Some cod. (w. Sam., Syr. and Onk. ear. pr. edn.): "and the"—G.n.
^b Some cod. (Sam., Onk. MS., Sep., Syr.): "and the"—G.n.
^c Hence an inferior messenger would seem to be here intended—not that mentioned in chap. xxiii. 20, 21.
^d This paragraph (verses

7-11) seems to record a temporary arrangement, by which Yahweh might commune freely with Moses without for the present dwelling in the very midst of the people. N.B.: the tenses are peculiar throughout the passage.
^e Heb.: 'Yehoshua'. Cp. chap. xvii. 8, n.

¹² Then said Moses, unto Yahweh,
 See! ¶thou art saying unto me—
 Take up this people,
 and yet ¶thou hast not let me know,
 whom thou wilt send with me,—though
 ¶thou thyself ¶ didst say—
 I acknowledged thee by name,
 Yea, moreover', thou hast found favour,
 in mine eyes.
¹³ ¶Now therefore, <if I pray thee, I have'
 found favour in thine eyes> let me know, I
 beseech thee, thy way,^a that I may acknow-
 ledge thee, to the intent I may find favour
 in thine eyes,—see thou, therefore, that
 this nation is ¶thine own people.¶
¹⁴ So then he said,—
 ¶Mine own presence! ¶ shall go on, thus will I
 give thee rest.^c
¹⁵ And he said unto him,—
 <If thy presence is not' going on> do not
 take us up from hence. ¹⁶ Whereby
 indeed, shall it be known, then, that I have
 found favour in thine eyes, ¶I, and thy
 people? Shall it not be, by thy going on
 with us? So shall we be^d more dis-
 tinguished, ¶I, and thy people!, than any
 people that are on the face of the ground.
¹⁷ Then said Yahweh, unto Moses:
 <Even this thing, which thou hast spoken>
 will I do,—
 For thou hast found favour in mine eyes,
 And I have acknowledged thee by name.
¹⁸ And he said,—
 Show me, I pray thee, thy glory.
¹⁹ And he said—
 ¶I will cause all my goodness, to pass before
 thee,
 And will proclaim myself by the name
 Yahweh, before thee,—
 And will shew favour, unto whom I may'
 show favour,
 And will have compassion on whom I may'
 have compassion.
²⁰ But he said—
 Thou canst not see my face,—
 For no son of earth can see me, and live.
²¹ And Yahweh said,
 Lo! a place near^e me,—
 So then thou shalt station thyself upon the
 rock;
²² And it shall be <while my glory passeth
 by> I will put thee in the cleft^f of the
 rock,—and will cover thee with my
 hand, while I pass by:
²³ Then will I take away my hand, and thou
 shalt see behind me,^g—
 But ¶my face! must not be seen.

^a N.B.: that Yahweh's way makes known His character!
^b Clearly implying that the Divine Messenger shd now resume his leadership.

^c "Lead thee to rest"—Kälich.
^d Or: "and by our being."
^e Ml.: "with."
^f Or: "hollow."
^g Ml.: "see my afterparts."

34 ¹ And Yahweh said unto Moses—

Hew thee two tables of stone, like the first,—and I will write upon the tables the words which were upon the first tables, which thou didst break in pieces; ² and be thou ready by the morning,—and thou shalt come up, in the morning, into Mount Sinai; then shalt thou station thyself for me there, upon the top of the mount; ³ and [no man] may come up with thee, and let no man so much as be seen, in all the mount,—and let not even [the flocks or the herds] feed, in front of that mountain.

⁴ So he hewed two tables of stone, like the first, and Moses rose up early in the morning, and went up into Mount Sinai, as Yahweh had commanded him,—and took in his hand two tables of stone. ⁵ And Yahweh descended in the cloud, and took his station with him, there,—and proclaimed himself by the name Yahweh. ⁶ So Yahweh passed before him, and proclaimed,—

Yahweh, Yahweh,

A GOD of compassion, and favour,—

Slow to anger, and abundant in lovingkindness and faithfulness:

⁷ *Keeping lovingkindness to a thousand generations,*

Forgiving iniquity, and transgression, and sin, Though he leave not [utterly unpunished], Visiting the iniquity of fathers

Upon sons,

And upon sons' sons,

Unto a third and unto a fourth generation.^a

⁸ Then Moses made haste,—and bent his head towards the earth, and bowed himself down; ⁹ and said—

<If, I pray thee, I have found favour in thine eyes, O My Lord> I pray thee let My Lord go on, in our midst,—although <a stiff-necked people> it is', so wilt thou pardon our iniquity^b and our sin^c and take us as thine own.

^a This most gracious proclamation, by God, of His name and character is printed in the type set apart in this Bible [O.T.] for "refrains"; so as at once to call attention to the fact (to be verified as we go on) that this passage is well worthy to be described as *The Epitome of the Bible*. The devout reader cannot fail to be delighted with the typographical reminders of this fundamental revelation which are scattered throughout the Old Testament. The paragraph, in full, may occur nowhere else, but snatches of it abound.—On its closing words, Kalisch comments in the following weighty manner:—"God does not clear off the sin at once, but settles [p-k-d] it

gradually within three or four generations; lest the individual, crushed by the weight of the punishments, perish. And this is indeed an act of divine mercy!—But the sons to the third or fourth generation can the more bear a part of the guilt, as the blessing of [a] thousand, that is, innumerable generations is promised to them, so that this circumstance also is a testimony of the love of God." Cp. on Exo. xx. 6. Cp. also Num. xiv. 18; De i. v. 10; Neh. ix. 17; Ps. ciii. 8; Jer. x. 24; xxx. 11; xlv. 28; xlix. 12; Dan. ix. 4; Na. i. 3.

^b Some cod. (w. 3 ear. pr. eds., Sam., Sep., Syr.)—"iniquities" (pl.)—G.n.
^c Some cod. (w. Sam. MS., Sep., Syr.): "our sins" (pl.)—G.n.

¹⁰ And he said—

Lo! [I] am about to solemnise a covenant,—<in presence of all thy people> will I do marvellous things, which have not been created in any part of the earth, nor among any of the nations,—so shall all the people in whose midst [thou] art, see the work of Yahweh, for <a fearful thing> it is', which [I] am doing with thee.

¹¹ Take thou heed what [I] am commanding thee this day,—behold me! driving out from before thee—the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

¹² Take heed to thyself,

Lest thou solemnise a covenant with the inhabitant of the land, whereupon thou art about to enter,—

Lest he become a snare in thy midst;

For <their altars> shall ye smash,

And <their pillars> shall ye shiver,—

And <their sacred-stems> shall ye fell.

¹⁴ For thou shalt not bow thyself down to another God,—

For <as for Yahweh>

<Jealous> is his name,

<A jealous God> he is':

¹⁵ Lest thou solemnise a covenant, with the inhabitant of the land,—

And then <as surely as they go unchastely after their gods, and sacrifice to their gods>

So surely will he invite thee,

And thou wilt eat of his sacrifice;

¹⁶ And thou wilt take of his daughters, for thy sons,—

And his daughters will go unchastely after their gods,

And will cause [thy sons] to go unchastely after their gods.

¹⁷ <Molten gods> shalt thou not make to thee.

¹⁸ <The festival of unleavened cakes> shalt thou keep, <seven days> shalt thou eat unleavened cakes, which^a I commanded thee, at the set time, in the month Abib,—for <in the month Abib> earnest thou forth out of Egypt.

¹⁹ [Every one that is the first to be born] is mine,—and every one of thy cattle that is born a male, firstling of oxen or sheep.

²⁰ But <the firstling of an ass> thou mayst redeem with a lamb, and <if thou wilt not redeem it> then shalt thou break its neck. <Every firstborn of thy sons> shalt thou redeem, and he must not see my face^b [with empty hand].

²¹ <Six days> shalt thou labour, but <on the seventh day> shalt thou rest,^c—<in plowing time and in harvest> shalt thou rest.^c

²² And <the festival of weeks> shalt thou

^a Some cod. (w. Sam., Onk., Jon., Sep., Syr., Vul.): "just as"—G.n.

^b So it shd be—G. Intro. 458.

^c Or: "keep sabbath."

make to thee, the firstfruits of the wheat harvest,—and the festival of ingathering, at the closing in of the year: ²³ <three times in the year> shall every one of thy males see the face^a of the Lord, Yahweh, the God of Israel.^b

²⁴ For I will root out nations from before thee, and will enlarge thy borders,—and no man shall covet thy land, when thou goest up to see the face of Yahweh^c thy God, three times in the year.

²⁵ Thou shalt not slay, along with anything leavened, the blood of my sacrifice,—neither shall remain to the morning, the sacrifice of the festival of the passover.

²⁶ <The beginning of the firstfruits of thy ground> shalt thou bring into the house of Yahweh, thy God. Thou shalt not boil a kid, in the milk of its dam.^d

²⁷ And Yahweh said unto Moses, Write for thyself these words,—for [according to the tenor^e of these words] have I solemnized with thee, a covenant, and with Israel.

²⁸ So then he was there, with Yahweh, forty days and forty nights, <bread> did he not eat, and <water> did he not drink,—and He^f wrote upon the tables, the words of the covenant, [the ten words].

²⁹ And it came to pass <when Moses came down out of Mount Sinai, with the two tables of testimony^g in the hand of Moses, when he came down out of the mount> that [Moses] knew not that the skin of his face shone, through his having spoken with him. ³⁰ And Aaron and all the sons of Israel saw Moses, and lo! the skin of his face shone,—and they stood in awe of drawing nigh unto him. ³¹ So then Moses called unto them, and Aaron and all the princes in the assembly returned unto him,—and Moses spake unto them. ³² And <afterwards> came nigh, all the sons of Israel,—and he gave them in commandment^h all that Yahweh had spoken with him, in Mount Sinai. ³³ And <when Moses had made an end of speaking with them> he put over his face, a veil; ³⁴ but <as often as Moses went in before Yahweh,ⁱ to speak with him> he put aside the veil, until he came out,—and <as often as he came out and spake unto the sons of Israel, that which

he had been commanded> ³⁵ the sons of Israel saw the face of Moses, that the skin of Moses' face shone,—so Moses again^j put the veil over his face, until he went in to speak with him.

§39. *Moses gives Instructions for the Making of the Sanctuary and the Holy Garments.*

¹ And Moses called together all the assembly **35** of the sons of Israel, and said unto them,—

[[These]] are the things which Yahweh hath commanded, to do them.

² <Six days> shall work be done, but <on the seventh day> shall there be to you a holy sabbath-keeping, unto Yahweh,—[whosoever doeth work therein] shall be put to death. ³ Ye shall not kindle a fire, in any of your dwellings,—on the sabbath' day.^a

⁴ And Moses spake unto all the assembly of the sons of Israel, saying,—

[[This]] is the thing which Yahweh hath commanded,^b saying,—

⁵ Take ye from among you, a heave-offering to Yahweh, [every one whose heart is willing] shall bring it in, even the heave-offering of Yahweh,—gold and silver, and bronze; ⁶ and blue and purple, and crimson, and fine linen and goat's-hair; ⁷ and rams' skins dyed red, and badgers' skins, and acacia wood; ⁸ and oil for giving light,—and aromatic spices for the anointing' oil, and for fragrant' incense; ⁹ and onyx stones, and setting stones,—for the ephod, and for the breastpiece.

¹⁰ And all the wise-hearted among you [shall come in, that they may make, all that which Yahweh hath commanded:—¹¹ the habitation, its tent, and its covering,—its clasps, its boards, and its bars, its pillars, and its sockets; ¹² the ark with its staves, the propitiatory,—and the screening' veil; ¹³ the table with its staves, and all its utensils, and the Presence'-bread; ¹⁴ the lampstand for giving light, with its utensils, and its lamps,—and the oil for giving light; ¹⁵ and the incense' altar, with its staves, and the anointing' oil, and the fragrant' incense,—and the entrance' screen, for the entrance of the habitation; ¹⁶ the altar for the ascending-sacrifice, and the bronze' grating which pertaineth thereto, its staves, and all its utensils,—the laver, and its stand; ¹⁷ the hangings for the court, its pillars, and its sockets,—and the screen for the gate of the court; ¹⁸ the pins of the habitation, and the pins of the court, and their cords; ¹⁹ the cloths of variegated stuff, for ministering in the sanctuary,—the sacred' garments for Aaron the priest, and the garments of his sons, for ministering as priests.

²⁰ So all the assembly of the sons of Israel went

^a So it shd. be.—G. Intro. 458.

^b N.B.: that, in this passage, two divine names only are suffered to reach the ear of the listener when he hears read the R.V. or the A.V., although there are three in the Hebrew. Cp. Intro., Chap. IV., I, B, i.

^c The proper punctuation in Exod. xxxiv. 23 and Deut. xvi. 16 is *yir'eh* 'shall see', and not *yir'eh* 'shall appear.'"
G. Intro. 458.

^d One cannot fail to be struck with the general similarity between the

foregoing verses (from ver. 10), and the contents of the original Covenant Scroll (chaps. xxi.—xxiii.) that was sprinkled with blood. The occasion is similar. Then the covenant was *made*, now it is *re-made*.

^e MI: "at (upon) the mouth."

^f Cp. ver. 1.

^g Or: "two witness'-tables."

^h Or: "charged them with."

ⁱ Clearly, within the extemporised "tent of meeting." See chap. xxxiii. 7-11.

^a Why this reminder of the Sabbath here, but to say that, not even in constructing the sanctuary,

were they to work on the Sabbath?

^b See chap. xxv. 1 *et seq.*

forth from the presence of Moses; ²¹ and they brought in^a—every man whose heart lifted him up,—and [every one whose spirit made him willing] brought in the heave-offering of Yahweh, for the construction of the tent of meeting, and for all its service, and for the holy' garments.

- ²² Yea they brought in^a—the men with the women,—[all who were willing-hearted] brought in—bracelets and nose-ornaments, and rings, and buckles, all manner of jewels of gold, even every man who waved a wave-offering of gold unto Yahweh. ²³ And [every man with whom was found—blue and purple and crimson, and fine linen and goat's-hair,—and rams' skins dyed red, and badgers' skins] brought them in. ²⁴ [Every one who would heave a heave-offering of silver, or bronze] brought in the heave-offering of Yahweh,—and [every one with whom was found acacia wood, for any construction for this service] brought it in. ²⁵ And [all the women who were wise-hearted] <with their hands> did spin,—and brought in that which they had spun—the blue, and the purple, the^b crimson, and the fine linen. ²⁶ And [all the women whose hearts lifted them up with wisdom] span the goat's-hair. ²⁷ And [the princes]^c brought in the onyx' stones and the setting' stones,—for the ephod, and for the breastpiece; ²⁸ and the aromatic spices, and the oil,—for giving light, and for anointing' oil, and for the fragrant incense. ²⁹ [In the case of] <every man and woman, whose heart made them willing, to bring in for any construction which Yahweh had commanded them to make, by the hand of Moses> [in their case] did the sons of Israel bring in a free-will offering unto Yahweh. ³⁰ And Moses said unto the sons of Israel—

See! Yahweh hath called by name,—Bezaleel, son of Uri, son of Hur, of the tribe of Judah; ³¹ and filled him with the spirit of God,—in wisdom, in understanding and in knowledge, and in all manner of execution; ³² to^d devise skilful designs,—to work in gold and in silver, and in bronze; ³³ and in the cutting of stones for setting, and in the cutting of wood,—to work in any manner of skilful workmanship. ³⁴ <To teach also> hath he put in his heart, [the heart of] him, and of Oholiab—son of Ahisamach, of the tribe of Dan]; ³⁵ hath filled them with wisdom of heart, to work all^e manner of workmanship—of cutter, and deviser, and embroiderer, in blue and in purple, in^f crimson and in fine linen, and of the weaver,—workers of any manner of workmanship, and devisers of skilful designs. ¹ Thus shall Bezaleel and Oholiab work, and every man that is wise-hearted, in whom

Yahweh hath put wisdom and understanding, to know how to work any manner of workmanship for the holy' service,—according to all that Yahweh hath commanded.

§ 40. *The Sanctuary is prepared.*

- ² So then Moses called upon Bezaleel, and upon Oholiab, and upon every man that was wise-hearted, in whose heart Yahweh had put wisdom,—every one whose heart lifted him up, to draw near unto the work, to do it. ³ And they took, from the presence of Moses, all the heave-offering which the sons of Israel had brought in, for the work of the holy' service, to do it,—howbeit they] brought in unto him yet more free-will offerings, morning by morning. ⁴ Then came in all the wise men who were doing all the holy' work,—man by man, from his work which [they] were doing; ⁵ and spake unto Moses, saying,
<More than enough> are the people bringing in,—[more] than is needed for the service pertaining to the work, which Yahweh hath commanded to be done. ⁶ So Moses gave commandment, and they passed a proclamation throughout the camp, saying,
Let [neither man nor woman] make any more material for the holy' heave-offering. So the people were restrained from bringing in. ⁷ For the material was enough for all the work, to make it,—[and to spare]. ⁸ Then did all the wise-hearted among the workers of the material, make the habitation, of ten curtains,—<of fine-twined linen, and blue and purple and crimson, with cherubim, the work of the skilful weaver> did he make them. ⁹ [The length of each' curtain] was twenty-eight cubits, and [the breadth] four cubits, for each curtain,—<one measure> had all the curtains. ¹⁰ And he joined the [first] five curtains, one to another,—and <the [other] five curtains> joined he one to another. ¹¹ And he made loops of blue, upon the border of the first curtain, at the edge of the set,—thus] made he in the border of the [other] curtain, at the edge of the second set: ¹² <Fifty loops> made he in the first' curtain, and <fifty loops> made he in the edge of the curtain that was in the second' set,—the loops being [opposite] one to another. ¹³ And he made fifty clasps of gold,—and joined the curtains one to another with the clasps, and so the habitation became [one]. ¹⁴ And he made curtains of goat's-hair, for the tent, over the habitation,—<eleven curtains> did he make them: ¹⁵ [the length of each' curtain] was thirty cubits, and [four cubits] was the breath of each' curtain,—<one measure> had the eleven curtains. ¹⁶ And he joined five of the curtains by themselves,—and the six curtains, by themselves. ¹⁷ And he made fifty loops upon the border of the curtain that was outmost in the [one] set and <fifty loops> made he upon the border of the curtain of the second set. ¹⁸ And he made fifty clasps of

36

^a So it shd be (w. Sam. and Sep.,—G.n., G. Intro. 151.

^b Some cod. (w. 2 ear. pr. eds., Sam., Onk. MS., Jon., Sep., Syr.): "and the"—G.n.

^c Or: "rulers."

^d So it shd be (w. Sep.)—

G.n.

^e Some cod. (w. 1 ear. pr. edn., Sam.): "in all"—G.n.

^f Some cod. (w. Sam., Onk. MS., and 1 ear. pr. edn., Jon., Syr.): "and in"—G.n.

bronze,—to join together the tent, that it might become one.

19 And he made a covering to the tent, of rams' skins, dyed red,—and a covering of badgers' skins [above].

20 And he made the boards, for the habitation,—of acacia wood, for standing up: ²¹ ten cubits|| the length of each board,—and ||a cubit and a half|| the breadth of each' board: ²² two tenons to each' board, united one to another,—||thus|| made he for all the boards of the habitation.

23 And he made the boards for the habitation,—||twenty boards|| for the south side southwards;

24 and <forty sockets of silver> made he, under the twenty boards,—||two sockets|| under the first' board, for its two tenons, and ||two sockets|| under the next' board, for its two tenons. ²⁵ And <for the second side of the habitation, to the north quarter> made he twenty boards; ²⁶ and their forty sockets of silver,—||two sockets|| under the first' board, and ||two sockets|| under the next' board. ²⁷ And <for the hinder part of the habitation, westward> made he six boards;

28 and <two boards> made he for the corners of the habitation,—in the hinderpart. ²⁹ Thus were they to be double beneath, and <at the same time> should they be entire, at^a the top thereof, into each' ring,—||thus|| did he for them both, for the two corners. ³⁰ Thus were there to be eight boards, and ||their sockets of silver|| were sixteen sockets,—two sockets apiece under each' board.

31 And he made bars, of acacia wood,—||five|| for the boards of the first' side of the habitation,

32 and ||five bars|| for the boards of the other' side of the habitation,—and ||five bars|| for the boards of the habitation^b at the hinderpart westward.

33 And he made the middle bar,—to run along in the midst of the boards, from end to end.

34 And <the boards> overlaid he with gold, and <their rings> made he of gold, as receptacles^c for the bars,—and he overlaid the bars with gold.

35 And he made the veil, of blue and purple and crimson, and fine-twined linen,—<of the work of a skilful weaver> made he it, ||with cherubim||. ³⁶ And he made for it—four pillars of acacia, and overlaid them with gold, their hooks of gold,—and cast for them, four sockets of silver.

37 And he made a screen for the opening of the tent, of blue and purple and crimson and fine twined linen, the work of an embroiderer; ³⁸ and the five pillars thereof, and their hooks, and he overlaid their capitals and their cross-rods^d with gold, but ||their five sockets|| were of bronze.

37 ¹ And Bezaleel made the ark, of acacia wood,—||two cubits and a half|| the length thereof, and ||a cubit and a half|| the breadth thereof, and ||a cubit and a half|| the height thereof; ² and he

overlaid it with pure gold, within and without,—and made for it a rim^a of gold, round about; ³ and he cast for it four rings of gold, upon the four feet thereof,—even ||two rings|| on the one' side thereof and ||two rings|| on the other' side thereof; ⁴ and he made staves of acacia wood,—and overlaid them with gold; ⁵ and he brought the staves into the rings, upon the sides of the ark,—for lifting the ark.

6 And he made a propitiatory^b of pure gold,—||two cubits and a half|| the length thereof, and ||a cubit and a half|| the breadth thereof; ⁷ and he made two cherubim, of gold,—<of beaten work> did he make them, out of the two ends of the propitiatory: ⁸ ||one cherub|| out of this' end, and ||one cherub|| out of that' end,—<out of the propitiatory itself> made he the cherubim, out of the two ends thereof; ⁹ and the cherubim were spreading out their wings on high, making a shelter with their wings over the propitiatory, with ||their faces|| one towards the other,—<towards the propitiatory> were the faces of the cherubim.^c

10 And he made the table, of acacia wood,—||two cubits|| the length' thereof, and ||a cubit|| the breadth' thereof, and ||a cubit and a half|| the height' thereof. ¹¹ And he overlaid it, with pure gold,—and he made thereto a rim^a of gold, round about; ¹² and he made thereto a border of a handbreadth, round about,—and he made a rim^a of gold to the border thereof, round about; ¹³ and he cast for it, four rings of gold,—and placed the rings upon the four corners, which pertained to the four feet thereof: ¹⁴ <near to^d the border> were the rings,—as receptacles^e for the staves, for lifting the table; ¹⁵ and he made the staves of acacia wood, and overlaid them with gold,—for lifting the table; ¹⁶ and he made the utensils which were to be upon the table—its dishes, and its pans, and its bowls, and its basins, for pouring out therewith,—||of pure gold||.

17 And he made the lampstand, of pure gold,—<of beaten work> made he the lampstand—||its base and its shafts, its cups, its apples and its blossoms|| were ||of the same||; ¹⁸ with ||six branches|| coming out of its sides,—||three branches of the lampstand|| out of its one' side, and ||three branches of the lampstand|| out of its other' side: ¹⁹ ||three cups like almond-flowers|| in the one' branch—apple and blossom, and ||three cups like almond-flowers|| in the next' branch, apple and blossom,—||so|| for the six branches, coming out of the lampstand; ²⁰ and <in the lampstand itself> four cups,—like almond-flowers, its apples and its blossoms; ²¹ with ||an apple|| under the two branches, of the same, and ||an apple|| under the next two branches, of the same, and ||an apple|| under the next two branches of the same,—for the six branches coming out of the same: ²² ||their apples and their branches|| were ||of the same||,—||all of it|| one beaten work, of pure

^a Some cod. (w. Sam., Onk.): "upon"—G.n.

^b Some cod. (w. Sam., Onk., Jon.): "side of the h." Cp. chap. xxvi. 27—G.n.

^c N.B. lit.: "houses" = "homes" = "receptacles."

^d Or: "fillets" or "rings" —O.G.

^a Or: "crown."

^b Cp. chap. xxv. 17, n.

^c Cp. chap. xxv. 20, n.

^d "Over against"—Kalisch.

^e Lit.: "houses."

gold. ²³ And he made the lamps thereof, seven,—with its snuffers and its snuff-trays, of pure gold. ²⁴ <Of a talent of pure gold> made he it,—and all the utensils thereof.

²⁵ And he made the incense' altar of acacia wood,—[a cubit] the length thereof, and [a cubit] the breadth thereof, [foursquare], and [two cubits] the height thereof, <of the same> were the horns thereof. ²⁶ And he overlaid it with pure gold—the top thereof and the sides thereof round about, and the horns thereof,—and he made thereto a rim^a of gold, round about. ²⁷ And <two rings of gold> made he thereto—beneath the rim^a thereof, upon the two corners thereof, upon the two sides thereof,—as receptacles for the staves, to lift it therewith. ²⁸ And he made the staves of acacia wood,—and overlaid them' with gold.

²⁹ And he made the holy' anointing' oil, and the pure fragrant' incense,—the work of a perfumer.

38 ¹ And he made the altar for the ascending-sacrifice' of acacia wood,—[five cubits] the length thereof, and [five cubits] the breadth thereof, [foursquare], and [three cubits] the height thereof. ² And he made the horns thereof, upon the four corners thereof, <of the same> were the horns thereof,—and he overlaid it with bronze. ³ And he made all the utensils of the altar—the pans and the shovels, and the sprinkling bowls, the flesh-hooks^b and the fire-pans,—<all the utensils thereof> made he of bronze. ⁴ And he made to the altar a grating, of network of bronze,—under the margin thereof beneath, as far as the midst thereof. ⁵ And he cast four rings in the four corners, to the grating of bronze,—as receptacles for the staves. ⁶ And he made the staves of acacia wood,—and overlaid them with bronze. ⁷ And he brought the staves into the rings, upon the sides of the altar, to lift it therewith,—<hollow with boards> did he make it.

⁸ And he made the laver of bronze, and the stand thereof of bronze,—with the mirrors of the female hosts who did service at the opening of the tent of meeting.^c

⁹ And he made the court,—<on the south side southward> the hangings of the court, of fine twined linen, [a hundred cubits]; ¹⁰ [their pillars] twenty, and their sockets twenty, of bronze,—the hooks of the pillars and their connecting-rods,^d of silver; ¹¹ and <on the north side> a hundred cubits, [their pillars] twenty, and [their sockets] twenty, [of bronze],—[the hooks of the pillars and their connecting-rods]^d of silver. ¹² And <on the west side> [hangings] fifty cubits, [their pillars] ten, and [their sockets] ten,—and [the hooks of the pillars and their connecting-rods]^d of silver. ¹³ And <on the east side towards the dawn> fifty cubits:

¹⁴ [hangings] fifteen cubits, for the side-piece,—[their pillars] three, and [their sockets] three;

¹⁵ and <for the second' side-piece, on this side and on that, of the gate of the court> [hangings] fifteen cubits,—[their pillars] three, and [their sockets] three. ¹⁶ [All the hangings of the court, round about] were of fine twined linen. ¹⁷ And [the sockets for the pillars] were of bronze, [the hooks of the pillars and their connecting-rods]^a of silver,—and [the overlaying of their capitals] was silver,—and [they themselves] were filleted with silver, even all the pillars of the court. ¹⁸ And [the screen of the gate of the court] was the work of an embroiderer, blue and purple and crimson, and fine twined linen,—and [twenty cubits] in length, and [the height, according to the breadth], of five cubits, to match the curtains of the court; ¹⁹ and [their pillars] were four, and [their sockets] four, [of bronze],—[their hooks] of silver, and [the overlaying of their capitals, and their connecting-rods]^a of silver. ²⁰ And [all the pins for the habitation, and for the court round about], of bronze.

²¹ [These] are the details of the habitation—the habitation of testimony,^b which were detailed at the bidding of Moses,—[the service of the Levites, by the hand of Ithamar, son of Aaron the priest].

²² So then [Bezaleel, son of Uri, son of Hur, of the tribe of Judah] made all that Yahweh had commanded Moses. ²³ And <with him> was Oholiab, son of Ahisamaeh, of the tribe of Dan, an artificer and skilful weaver,—and an embroiderer—in blue, and in purple, and in crimson, and in fine linen.

²⁴ <As for all the gold that was used for the work, in all the construction of the sanctuary> it came to pass that [the gold of the wave-offering] was nine-and-twenty talents, and seven hundred and thirty shekels, by the shekel of the sanctuary.^c

²⁵ And <the silver of them who were numbered of the assembly>^d was one hundred talents,—and one thousand, seven hundred, and seventy-five shekels, by the shekel of the sanctuary; ²⁶ a a bekah per head, that is a half shekel, by the shekel of the sanctuary, for all that passed over to them who had been numbered, from twenty years old, and upwards, for six hundred and three thousand, and five hundred and fifty.

²⁷ And it came to pass, that [the hundred talents of silver] were used for casting the sockets of the sanctuary, and the sockets of the veil,—one hundred sockets with the hundred talents, a talent for a socket. ²⁸ And <with the thousand, seven hundred and seventy-five> made the hooks for the pillars,—and overlaid their capitals, and united them with connecting-rods.

²⁹ And [the bronze of the wave-offering] was seventy talents,—and two thousand and four hundred shekels. ³⁰ And he made therewith, the

^a Or: "crown."

^b Or: "forks."

^c Either the tent of Moses (xxxiii. 7, or, by anticipation, the holy Taber-

nae"—Kälsch. Also

1 Sam. ii. 22.

^d Or: "fillets" or "rings"—O.G.

^a Or: "fillets" or "rings"

—O.G.

^b N.B.: "tables of testimony"; "ark of testimony"; "habitation of

testimony."

^c Or: "sacred shekel."

^d The Sanctuary was, in part, constructed out of redemption money!

sockets for the opening of the tent of meeting, and the altar of bronze, and the grating of bronze which pertained thereto,—and all the utensils of the altar, ³¹ and the sockets for the court round about, and the sockets for the gate of the court,—and all the pins for the habitation, and all the pins for the court, round about.

39 ¹ And <of the blue, and the purple, and the crimson> made they cloths of variegated stuff, for ministering in the sanctuary,—and they made the holy garments which were for Aaron,—
As Yahweh commanded Moses.

² So he made the ephod,—of gold, blue, and purple, and crimson, and fine twined linen,

³ And they did beat out the plates of gold, and he proceeded to cut them into threads,^a to work into the midst of the blue, and into the midst of the purple, and into the midst of the crimson, and into the midst of the fine linen,—with the work of a skilful weaver. ⁴ <Shoulder-pieces> made they thereto, for joining,—<at its two edges> was it joined. ⁵ And <as for the curious fastening girdle which was thereon> <of the same> it was according to the working thereof, gold, blue, and purple, and crimson, and fine twined linen,—

As Yahweh commanded Moses.

⁶ And they wrought the onyx stones, enclosed in ouches of gold,—graven with the engravings of a seal-ring, after^b the names of the sons of Israel. ⁷ And he put them on the shoulder-pieces of the ephod, as stones of memorial, for the sons of Israel,—

As Yahweh commanded Moses.

⁸ And he made the breastpiece, the work of a skilful weaver, like the work of the^c ephod,—of gold, blue, and purple, and crimson, and fine twined linen. ⁹ <Foursquare> it was, <doubled> made they the breastpiece,—[a span] was the length thereof, and [a span] the breadth thereof, [doubled]. ¹⁰ And they set therein, four rows of stones,—[one row] a sardius, a topaz, and an emerald, the first row;

¹¹ and [the second row],—a carbuncle, a sapphire, and a diamond; ¹² and [the third row],—an opal, an agate, and an amethyst; ¹³ and [the fourth row], a Tarshish stone,^d a sardonyx, and a jasper,—enclosed in ouches of gold, [when they were set] ¹⁴ And <as for the stones> <after^b the names of the sons of Israel> they were [twelve], after^b their names,—with the engravings of a seal-ring, [each one] after^b his name, [for the twelve tribes]. ¹⁵ And they made, upon the breastpiece, chains like cords, of wreathen work,—of pure gold. ¹⁶ And they made two ouches of gold, and two rings of gold,—and they placed the two rings, upon the two ends of the breastpiece; ¹⁷ and they placed the two wreathen chains of gold, upon the two rings,—upon the ends of the breastpiece; ¹⁸ and <the

other two ends of the two wreathen chains> placed they upon the two ouches,—and placed them upon the shoulder-pieces of the ephod, in the forefront thereof. ¹⁹ And they made two rings of gold, and put on the two ends of the breast-piece,—upon the border thereof, which is towards the ephod, inwards. ²⁰ And they made two other rings of gold, and placed them upon the two shoulder-pieces of the ephod, below, on the front of the face thereof, to match the joining thereof,—above the curious girdle of the ephod. ²¹ And they bound the breast-piece by the rings thereof, into the rings of the ephod, with a cord of blue, that it might remain upon the curious girdle of the ephod, and the breast-piece not be removed from upon the ephod,—

As Yahweh commanded Moses.

²² And he made the robe of the ephod,^a the work of a weaver,—[wholly of blue]; ²³ with the opening^b of the robe in the midst thereof, like the opening of a coat of mail,—a border to the opening thereof round about—it might not be rent open. ²⁴ And they made, upon the skirts of the robe, pomegranates—of blue and purple and crimson,—twined.^c ²⁵ And they made bells of pure gold,—and placed the bells in the midst of the pomegranates, upon the skirts of the robe, round about, [in the midst of the pomegranates]: ²⁶ a bell and a pomegranate, a bell and a pomegranate, upon the skirts of the robe, round about,—to minister in—

As Yahweh commanded Moses.

²⁷ And they made the tunics of fine linen, the work of a weaver,—for Aaron, and for his sons; ²⁸ and the turban of fine linen, and the ornamental caps^d of fine linen,—and the linen drawers, of fine twined linen; ²⁹ and the girdle of fine twined linen, and blue and purple and crimson, the work of an embroiderer,—

As Yahweh commanded Moses.

³⁰ And they made the burnished plate of the holy crown, of pure gold,—and wrote thereupon a writing, with the engravings of a seal-ring, Holy unto Yahweh. ³¹ And they placed thereupon a cord of blue, to fasten it upon the turban^e up above,—

As Yahweh commanded Moses.

³² Thus was finished all the work of the habitation, of the tent of meeting,—thus did the sons of Israel, <according to all that Yahweh commanded Moses> [so] did they.

§ 41. *The Work is brought in to Moses.*

³³ And they brought in the habitation, unto Moses, the tent, and all its furniture,—its clasps, its boards, its bars, and its pillars and its sockets; ³⁴ and the covering of rams' skins dyed red, and the covering of badgers' skins,—and the

^a Or: "cords."
^b Mi.: "upon."
^c So it shd be.—G.n.

[M.C.T.: "an."
^d "Chrysolite"—Kalisch.

^a Or: "ephod robe." ^d Or: "turban ornament."
^b Lit.: "mouth." ^e Cp. Is. lxi. 10. (Eze. xxiv. 17.)
^c Some cod. (w. Sam., Sep., Syr.): "fine twined linen"—G.n. ^e Or: "tiara."

screening' veil; ³⁵ the^a ark of the testimony, with its staves,—and the propitiatory; ³⁶ the^b table, all^c its utensils, and the Presence'-bread; ³⁷ the^d pure lampstand, the^e lamps thereof, the lamps to be put in order, and all the utensils thereof,—and the oil for giving light; ³⁸ and the altar of gold, and the oil of anointing, and the fragrant incense,—and the screen for the opening of the tent; ³⁹ the^f altar of bronze, and the grating of bronze which pertaineth thereto, the^g staves thereof, and all the utensils thereof,—the^h laver, and its stand, ⁴⁰ theⁱ hangings of the court, its^j pillars and its sockets, and the screen for the gate of the court, its^k cords, and its pins,—and all the utensils^l for the service of the habitation, for the tent of meeting; ⁴¹ the^m cloths of variegated stuff,ⁿ for ministering in the sanctuary,—the holy' garments for Aaron the priest, and the garments of his sons, for ministering as priests. ⁴² <According to all that Yahweh commanded Moses> ||so|| did the sons of Israel make all the work.

⁴³ And Moses looked' upon all the structure, and lo! they had made it,' <as Yahweh had commanded> ||so|| had they made it,—and Moses blessed them.

§ 42. *By express Divine Command the Holy Habitation is at length set up, and is filled with Yahweh's Glory; yet not so as to deprive Israel of the Guiding Pillar of Cloud and Fire by Day and Night in all their Journeyings.*

40 ¹ Then spake Yahweh, unto Moses, saying—
² <On the first day of the month, in the first month> shalt thou rear the habitation, of the tent of meeting; ³ and thou shalt put therein, the ark of the testimony,—and shalt screen the ark, with the veil^o; ⁴ and thou shalt bring in the table, and set in order what is to be arranged thereupon,—and thou shalt bring in the lampstand, and mount^p the lamps thereof; ⁵ and thou shalt place the altar of gold, for incense, before the ark of the testimony,—and put up the screen for the opening of the habitation; ⁶ and thou shalt place the altar for the ascending-sacrifice,—before the opening of the habitation of the tent of meeting; ⁷ and thou shalt

^a Some cod. (w. Sam. MS., Onk. MS., Jon., Syr.): "and the"—G.n.
^b Some cod. (w. Onk. MS. and ear. pr. edn., Jon.): "and the"—G.n.
^c Some cod. (w. Sam., Onk. MS. and ear. pr. edn., Jon., Syr.): "and all"—G.n.
^d Some cod. (w. Jon., Syr.): "and the"—G.n.
^e Some cod. (w. Sam., Onk. MS. and ear. pr. edn., Jon., Syr.): "and the"—G.n.
^f Some cod. (w. Jon., Syr.): "and the"—G.n.
^g Some cod. (w. Onk. MS. and ear. pr. edn., Syr.): "and the"—G.n.
^h Some cod. (w. Sam., Onk.

place the laver between the tent of meeting, and the altar,—and shalt put, therein, water.
⁸ And thou shalt put up the court, round about,—and hang up the screen of the gate of the court. ⁹ And thou shalt take the oil of anointing, and anoint the habitation, and all that is therein,—and shalt hallow it, and all the furniture^a thereof, so shall it be holy.
¹⁰ And thou shalt anoint the altar of ascending sacrifice, and all its utensils,—and hallow the altar, so shall the altar^b be most holy; ¹¹ and thou shalt anoint the laver, and its stand,—and shalt hallow it. ¹² And thou shalt bring near Aaron, and his sons, unto the opening of the tent of meeting,—and shalt bathe them in^b the water; ¹³ and thou shalt clothe Aaron with the holy' garments,—and shalt anoint him, and hallow him, so shall he minister as priest unto me.
¹⁴ <His sons also> shalt thou bring near,—and shalt clothe them with tunics; ¹⁵ and shalt anoint them, as thou didst anoint their father, and they shall minister as priests unto me,—so shall their anointing remain to them, for an age-abiding' priesthood, to their generations.

¹⁶ And Moses did,—<according to all that Yahweh had commanded him> ||so|| did he.

¹⁷ Thus came it to pass <in the first month, in the second year, on the first of the month> that the habitation was reared. ¹⁸ Yea Moses reared the habitation, and placed its sockets, and fixed its boards, and fastened its bars,—and reared its pillars. ¹⁹ Then spread he abroad the tent upon the habitation,^c and put the covering of the tent upon it, [above],—
 As Yahweh commanded Moses.

²⁰ And he took and placed the testimony, within the ark, and put the staves upon the ark,—and placed the propitiatory upon the ark [above];
²¹ and brought in the ark into the habitation, and put up the screening' veil, and screened over the ark of the testimony,—
 As Yahweh commanded Moses.

²² And he placed the table, in the tent of meeting,—on the side of the habitation [northward],—outside the veil; ²³ and set in order thereupon the arrangement of bread, before Yahweh,—
 As Yahweh commanded Moses.

²⁴ And he put the lampstand, in the tent of meeting, over against the table,—on the side of the habitation, [southward]; ²⁵ and mounted the lamps, before Yahweh,—
 As Yahweh commanded Moses.

²⁶ And he put the altar of gold, in the tent of meeting,—before the veil; ²⁷ and burned thereupon the fragrant' incense,—
 As Yahweh commanded Moses.

²⁸ And he put up the screen of the entrance pertaining to the habitation; ²⁹ and <the altar

^a Or: "utensils."
^b Or: "with."
^c See chap. xxvi. 7, n.

of ascending-sacrifice> put he at the entrance of the habitation of the tent of meeting,—and he caused to ascend thereupon, the ascending-sacrifice, and the meal-offering,—

As Yahweh commanded Moses.

30 And he put the laver, between the tent of meeting, and the altar,—and put therein water, for bathing; 31 and Moses, and Aaron, and his sons, thenceforth bathed thereat,—their hands and their feet; 32 <wh-n they were entering into the tent of meeting, and when they were drawing near unto the altar> then used they to bathe,—

As Yahweh commanded Moses.

33 And he reared the court, round about, to the habitation and to the altar, and put up the screen of the gate of the court,—and Moses finished the^a work.^b

Some cod. (w. Sam., Sep., and Vul. : "all the"—G.n.
^b Or: "structure."

34 Then did the cloud cover the tent of meeting,—and [the glory of Yahweh] filled the habitation; 35 and Moses was not able to enter into the tent of meeting, because the cloud had made its habitation thereupon,—and the glory of Yahweh [filled the habitation. 36 And <wh-ns-ov-er the cloud ascended from off the habitation> then did the sons of Israel set forward,—in all their journeyings;^a 37 but <if the cloud did not ascend> then did they not set forward,—until the day when it did ascend. 38 For "the cloud of Yahweh" was upon the habitation, by day, and [a fire] came to be, by night, therein,^b—in the sight of all the house of Israel, in all their journeyings.^a

^a MI: "in all their settings forward." Lit.: "breakings up."
^b That is "in" the cloud,

so making it visible by night. Cp. generally Num. ix. 15-23.

THE BOOK OF LEVITICUS.

§ 1. Of various kinds of Offering.

1 ¹ Then called he unto Moses,—and Yahweh spake unto him, out of the tent of meeting, saying:

2 Speak thou unto the sons of Israel, and thou shalt say unto them—

<When [any man]^a would bring near from among you an oblation,^b unto Yahweh>
 <from the beasts, from the herd or from the flock> shall ye bring near your oblation.

1. *The Ascending-Sacrifice* (A. V. and R. V. "Burnt-offering").

a. *Of the Herd* (bullock).

3 <If <an ascending-sacrifice> be his oblation—of the herd> <a male without defect> shall he bring near,—<unto the entrance of the tent of meeting> shall he bring it, for its acceptance, before Yahweh. 4 Then shall he lean his hand, upon the head of the ascending-sacrifice,—and it shall be accepted for him, to put a propitiatory covering^c over him; 5 and he^d shall slay the young bullock^e before Yahweh,—and the sons of

Aaron, the priests, shall bring near the blood, and shall dash^a the blood against the altar, round about, [even the altar] that is at the entrance of the tent of meeting.

6 Then shall he^b flay the ascending-sacrifice,—and cut it up into its pieces. 7 And the sons of Aaron the priest^c shall place fire, upon the altar,—and arrange wood, upon the fire.

8 And the sons of Aaron, the priests, shall arrange the pieces, the^d head and the fat, — upon the wood, that is on the fire, that is on the altar. 9 But <its inwards and its legs> shall they^e bathe with water,—then shall the priest make, of the whole, a perfume at the altar, an ascending-sacrifice, an altar-flame of a satisfying^f odour unto Yahweh.

b. *Of the Flock* (Sheep or Goat).

10 But <if <of the flock> be his oblation,—of the sheep or of the goats, for an ascending-sacrifice> <a male without defect> shall he bring near. 11 And he^b shall slay it on the side of the altar, northward

^a Or: "human being"; or: "son of earth."

^b = something brought near.

^c See O. T. Ap., art. "Pro-

pitatory Covering."

^d Or: "one." Perh.: a Levite attendant.

^e MI: "son of the herd."

^a So P. B. Heb.: *zarak* = "throw or toss"—O. G.

^b Or: "one." Perh.: a Levite attendant.

^c Some cod. (w. Sam., Onk. MS., Sep., and Syr.): "priests"—G. n. Cp. vers. 5, 8, 11.

^d Some cod. w. Sam., Sep., and Vul.: "and the"—G. n. Cp. chap. ix. 13.

^e So it shd be w. Sam., Sep., and Vul.)—G. n. [M. C. T.: "he."]

^f "Soothing, tranquillising"—O. G.

before Yahweh,—and the sons of Aaron, the priests, shall dash^a its blood against the altar, round about. ¹² And he^b shall cut it up into its pieces, and its head, and its fat,—and the priest shall arrange them upon the wood, that is on the fire, that is on the altar. ¹³ But <the inwards and the legs> shall he^b bathe in water,—then shall the priest bring near the whole, and make a perfume at the altar, <an ascending-sacrifice> it is', an altar-flame of a satisfying^c odour, unto Yahweh.

c. Of Birds.

- ¹⁴ But <if <of birds> be the ascending-sacrifice of his oblation unto Yahweh> then shall he bring near, of the turtle-doves or of the young pigeons, his oblation. ¹⁵ And the priest shall bring it near unto the altar, shall nip off its head, and make a perfume at the altar,—and its blood shall be drained out upon the wall of the altar. ¹⁶ Then shall he take away its crop with its plumage,—and cast it beside the altar, eastward, into the place of fat ashes; ¹⁷ and he shall cleave it in its wings—he shall not divide it asunder, so shall the priest make a perfume therewith, at the altar, upon the wood, that is on the fire,—<an ascending-sacrifice> it is', an altar-flame of a satisfying^c odour, unto Yahweh.

ii. *The Meal-offering (A. V. "Meat-offering"):*

Heb. mînah.

a. Of fine Meal.

- ² ¹ But <when [any person] would bring near as an oblation, a meal-offering^d unto Yahweh> <of fine meal> shall be his oblation,—and he shall pour out thereon, oil, and place thereon, frankincense; ² so shall he bring it in unto the sons of Aaron, the priests, and he^b shall grasp therefrom a handful of the fine meal thereof, and of the oil thereof, besides all the frankincense thereof,—and the priest shall make a perfume with the memorial thereof, at the altar, an altar-flame of a satisfying^c odour, unto Yahweh. ³ But [the remainder of the meal offering] pertaineth unto Aaron, and unto his sons,—[most holy, from among the altar-flames of Yahweh].

b. From the Oven.

- ⁴ Moreover <when thou wouldst bring near, as an oblation of a meal-offering, something baked in an oven> <round, unleavened cakes of fine meal, overflowed with oil> [shall it be], or unleavened wafers anointed with oil.

c. From the Girdle.

- ^b But <if <a meal-offering on a girdle> be thine oblation> <of fine meal, overflowed

with oil, unleavened> shall it be; ⁶ <parting it into pieces> then shalt thou pour thereon, oil,—<a meal-offering> it is'.

d. From the Boiler.

- ⁷ But <if <a meal-offering of the boiler> be thine oblation> <of fine meal, with oil> shall it be made. ⁸ Then shalt thou bring in the meal-offering that is made of these, unto Yahweh,—and one shall bring it near, unto the priest, and he shall take it near, unto the altar. ⁹ Then shall the priest uplift, out of the meal-offering, a memorial thereof, and make a perfume at the altar,—an altar-flame of a satisfying^a odour, unto Yahweh. ¹⁰ But [the remainder of the meal-offering] pertaineth to Aaron and to his sons,—[most holy, from among the altar-flames of Yahweh].
- ¹¹ [None of the meal-offerings which ye bring near unto Yahweh] shall be made into anything leavened,—for <of no leaven, and of no syrup>^b may ye make a perfume, as an altar-flame unto Yahweh.

c. Of First-fruits.

- ¹² <As for an oblation of first-fruits> ye shall bring them near, unto Yahweh,—but <unto the altar> they shall not take them up, as a satisfying odour.
- ¹³ And <every meal-offering' oblation of thine> <with salt> shalt thou season, and thou shalt not suffer to be lacking the salt of the covenant of thy God, from upon thy meal-offering,—<upon every oblation of thine> shalt thou offer salt.

f. Of First-ripe Corn.

- ¹⁴ But <if thou wouldst bring near a meal-offering of first-ripe corn, unto Yahweh> <of green ears, roasted in fire, crushed grain of garden-land> shalt thou bring near thy meal-offering of first-ripe corn. ¹⁵ And thou shalt place thereon, oil, and shalt put thereon, frankincense,—<a meal-offering> it is'. ¹⁶ Then shall the priest make a perfume, with the memorial thereof,—from the crushed grain thereof, and from the oil thereof, besides all the frankincense thereof,— [an altar-flame, unto Yahweh].

iii. *The Peace-offering.*

a. Of the Herd.

- ¹ But <if <a peace-offering> be his oblation> ² <if <of the herd> [he himself] be bringing near,—whether male or female> <without defect> shall he bring it near, before Yahweh. ² Then shall he lean his hand upon the head of his oblation, and slay it at the entrance of the tent of meeting,—and the sons of Aaron, the priests, shall dash^c the blood against the altar, round about. ³ Then shall he bring near,

^a Cp. ver. 5.

^b Or: "one," as in ver. 5.

^c "Soothing, tranquillising"—O. G.

ing"—O. G.

^d "Cereal-offering"—P. B.

"Grain-offering"—O. G.

^a "Soothing, tranquillising."

^b "Honey"—P. B.

^c Cp. chap. i. 5.

out of the peace-offering, an altar-flame unto Yahweh,—the fat that covereth the inwards, and all the fat that is upon the inwards; ⁴ and the two kidneys, and the fat which is upon them, which is upon the loins,—and the caul upon^a the liver, <upon the kidneys> shall he remove it. ⁵ Then shall the sons of Aaron make thereof a perfume, at the altar, upon the ascending-sacrifice, which is on the wood, which is on the fire,—an altar-flame of a satisfying^b odour, unto Yahweh^c.

b. Of the Flock.

⁶ But <if <out of the flock> be his oblation, for a peace-offering unto Yahweh> <whether male or female—without defect> shall he bring it near. ⁷ <If <a young sheep> ||he himself|| be bringing near as his oblation> then shall he bring it near, before Yahweh. ⁸ And he shall lean his hand upon the head of his oblation, and shall slay it, before the tent of meeting,—and the sons of Aaron shall dash^c the blood thereof against the altar, round about. ⁹ Then shall he bring near, out of the peace-offering, an altar-flame unto Yahweh, the fat thereof, the fat-tail thereof entire <close to the backbone> shall he remove it,—and the fat that covereth the inwards, and all the fat that is upon the inwards; ¹⁰ and the two kidneys, with the fat that is on them, which is on the loins,—and the caul that is on the liver, <on the kidneys> shall he remove it. ¹¹ Then shall the priest make a perfume, at the altar,—the food of an altar-flame, unto Yahweh^d. ¹² But <if <a goat> be his oblation> then shall he bring it near, before Yahweh. ¹³ And he shall lean his hand upon its head, and shall slay it, before the tent of meeting,—and the sons of Aaron shall dash^e its blood against the altar, round about. ¹⁴ Then shall he bring near therefrom, as his oblation, an altar-flame unto Yahweh,—the fat that covereth the inwards, and all the fat that is upon the inwards; ¹⁵ and the two kidneys, and the fat that is on them, which is on the loins,—the caul upon the liver, <on the kidneys> shall he remove it. ¹⁶ Then shall the priest make a perfume at the altar,—the food of an altar-flame, for a satisfying odour,^d—all the fat—unto Yahweh^d. ¹⁷ An age-abiding statute to your generations, in all your dwellings,—<none of the fat nor of the blood> shall ye eat.

§ 2. *Of various kinds of Offences, and the Offerings appointed for them.*

⁴ ¹ And Yahweh spake, unto Moses saying :

² Speak thou unto the sons of Israel, saying—

^a “And the fatty mass next to”—P.B. Cp. O.G. 452 (“appendage”); chap. iv. 9, n. ^b “Soothing, tranquillising.”

^c Cp. chap. i. 5. ^d Some cod. (w. Sam. and Sep.) add: “unto Yahweh.” In wh. case say: “all the fat pertaineth to Y.”

<When ||any person| shall sin by mistake, departing from any of the commandments of Yahweh, as to things which should not be done, and shall do any one of them>—

i. Offences by the Priests.

³ <If ||the anointed priest| shall sin, so as to bring guilt upon the people> then shall he bring near, for his sin which he hath committed, a choice young bullock without defect, unto Yahweh, as a sin-bearer.^a ⁴ And he shall bring in the bullock unto the entrance of the tent of meeting before Yahweh,—and shall lean his hand, upon the head of the bullock, and shall slay the bullock, before Yahweh. ⁵ And the anointed priest shall take of the blood of the bullock,—and bring it into the tent of meeting; ⁶ and the priest shall dip his finger in the blood,—and sprinkle of the blood seven times, before Yahweh, in front of the veil of the sanctuary. ⁷ Then shall the priest put of the blood upon the horns of the altar of fragrant^f incense, before^b Yahweh, which is in the tent of meeting,—and <all the [remainder of the] blood of the bullock> shall he pour out at the base of the altar of ascending-sacrifice, which is at the entrance of the tent of meeting. ⁸ And <all the fat of the sin-bearing^g bullock> shall he heave up therefrom,—the fat that covereth over the inwards, and all the fat that is upon the inwards; ⁹ and the two kidneys, and the fat that is upon them, which is upon the loins,—and <as for the caul^c upon the liver> <upon the kidneys> shall he remove it: ¹⁰ just as it is heaved up from the ox of the peace-offering,—and the priest shall make of them a perfume on the altar of ascending-sacrifice. ¹¹ But <as for the skin of the bullock, and all its flesh, with its head and with its legs,—and its inwards, and its dung>^d ¹² he^e shall take forth the entire bullock—unto the outside of the camp, unto a clean place, unto the out-poured heap of fat-ashes, and shall burn it up on wood, in the fire,—<upon the out-poured heap of fat-ashes> shall it be burned up.

ii. Offences by the Assembly.

¹³ And <if ||the whole assembly of Israel|| shall make a mistake,^f and a matter be hidden from the eyes of the convocation,—and so they do something, whereby they depart from any of the commandments of Yahweh, as to things which should not be done, and become guilty; ¹⁴ and the sin shall become known, which they have committed therein> then shall the convocation bring near a

^a See O.T. Ap. “Sin=sin offering=sin-bearer.” ^b Sp. v.r. (*sevir*): “which is before”—G.n. ^c Or: “network”—Fu. H.L.

^d “The faeces within the belly”—T.G.; P.B. ^e Or: “one.” ^f Or: “commit an Inadvertence.”

choice young bullock, as a sin-bearer,^a yea they shall bring it in, before the tent of meeting; ¹⁵ and the elders of the assembly shall lean their hands upon the head of the bullock, before Yahweh,—and shall slay^b the bullock, before Yahweh; ¹⁶ and the anointed priest shall bring in of the blood of the bullock,—into the tent of meeting; ¹⁷ and the priest shall dip his finger in the blood,—and shall sprinkle of the blood^c seven times, before Yahweh, upon the face of the veil; ¹⁸ and <some of the blood> shall he put upon the horns of the altar which is before Yahweh, which is in the tent of meeting; and <all the [remainder of the] blood> shall he pour out at the base of the altar of ascending-sacrifice, which is at the entrance of the tent of meeting; ¹⁹ and <as for all the fat thereof> he shall heave up therefrom,—and make a perfume at the altar. ²⁰ And he shall do to the bullock, <as he did to the [first] sin-bearing' bullock> ||so|| shall he do with this,—and the priest shall put a propitiatory-covering over them and it shall be forgiven them. ²¹ And he shall take forth the bullock unto the outside of the camp, and burn it up, just as he burned up the first bullock,—<the sin-bearer of the convocation> it is'.

iii. *Offences by a Ruler.*

²² <When [a prince]^d shall sin,—and shall do something, departing from any of the commandments of Yahweh his God, as to things which should not be done, [by mista c]^e and shall become aware of his guilt; ²³ or his sin wherein he hath sinned be made known unto him> then shall he bring in, as his oblation, a he-goat, a male without defect; ²⁴ and shall lean his hand upon the head of the goat, and shall slay it in the place where they slay^f the ascending-sacrifice before Yahweh,—<a sin-bearer> it is'. ²⁵ And the priest shall take of the blood of the sin-bearer with his finger, and put upon the horns of the altar of ascending-sacrifice; and <the [remainder of the] blood thereof> shall he pour out at the base of the altar of ascending-sacrifice; and <with all the fat thereof> shall he make a perfume at the altar, as with the fat of the peace-offering,—so shall the priest put a propitiatory-covering over him, because of his sin, and it shall be forgiven him.

iv. *Offences by one of the People.*

²⁷ And <if [any person] shall sin [by mistake] from among the people of the land,—by his

^a *ML.*: "for sin." Cp. ver. 3.
^b So it shd be (w. *Sam.* and *Syr.*)—*G.n.* [*M.C.T.*]: "He shall slay."
^c So it shd be (w. *Sam.* and as in ver. 6)—*G.n.* [*M.C.T.* has (lit.): "dip his finger from the blood."]
^d Or: "ruler."
^e Or: "inadvertently."
^f So it shd be (w. *Sam.* and *Sep.*)—*G.n.* [*M.C.T.*]: "where one slayeth."

doing anything departing from any of the commandments of Yahweh, as to things which should not be done, and shall become aware of his guilt; ²⁸ or his sin which he hath committed shall be made known' unto him> then shall he bring in, as his oblation, a kid of the goats, a female [without defect], for his sin which he hath committed; and shall lean his hand upon the head of the sin-bearer,—and shall slay the sin-bearer, in the place of the ascending-sacrifice. ²⁹ Then shall the priest take of the blood thereof with his finger, and put upon the horns of the altar of ascending-sacrifice,—and <all the [remaining] blood thereof> shall he pour out, at the base of the altar; and <all the fat thereof> shall he remove as the fat from off the peace-offering was removed, and the priest shall make a perfume at the altar, for a satisfying odour, unto Yahweh,—so shall the priest put a propitiatory-covering over him, and it shall be forgiven him. ³⁰ And <if <a lamb> he bring in, as his oblation, for a sin-bearer>^b <a female without defect> shall he bring in; ³¹ and shall lean his hand, upon the head of the sin-bearer,—and shall slay it as a sin-bearer, in the place where they slay^c the ascending-sacrifice. ³² Then shall the priest take of the blood of the sin-bearer, with his finger, and put upon the horns of the altar of ascending-sacrifice,—and <all the [remaining] blood thereof> shall he pour out, at the base of the altar; and <all the fat thereof> shall he remove, as the fat of the lamb is removed, from the peace-offering, and the priest shall make a perfume therewith at the altar, upon^d the altar-flames of Yahweh,—so shall the priest put a propitiatory-covering over him, on account of his sin which he hath committed, and it shall be forgiven him.

¹ <[Any person], moreover, whensoever he shall sin, in that, when he heareth a voice of swearing, [he himself] being a witness, either seeing or knowing,—if he do not tell, and so hath to bear his iniquity:—² Or [any person] who toucheth anything unclean, whether the carcase of an unclean wild-beast, or the carcase of an unclean tame-beast, or the carcase of an unclean creeping thing,—and it is hidden from him, [he himself] being unclean,^e and he cometh aware of his guilt:—³ Or whensoever one shall touch the uncleanness of man, as regardeth any uncleanness of his, wherewith one may become unclean,—and it be hidden from him, and then [he himself] getting to know it, cometh aware of his

^a *Lx.*: in the place where the ascending-sacrifice is wont to be slain.
^b *ML.*: "sin." See O.T. Ap. art. "Sin = sin-offering = sin-bearer."
^c So it shd be (w. *Sam.* and *Sep.*)—*G.n.* [*M.C.T.*]: "one slayeth."
^d "Besides."
^e *Gt.*: "getting to know it," as in ver. 3.

guilt:—⁴Or [any person] whosoever he shall swear, speaking unadvisedly with the lips, to harm or to help, as regardeth anything wherein the son of earth may speak unadvisedly by way of oath, and it be hidden from him,—and then [he himself] getting to know it, becometh aware of his guilt, as regardeth any one of these things. >

⁵ Then shall it be, <when he becometh aware of his guilt, as regardeth any one of these things> that he shall confess that wherein he hath sinned; ⁶and shall bring in as his guilt-bearer unto Yahweh, for his sin which he hath committed, a female from the flock—a lamb or a kid of the goats—as a sin-bearer,—so shall the priest put a propitiatory-covering over him, because of his sin. ⁷And <if his hand cannot reach sufficient^a for a lamb> then shall he bring in to bear his guilt—for that he hath sinned—two turtle-doves, or two young pigeons, unto Yahweh,—one for a sin-bearer, and one for an ascending-sacrifice. And he shall take them in unto the priest, who shall bring near that which is for a sin-bearer, first,—and shall nip through the neck close to the head,^b but shall not divide it asunder. ⁸And he shall sprinkle of the blood of the sin-bearer upon the wall of the altar, and <the remainder of the blood> shall he drain out, at the base of the altar,—<a sin-bearer> it is'. ⁹And <of the second> shall he make an ascending-sacrifice, according to the regulation,—so shall the priest put a propitiatory-covering over him, because of his sin which he hath committed, and it shall be forgiven him. ¹¹But <if his hand cannot lay hold of two turtle-doves, or two young pigeons> then shall he bring in as his oblation—because he hath sinned—the tenth of an ephah of fine meal, for bearing sin,—he shall not put thereon oil, neither shall he lay thereon frankincense, for <a sin-bearer> it is'. ¹²And he shall bring it in unto the priest, and the priest shall take therefrom a handful, as the memorial thereof, and shall make a perfume at the altar, upon the altar-flames of Yahweh,—<a sin-bearer> it is' ¹³So shall the priest put a propitiatory-covering over him, on account of his sin which he hath committed, departing from some one of these things, and it shall be forgiven him,—then shall it be the priest's, like the meal-offering.^c

¹⁴ And Yahweh spake unto Moses, saying—

¹⁵ <Whosoever [any person] shall commit a trespass, and shall take away by mistake, from the holy things of Yahweh> then shall he bring in as his guilt-bearer unto Yahweh, a ram without defect out of the

flock, with thine estimate in silver by shekels, after the shekel of the sanctuary, for a guilt-bearer: ¹⁶<that, moreover, which he took away from the sanctuary> shall he make good, and <the fifth part thereof> shall he add thereunto, and shall give it to the priest,—and [the priest] shall put a propitiatory-covering over him with the guilt-bearing' ram, and it shall be forgiven him.

¹⁷ And <if [any person] when he shall sin, and do something, departing from any of the commandments of Yahweh, as to things which should not be done,—though he knew it not, shall so become guilty, and shall bear his iniquity> ¹⁸then shall he bring in a ram without defect out of the flock, by thine estimate as a guilt-bearer, unto the priest,—and the priest shall put a propitiatory-covering over him, on account of his mistake which he made, though [he] knew it not, and it shall be forgiven him: ¹⁹<a guilt-bearer> it is',—he was [verily guilty] against Yahweh.

¹ And Yahweh spake unto Moses, saying— 6

² <When [any person] shall sin, and shall commit a trespass against Yahweh,—and shall withhold something of the truth from his neighbour, in respect of a deposit, or a pledge or anything plundered, or shall use extortion with his neighbour; ³or shall find something lost and shall withhold something of the truth therein, and shall swear to a falsehood,—as regardeth a single thing of all that a son of earth may do, to commit sin thereby; ⁴and so it shall come about that he shall commit sin and then become aware of his guilt> then shall he return the plunder which he had plundered, or the extortion which he had extorted, or the deposit that was deposited with him,—or the lost thing which he hath found: ⁵or <in anything as to which he hath been swearing to a falsehood> then shall he make it good in the principal thereof, and <the fifth part thereof> shall he add thereunto,—<to whomsoever it belongeth> [to him] shall he give it, in the day he becometh aware of his guilt; ⁶but <his guilt-bearer itself> shall he bring in unto Yahweh,—a ram without defect, out of the flock, by thine estimate as a guilt-bearer, unto the priest. ⁷So shall the priest put a propitiatory-covering over him before Yahweh, and it shall be forgiven him,—on account of any one thing, of all which one might do, so as to become guilty therein.

§ 3. Instructions for the Priests as to the Offerings.

⁸ And Yahweh spake unto Moses, saying:

⁹ Command Aaron and his sons, saying,
[This] is the law of the ascending-sacrifice,—
[the same] is the ascending-sacrifice, which

^a And if his means do not suffice. ^b P.B.

^c So P.B.
Ch. chap. ii. 1, n.

is upon the hearth, upon the altar, all the night until the morning,—and [the fire of the altar] shall be kept burning therein.^a

10 So then the priest shall put on his upper garment of linen, and <breaches of linen> shall he put on over his flesh, then shall he take up the fat-ashes, whereto the fire consumeth the ascending-sacrifice on the altar,—and shall put them beside the altar.

11 Then shall he put off his garments, and put on other garments,—and shall carry forth the fat-ashes, unto the outside of the camp, unto a clean place. ¹² And [the fire on the altar] shall be kept burning therein,^a it shall not be suffered to go out, but the priest shall kindle up thereon pieces of wood, morning by morning,—and shall set in order thereupon the ascending-sacrifice, and shall make a perfume thereon, with the fat-pieces of the peace-offerings: ¹³ [fire] shall continually^b be kept burning on the altar, it shall not be suffered to go out.

14 And [this] is the law of the meal-offering, — the sons of Aaron shall bring it near before Yahweh, unto the front of the altar.

15 Then shall one lift^b up therefrom a handful of the fine meal of the meal-offering,^c and of the oil thereof, and all the frankincense which is upon the meal-offering,—and shall make a perfume at the altar, <an altar-flame^d of a satisfying odour> shall the memorial thereof be, unto Yahweh. ¹⁶ And <the remainder thereof> shall Aaron and his sons eat,—<as unleavened cakes> shall it be eaten, in a holy place, <within the court of the tent of meeting> shall they eat it. ¹⁷ It shall not be baked into anything leavened, <as their portion> have I given it, from among the altar-flames^e of Yahweh,—<most holy> it is', like the sin-bearer, and like the guilt-bearer. ¹⁸ [Any male among the sons of Aaron] may eat it, an age-abiding statute to your generations, from among the altar-flames of Yahweh,—[every one that toucheth them] shall be hallowed.

19 And Yahweh spake unto Moses, saying—

20 [This] is the oblation of Aaron and his sons, which they shall bring near unto Yahweh in the day when he is anointed, The tenth of an ephah of fine meal, as a continual meal-offering,—half thereof in the morning, and half thereof in the evening; ²¹ <on a pan, with oil> shall it be made, <when well mingled> shalt thou bring it in,—<in baked portions, as a meal-offering in pieces> shalt thou bring it near, as a satisfying odour, unto Yahweh. ²² And the priest that is anointed in his stead from among his sons] shall prepare it,—[it is] an age-abiding statute, that <unto Yahweh>

shall a perfume [of the entire gift] be made: ²³ yea [every meal-offering of a priest] shall be [entire]—it shall not be eaten.

24 And Yahweh spake unto Moses, saying —

25 Speak unto Aaron and unto his sons, saying,

[This] is the law of the sin-bearer. <In the place where the ascending-sacrifice is slain> shall the sin-bearer be slain, before Yahweh, <most holy> it is.^f ²⁶ The priest who maketh it a sin-bearer] shall eat it,—<in a holy place> shall it be eaten, in the court of the tent of meeting. ²⁷ [Every one who toucheth the flesh thereof] shall be hallowed; and <when one sprinkleth some of the blood thereof upon a garment> <that whereon it was sprinkled> shalt thou wash in a holy place. ²⁸ But [the earthen vessel wherein it is boiled] shall be broken,—or <if [in a vessel of bronze] it hath been boiled> then shall [the vessel] be scoured and rinsed in water. ²⁹ [Any male among the priests] may eat thereof,—<most holy> it is.^g ³⁰ But [no sin-bearer wherof any of the blood is taken into the tent of meeting to make a propitiatory-covering in the sanctuary] shall be eaten,—<with fire> shall it be consumed.^h

1 And [this] is the law of the guilt-bearer.— 7

<most holy> it is! ² <In the place where they slay the ascending-sacrifice> shall they slay the guilt-bearer; and <the blood thereof> shall one dash against the altar, round about; ³ and <as for all the fat thereof> one shall bring near therefrom, — the fat tail, and the fat that covereth the inwards; ⁴ and the two kidneys, with the fat that is upon them, which is upon the loins,—and the caul upon the liver, <up to the kidneys> shall he remove it. ⁵ And the priest shall make a perfume with them at the altar, an altar-flame unto Yahweh—<a guilt-bearer> it is'. ⁶ [Any male among the priests] may eat thereof,—<in a holy place> shall it be eaten, <most holy> it is'. ⁷ <As' the sin-bearer> so the guilt-bearer,—[one law] for them,—<the priest who maketh a propitiatory-covering therewith>—[to him] shall it belong. ⁸ And <as for the priest who bringeth near the ascending-sacrifice of any man> [the skin of the ascending-sacrifice which he hath brought near] <to the priest himself> shall it belong. ⁹ And <as for any meal-offering that may be baked in an oven, or anything that hath been prepared in a boiler or on a girdle> <to the priest that bringeth it near—to him> shall it belong. ¹⁰ And <as for any meal-offering overflowed with oil, or dry>—<to all the sons of Aaron> shall it belong, to one as much as to another.

11 And [this] is the law of the peace-offering which one may bring near unto

^a Or: "thereby."

^b Or: "heave."

^c Cp. chap. ii. 1, n.

^d So it shd be w. Sam. and

—G.n. M.C.T. omits:

"altar-flame."

^e So it shd be w. Sam.,

Sep., and Vulg. Cp. ver.

18—G.n. and G. Intro.

168. [M.C.T.: "my

^f Heb. xiii. 11.

Yahweh. ¹² <If <for thanksgiving> he bring it near> then shall he bring near, with the thanksgiving' sacrifice, perforated cakes, unleavened, overflowed with oil, and wafers, unleavened, anointed with oil,—and of fine flour moistened, perforated cakes overflowed with oil. ¹³ <With perforated cakes of leavened bread> shall he bring near his oblation, with his peace'-offering of thanksgiving. ¹⁴ Then shall he bring near, therefrom, one of each oblation, a heave-offering unto Yahweh,—<to the priest who dasheth [against the altar] the blood of the peace-offering—to him> shall it belong. ¹⁵ But <as for the flesh of his peace'-offering of thanksgiving> <on the day of bringing it near> shall it be eaten,—he shall not leave thereof, until morning. ¹⁶ But <if <a vow or a freewill offering> be his sacrifice of oblation> <in the day he bringeth near his sacrifice> shall it be eaten,—and <on the morrow> then may [the remainder thereof be eaten: ¹⁷ but <as for the remainder of the flesh of the sacrifice> <on the third day—in fire> shall it be consumed. ¹⁸ And <if any of the flesh of his peace'-offering [be at all eaten], on the third day> he that brought it near [shall not be accepted] it shall not be reckoned to him, <unclean>^a shall it be,—and [the person who shall eat thereof] shall bear [his iniquity]. ¹⁹ And [the flesh that toucheth anything unclean] shall not be eaten, <in fire> shall it be consumed,—but <as for the [other] flesh> [any one who is clean] may eat flesh. ²⁰ <But as for the person who shall eat flesh from the peace'-offering, which pertaineth unto Yahweh, while his uncleanness is on him> then shall that person be cut off from among his kinsfolk. ²¹ <Yea, as for [any person] whensoever he shall touch anything unclean—the uncleanness of man, or an unclean beast, or any unclean disgusting thing,^b—and then eateth of the flesh of a peace'-offering that pertaineth unto Yahweh> then shall that person be cut off from among his kinsfolk.

²² And Yahweh spake unto Moses, saying—

²³ Speak unto the sons of Israel, saying,—
 <No fat, of ox or sheep or goat> shall ye eat: ²⁴ and <though [the fat of what dieth of itself and the fat of that which has been torn in pieces, may be used for any other service] yet shall ye [in nowise eat] it. ²⁵ Nay <as touching any one who eateth the fat of any beast, wherefrom he^c might bring near an altar-flame unto Yahweh> then shall the person that eateth be cut off from among his kinsfolk. ²⁶ And <no

manner of blood> shall ye eat, in any of your dwellings,—whether of bird, or of beast: ²⁷ <as touching any person who eateth any manner of blood> then shall that person be cut off from among his kinsfolk.

²⁸ And Yahweh spake unto Moses, saying—

²⁹ Speak unto the sons of Israel, saying,—

He that offereth his peace'-offering unto Yahweh shall bring in his own oblation unto Yahweh, out of his peace'-offering: ³⁰ [his own hands] shall bring in the altar-flames of Yahweh,—<the fat with^a the breast> he shall bring it in, [the breast^b to wave it as a wave-offering before Yahweh. ³¹ Then shall the priest make a perfume with the fat at the altar,—and the breast shall be for Aaron and for his sons. ³² But <the right shoulder>^c shall ye give as a heave-offering, unto the priest,—from among your peace'-offerings ³³ <he that bringeth near the blood of the peace'-offerings and the fat, from among the sons of Aaron> [to him] shall belong the right shoulder^c for a portion. ³⁴ For <the wave-breast, and the heave-shoulder> have I taken of the sons of Israel, out of their peace'-offerings,—and have given them unto Aaron the priest, and unto his sons, as an age-abiding statute, from the sons of Israel.

³⁵ [This] is what pertaineth to the anointing of Aaron, and to the anointing of his sons, out of the altar-flames of Yahweh,—[granted] in the day when he brought them near, to minister as priests unto Yahweh: ³⁶ which^d Yahweh commanded to give them in the day when he anointed them, from among the sons of Israel,—an age-abiding statute to their generations].

³⁷ [This] is the law—

for the ascending-sacrifice,
 for ^e the meal-offering,
 and for the sin-bearer,^f
 and for the guilt-bearer,—
 and for the installation-offerings,
 and for the peace'-offering:

³⁸ which^d Yahweh commanded Moses, in Mount Sinai,—in the day when he commanded the sons of Israel to bring near their oblations unto Yahweh, in the desert of Sinai.

§4. *The Installation of Aaron and his Sons in the Priesthood.*

¹ Then spake Yahweh unto Moses, saying: 8

² Take thou Aaron, and his sons with him, and the garments, and the anointing' oil,—and the sin-bearing bullock, and the two rams,

^a Or: "rejected." "Re-fuse"—P.B. "unclean reptiles"—G.n.
^b Some cod. (w. Sam., Onk., and Syr.) have: "and the breast"—G.n. ^c Some cod. w. Onk. MS., and Sam.) have: "they"
^c Or: "leg"—Kalisch. ^d "Thigh"—P.B.
^d A sp. v.r. (*sevir*) and

some cod. (w. Sep. and Syr.) have: "as"—G.n.
^e Some cod. (w. Onk. MS., Sam., Sep. and Syr.): "and for"—G.n.
^f Or: "failure-offering."

and the basket of unleavened cakes; ² and <all the assembly> call thou together,—unto the entrance of the tent of meeting.

⁴ And Moses did, as Yahweh commanded him,—and the assembly was called together, unto the entrance of the tent of meeting. ⁵ Then said Moses unto the assembly,—

¶[This] is the thing, which Yahweh hath commanded to be done.

⁶ So Moses brought near, Aaron and his sons,—and bathed them with water, ⁷ and put upon him the tunic, and girded him with the band, and clothed him with the robe, and put upon him the ephod, and girded him with the curiously-woven band of the ephod, and bound it to him therewith; ⁸ and he put upon him the breastpiece,—and placed in the breastpiece, the Lights and the Perfections; ⁹ and he put the turban^b upon his head,—and put upon the turban, on the forefront thereof, the burnished plate of gold—the holy' crown.

As Yahweh commanded Moses.

¹⁰ And Moses took the anointing' oil, and anointed the habitation, and all that was therein,—and hallowed them; ¹¹ and he sprinkled thereof upon the altar, seven times,—and anointed the altar, and all the utensils thereof, and the laver and its stand, to hallow them; ¹² and he poured of the anointing' oil, upon the head of Aaron,—and anointed him, to hallow him.

¹³ And Moses brought near^d the sons of Aaron, and clothed them with tunics, and girded them with bands, and wrapped round for them turbans,^e—

As Yahweh commanded Moses.

¹⁴ Then was led near the sin-bearing' bullock,—and Aaron and his sons leaned their hands upon the head of the sin-bearing bullock.

¹⁵ Then was slain, and Moses took the blood, and put [thereof] upon the horns of the altar round about, with his finger, and cleansed the altar from sin,—and <the [remainder of the] blood> poured he forth at the base of the altar, and hallowed it, putting a propitiatory-covering thereupon. ¹⁶ And he took all the fat that was on the inwards, and the caul of the liver, and the two kidneys, and their fat,—and Moses made a perfume at the altar. ¹⁷ But <the bullock itself, and its skin, and its flesh and its dung>^f consumed he with fire, outside the camp,^g—

As Yahweh commanded Moses.

¹⁸ Then was brought near the ram for the ascending-sacrifice, and Aaron and his sons leaned their hands upon the head of the ram; ¹⁹ and it was slain,—and Moses dashed^h the blood against the altar, round about; ²⁰ and [the ram itself] was cut up into its pieces,—and Moses made a perfume with the head and with the

pieces, and with the fat;^a ²¹ but [the inwards and the legs] were bathed in water,—and Moses made a perfume with the whole ram at the altar, <an ascending-sacrifice> it was'—for a satisfying odour, <an altar-flame> it was' unto Yahweh,

As Yahweh commanded Moses.

²² Then was brought near the second ram, the ram of installation,—and Aaron and his sons leaned their hands upon the head of the ram; ²³ and it was slain, and Moses took of the blood thereof, and put upon the tip of Aaron's right ear,—and upon the thumb of his right hand, and upon the great toe of his right foot. ²⁴ Then were brought near the sons of Aaron, and Moses put of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot,—and Moses dashed^b the blood against the altar, round about. ²⁵ And he took the fat and the fat-tail, and all the fat that was on the inwards, and the caul^c of the liver, and the two kidneys, and their fat,—and the right shoulder;^d ²⁶ and <out of the basket of unleavened-cakes that was before Yahweh> took he one round unleavened-cake, and one round oil-cake, and one wafer,—and put them upon the fat portions, and upon the right shoulder;^d ²⁷ and placed the whole upon the opened palms of Aaron, and upon the opened palms of his sons,—and waved them as a wave-offering, before Yahweh. ²⁸ And Moses took them from off their opened palms, and made a perfume at the altar upon the ascending-sacrifice,—<an installation> they were' for a satisfying odour, <an altar-flame> it was' unto Yahweh. ²⁹ And Moses took the breast, and waved it as a wave-offering, before Yahweh,—<of the ram of installation> [unto Moses] it belonged, as a portion,

As Yahweh commanded Moses.

³⁰ And Moses took of the anointing' oil, and of the blood that was upon the altar, and sprinkled upon Aaron, upon^e his garments, and upon his sons, and upon the garments of his sons, with him,—and hallowed Aaron, his^f garments, and his sons, and the garments of his sons, with him. ³¹ And Moses said unto Aaron and unto his sons,

Boil ye the flesh, at the entrance of the tent of meeting, and <there> shall ye eat it, and the bread which is in the basket of installation,—as I have been commanded,^g saying,

¶[Aaron and his sons] shall eat it.

³² But <that which is left of the flesh, and of the bread> <with fire> shall ye consume.

³³ And <from the entrance of the tent of

^a Cp. Exo. xxviii. 30.

^b Or: "tiara."

^c Some cod. (w. Jon. and Sep.); "it"—G.n.

^d Or: "offered," "presented."

^e Of an inferior sort: another word.

^f Cp. chap. iv. 11, n.

^g Cp. Heb. xiii. 11.

^h Cp. chap. i. 5, n.

^a Or: "grease."

^b Cp. chap. i. 5, n.

^c Or: "lobes" or "flaps"

Davies' H.L. 250: cp. chap. iii. 4.

^d Or: "leg"—Kalisch.

^e "Thigh"—P.B.

^f Some cod. (w. Sam., Onk. MS., Lisbon Pent. 1491,

Jon., Sep., Syr. and Vul.);

"and upon"—G.n.

^f Many authorities have:

"and his"—G.n.

^g So it shd be (w. Sam.,

Sep., Syr. and Vul.)—

G.n. [M.C.T.: "as I

commanded."]

meeting> shall ye not go forth, for seven days, until the day that filleth up the days of your installation,—because <for seven days> will he install you: ³⁴ <as hath been done this day> [so] hath Yahweh commanded to be done, to put a propitiatory-covering over you. ³⁵ <Even at the entrance of the tent of meeting> shall ye abide, day and night, for seven days, and shall keep the watch of Yahweh, and shall not die,—for [so] am I commanded.

³⁶ And Aaron and his sons did' all the things which Yahweh had commanded through the mediation^a of Moses.

§ 5. *Aaron begins to officiate in the Priesthood, and the Glory of Yahweh appears.*

9 ¹ And it came to pass, <on the eighth day> that Moses called for Aaron, and for his sons,—and for the elders of Israel; ² and said unto Aaron—

Take for thyself a choice calf, as a sin-bearer,^b and a ram for an ascending-sacrifice, each without defect,—and bring them near before Yahweh; ³ and <unto the sons of Israel> shalt thou speak, saying,—

Take ye a he-goat, as a sin-bearer, and a calf and a young sheep, each a year old, without defect, for an ascending-sacrifice;

⁴ and an ox and a ram for peace-offerings, to sacrifice before Yahweh, and a meal-offering overflowed with oil,—for <to-day> doth [Yahweh] appear unto you.

⁵ So they brought^c that which Moses commanded, before the tent of meeting,—and all the assembly drew near, and stood before Yahweh. ⁶ And Moses said—

¶[This] is the thing which Yahweh hath commanded that ye shall do,—that the glory of Yahweh may appear unto you.

⁷ And Moses said unto Aaron—

Draw near unto the altar, and offer thy sin-bearer,^b and thine ascending-sacrifice, and put a propitiatory-covering about thyself, and about the people,—and offer the oblation of the people, and put a propitiatory-covering about them,

As Yahweh hath commanded.

⁸ So Aaron drew near unto the altar,—and slew the sin-bearing^c calf, which was for himself; ⁹ and the sons of Aaron brought the blood unto him, and he dipped his finger in the blood, and put [thereof] upon the horns of the altar,—and <the [remainder of the] blood> poured he out at the base of the altar; ¹⁰ and <with the fat and the kidneys, and the caul^d from the liver, of the sin-bearer> made he a perfume at the altar,—

As Yahweh commanded Moses.

¹¹ But <the flesh and the skin> consumed he

with fire, outside the camp.

¹² Then slew he the ascending-sacrifice,—and the sons of Aaron presented unto him the blood, and he dashed^a it against the altar, round about.

¹³ And <the ascending-sacrifice> presented they unto him, piece by piece thereof, also the head,^b—and he made a perfume upon the altar;

¹⁴ and he bathed the inwards, and the legs,—and made a perfume upon the ascending-sacrifice, at the altar.

¹⁵ Then brought he near the oblation of the people,—and took the sin-bearing goat which pertained to the people, and slew it and made therewith a sin-bearer, like the first. ¹⁶ Then brought he near the ascending-sacrifice,—and offered it, according to the regulation.

¹⁷ Then brought he near the meal-offering, and filled his hand therefrom,^c and made a perfume upon the altar,—in addition to the ascending-sacrifice of the morning. ¹⁸ Then slew he the ox, and the ram, as a peace-offering, which pertained unto the people,—and the sons of Aaron presented the blood unto him, and he dashed^a it against the altar, round about; ¹⁹ and the portions of fat, from the ox,—and from the ram, the fat-tail, and the covering, and the kidneys, and the caul^d of the liver; ²⁰ and they put the portions of fat upon the breasts,—and he made a perfume with the fat at the altar; ²¹ but <the breasts and the right shoulder>^e did Aaron wave as a wave-offering, before Yahweh,—as Moses commanded.^f

²² Then Aaron lifted up his hands^g towards the people, and blessed them,—and he came down from offering the sin-bearer, and the ascending-sacrifice, and the peace-offering.

²³ And <when Moses and Aaron had entered into the tent of meeting,—and had come forth, and blessed the people> then appeared the glory of Yahweh, unto all the people; ²⁴ yea, there came forth fire from before Yahweh, and consumed, upon the altar, the ascending-sacrifice, and the portions of fat,—and all the people beheld, and shouted, and fell down upon their faces.^h

²⁵ And <when Moses and Aaron had entered into the tent of meeting,—and had come forth, and blessed the people> then appeared the glory of Yahweh, unto all the people; ²⁶ yea, there came forth fire from before Yahweh, and consumed, upon the altar, the ascending-sacrifice, and the portions of fat,—and all the people beheld, and shouted, and fell down upon their faces.^h

²⁷ And <when Moses and Aaron had entered into the tent of meeting,—and had come forth, and blessed the people> then appeared the glory of Yahweh, unto all the people; ²⁸ yea, there came forth fire from before Yahweh, and consumed, upon the altar, the ascending-sacrifice, and the portions of fat,—and all the people beheld, and shouted, and fell down upon their faces.^h

§ 6. *Aaron's Sons, Nadab and Abihu, offer Strange Fire and are consumed.*

¹ Then Aaron's sons, Nadab and Abihu, took ¹⁰ each man his censor, and placed therein fire, and put thereon incense,—and brought near before Yahweh, strange fire, which he had not commanded them. ² Then came there forth fire from before Yahweh, and consumed them,—and they died before Yahweh. ³ Then said Moses unto Aaron—

¶[The very thing] that Yahweh spake, saying—

^a Cp. chap. i. 5. n.

^b N.B., and cp. *ante*, chap. i. 8.

^c Or: "installed him therewith."

^d Or: "lobe" or "flaps" —Davies' H.L. 259; cp. chap. iii. 4. n.

^e Or: "leg" — Kalisch.

"Thigh"—P.B.

^f Some cod. (w. Sam., Jon. and Sep.): "as Y. commanded M."—G.n.

^g "Hand" written: "hands" to be read.—G.n.

^h N.B.: How graphic, how natural!

^a Lit.: "by the hand."

^b See O.T. Ap. art. "Sin = sin-offering = sin-bearer."

^c Mi.: "took" or "fetched."

^d Or: "lobes" or "flaps" —Davies' H.L. 259; cp. chap. iii. 4. n.

<In them that draw near to me> must I be hallowed,

And <before the faces of all the people> must I get myself honour,—

And Aaron (was dumb); ⁴ Then called Moses unto Mishael, and unto Elzaphan, sons of Uzziel, uncle of Aaron,—and said unto them—

Draw near, bear away your brethren from before the sanctuary, unto the outside of the camp.

⁵ So they drew near and bare them away, in their tunics, unto the outside of the camp,—as spake Moses.

⁶ Then said Moses unto Aaron, and to Eleazar and to Ithamar, his sons—

<Your heads> ye may not bare^a and <your garments> ye shall not rend, so shall ye not die, neither <against all the assembly> will he be wroth,—but let ||your brethren, the whole house of Israel|| bewail the consuming fire wherewith Yahweh hath consumed. ⁷ But <from the entrance of the tent of meeting> shall ye not go forth, lest ye die, for the anointing oil of Yahweh|| is upon you.

And they did according to the word of Moses.

§ 7. Further Instructions for the Priests.

⁸ Then spake Yahweh unto Aaron, saying:

⁹ <Wine and strong drink> thou mayest not drink,—||thou nor thy sons with thee|| when ye enter into the tent of meeting, so shall ye not die,—an age-abiding statute, to your generations;

¹⁰ That ye may make a difference, between the sacred and the common,—and between the unclean and the clean;

¹¹ And may teach the sons of Israel,—all the statutes which Yahweh hath spoken unto them, by the mediation^b of Moses.

¹² Then spake Moses unto Aaron, and unto Eleazar and unto Ithamar his sons, that were left,

Take ye the meal-offering that is left of the altar-flames of Yahweh, and eat it unleavened, beside the altar,—for <most holy> it is^c; ¹³ therefore shall ye eat it in a holy place, for <thine by statute, and thy sons' by statute>^c it is^c, from among the altar-flames of Yahweh,—for ||so|| am I commanded. ¹⁴ And <the wave-breast, and the heave-shoulder> shall ye eat in a clean place, thou, and thy sons and thy daughters with thee||,—for <as thine by statute, and thy sons' by statute> have they been given, from among the peace-offerings of the sons of Israel. ¹⁵ <The heave-shoulder and the wave-breast, upon the altar-flames of the fat portions> shall they bring in, to wave as a wave-offering,

^a So T.G., Davies, Fu.
^c Do not suffer the hair of your heads to hang loosely—P.B.

^b Lit.: "hand."

^c Lit.: "thy statute and thy sons' statute."

before Yahweh,—so shall they be thine and thy sons' with thee, by an age-abiding statute, As Yahweh hath commanded.

§ 8. Aaron's Justification for not eating the Sin-offering.

¹⁶ Now <as for the sin-bearing' goat> Moses ||diligently sought|| it, but lo! it had been burnt up,—then was he wroth against Eleazar and against Ithamar, the sons of Aaron that were left, saying:

¹⁷ Wherefore' did ye not eat the sin-bearing in the holy place? for <most holy> it is,—and ||the same|| hath he given you, that ye may bear the iniquity of the assembly, to put a propitiatory-covering over them, before Yahweh. ¹⁸ Lo! the blood thereof had not been taken into the holy place, ||within||,—ye should have ||indeed eaten|| it, in a holy place, as I commanded.

¹⁹ Then spake Aaron unto Moses—

Lo! <this very day, when they had brought near their own sin-bearing, and their own ascending-sacrifice> there befell me' such things as these,—<if, then, I had eaten of the sin-bearing this day> would it have been well-pleasing in the eyes of Yahweh?

²⁰ And <when Moses heard that> then was it well-pleasing in his eyes.

§ 9. Concerning Clean and Unclean Beasts.

¹ And Yahweh spake unto Moses and unto Aaron, saying unto them:

² Speak ye unto the sons of Israel, saying,—

||These|| are the living things which ye may eat, of all the beasts which are upon the earth: ³ <Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among beasts> ||that may ye eat. ⁴ Nevertheless these shall ye not eat, of them that chew the cud, and of them that part the hoof,—

||The camel|| because <though he ||cheweth the cud|| yet <the hoof> he parteth not, <unclean> he is' to you;

⁵ And ||the coney^a|| because <though he ||cheweth the cud|| yet <the hoof> he parteth not,—<unclean> he is' to you;

⁶ And ||the hare|| because <though she cheweth the cud|| yet <the hoof> she parteth not,—<unclean> she is' to you;

⁷ And ||the swine|| because <though he ||parteth the hoof and is cloven-footed> yet <the cud> he cheweth not,—<unclean> he is' to you;

⁸ <Of their flesh> shall ye not eat, and <their carcase> shall ye not touch,—<unclean> they are' to you.

⁹ These|| may ye eat, of all that are in the waters,—<all that have fins and scales, in the waters, in the seas and in the rivers> ||them|| may ye eat. ¹⁰ But <all that

^a The coney is undoubtedly *Hyaena Syriacus*—

Hastings' D.B. Cp. P.B. note on this place.

have not fins and scales, in the seas and in the rivers, of all that swarm in the waters, and of all the living souls that are in the waters > <an abomination> they are' unto you; ¹¹ and <an abomination> shall they remain to you,—<of their flesh> ye shall not eat, and <their carcases> shall ye abhor. ¹² ¶Whatsoever hath not fins and scales, in the waters|| <an abomination> it is' unto you.

¹³ And [these] shall ye abhor of birds, they shall not be eaten <an abomination> they are',—the eagle,^a and the ossifrage, and the osprey;^b ¹⁴ and the vulture,^c and the falcon, after its kind; ¹⁵ every raven, after its kind; ¹⁶ and the female ostrich,^d and the male ostrich, and the sea-gull,—and the hawk, after its kind; ¹⁷ and the pelican,^e and the gam-t,^f and the bittern;^g ¹⁸ and the swan and the vomiting pelican, and the little vulture; ¹⁹ and the stork, and the parrot, after its kind,—and the mountain-ck,^h and the bat.^h

²⁰ <Every creeping thing that flieth, that goeth on all-fours|| <an abomination> it is' unto you. ²¹ Neveⁱtheless [these,] may ye eat, of all creeping things that fly, that go on all-fours>—such as haveⁱ legs above their feet, to leap therewith, upon the earth—²² <these of them> may ye eat: the swarming-locust after its kind, and the devouring locust after its kind,—and the chargol-locust after its kind, and the chagab-locust after its kind.

²³ But every [other] creeping thing that flieth, which hath four feet || <an abomination> it is' unto you; ²⁴ and <for these> shall ye count yourselves unclean—||whosoever toucheth the carcase of them|| shall be unclean until the evening; ²⁵ and ||whosoever beareth away aught of the carcase of them shall wash his clothes, and be unclean until the evening.

²⁶ <As for every kind of beast which <though it parteth the hoof> yet is not cloven-footed, nor cheweth the cud> <unclean> they are' unto you,—every one who toucheth them|| shall be unclean. ²⁷ And <all that go upon their paws, among all the living things that go on all-fours> <unclean> they are' unto you,—||whoso toucheth the carcase of them|| shall be unclean until the evening. ²⁸ And ||he that beareth away the carcase of them|| shall wash his clothes, and shall be unclean until the evening,—<unclean> they are' unto you.

²⁹ And [these] <unto you> shall be unclean, among the creeping things that creep upon the earth,—the weazel and the mouse, and

the lizard after its kind; ³⁰ and the ferret and the chameleon, and the wall-lizard,—and the winding lizard, and the mole.

³¹ These || are they which are unclean to you, among all that creep,—||whosoever toucheth them when they are dead shall be unclean until the evening; ³² and everything whereon any of them shall fall when they are dead|| shall be unclean—<of any articles of wood, or cloth, or skin, or sack-cloth, any article wherewith any work is done>—shall be put in water and shall be unclean until the evening, and then be clean. ³³ And <as for any earthen vessel wherinto any of them may fall > ||everything therein|| shall be unclean, and <the vessel itself> shall ye break in pieces.

³⁴ <Of all the food that may be eaten, that whereon shall come water> shall be unclean,—and ||all drink which might be drunk in any [such] vessel || shall be unclean. And [everything] whereon shall fall any part of the carcase of them|| shall be unclean, [oven or fire-range] it shall be destroyed, <unclean> they are',—and <unclean> shall they remain to you.

³⁵ Notwithstanding [a fountain or cistern wherein is a gathering of waters] shall be clean,—but ||he that toucheth the carcase of them|| shall be unclean. ³⁷ And ||when any part of the carcase of them shall fall upon seed for sowing, which is to be sown> the same is "clean". ³⁸ But <when water shall be put upon seed, and there shall fall thereon any part of the carcase of them> <unclean> it is' to you.

³⁶ And <when any of the beasts which are yours for food shall die> ||he that toucheth the carcase of it|| shall be unclean until the evening. ⁴⁰ And ||he that eateth of the carcase of it || shall wash his clothes, and be unclean until the evening,—||he also that carrieth away the carcase thereof shall wash his clothes, and be unclean until the evening.

⁴¹ And <any creeping thing that creepeth upon the earth> <an abomination> it is'—it shall not be eaten. ⁴² <Everything that goeth upon the belly, and everything that goeth upon all-fours, even to everything having many feet, as regardeth any creeping thing that creepeth upon the earth> ye shall not eat them, for <an abomination> they are'. ⁴³ Do not make your persons abominable, with any creeping thing that creepeth,—neither shall ye make yourselves unclean with them, that ye should become unclean thereby.

⁴⁴ For ||I—Yahweh|| am your God, therefore shall ye hallow yourselves and remain holy; for <holy> am ||I,—therefore shall ye not make your persons unclean, with any creeping thing that crawlth upon the earth; for ||I—Yahweh|| am he that brought you up out of the land of Egypt, that I might become your' God,—therefore shall ye be holy, for <holy> am ||I.

⁴⁵ ¶Which casts itself from

^a Or: "vulture."
^b Or: "sea-eagle."
^c Or: "glede."
^d "Daughter of adolefulery."
^e "A kind of owl"—O.G.
^f "Which casts itself from rocks into the water to dive after its prey."
^g Or: "heron."
^h Night-bird.
ⁱ So to be read, but written "have not"—G.n.

- 46 ¶This^a is the law of beast,
and of bird,
and of every living soul that moveth in the
waters,—
and as to every soul that creepeth upon the
earth:
- 47 That ye may make a difference—
between the unclean and the clean,—
and between the living thing that may be
eaten, and the living thing which may not
be eaten.^b

§ 10. *Laws for Women after Childbirth.*

- 12 ¹ And Yahweh spake unto Moses, saying:
- ² Speak unto the sons of Israel, saying,
<A ¶woman^c when she conceiveth seed, and
giveth birth to a male child> then shall she
be unclean seven days, <according to the
days of her removal in her sickness shall she
be unclean. ³ And <on the eighth day>
shall the flesh of his foreskin be circumcised.
- ⁴ And <for thirty-three days> shall she con-
tinue in the blood of purification, — <no
hallowed thing> shall she touch, and <into
the sanctuary> shall she not enter, until her
days of purification are fulfilled. ⁵ But
<if ¶a female child^d she bear> then
shall she be unclean two weeks, as in
her removal,—and <for sixty-six days>
shall she continue in the blood of purification.
⁶ And <when the days of
her purification are fulfilled, whether for
a son or for a daughter> she shall bring in
a lamb, the choice of its year, as an ascend-
ing-sacrifice, and a young pigeon or a turtle-
dove, as a sin-bearer, unto the entrance of
the tent of meeting, unto the priest; ⁷ and
he shall bring it near before Yahweh, so
shall the priest^e put a propitiatory-covering
over her, and she shall be clean from her
fountain of blood.
- ¶This^f is the law for her that hath given birth,
to a male child or to a female.
- ⁸ But <if her hand findeth not sufficiency for a
lamb> then shall she take two turtle doves
or two young pigeons, one for an ascending-
sacrifice, and one for a sin-bearer,—so shall
the priest put a propitiatory-covering over
her, and she shall be clean.

§ 11. *The Law of Leprosy, in Men, Clothes, and
Houses: Detection and Cleansing.*

- 13 ¹ And Yahweh spake unto Moses and unto
Aaron, saying—
- ² <When ¶any man^g shall have—in the skin of
his flesh—a rising, or a scab, or a bright
spot, and it shall become in the skin of his
flesh the plague-spot^h of leprosy> then

shall he be brought in unto Aaron the priest,
or unto one of his sons the priests; ³ and the
priest shall view the spot in the skin of his
flesh— <if ¶the hair in the plagueⁱ have
turned white and the appearance of the spot
be deeper than the skin of his flesh> <the
plague-spot of leprosy> it is^j,— so the
priest shall view him, and pronounce him
unclean. ⁴ But <if the bright spot,
though white in the skin of his flesh, is not
¶deeper^k in appearance than the skin, and
¶the hair^l hath not turned white> then
shall the priest shut up the plagued one,^m
seven days. ⁵ And the priest shall view him
him on the seventh day, and lo! <if the
spot hath stayed to his sight,ⁿ and the spot
hath not spread in the skin> then shall the
priest shut him up seven days, more^o

⁶ Then shall the priest view him, on the
seventh day, a second time, and lo! <if the
spot is ¶faint^p, and the spot hath not spread
in the skin> then shall the priest pronoun-
ce him clean—it is ¶a scab^q, and he shall
wash his clothes, and be clean. ⁷ But
<if the scab shall have ¶verily spread^r in
the skin, since he was shown to the priest
that he might be cleansed> then shall he
shew himself again' unto the priest; ⁸ and
the priest shall take a view, and lo! <if the
scab hath spread in the skin> then shall
the priest pronounce him unclean—¶leprosy^s
it is^t.

- ⁹ <When ¶the plague of leprosy^u cometh to be
in any human being> then shall he be
brought in unto the priest; ¹⁰ and the priest
shall take a view, and lo! <if there is a
white rising in the skin and ¶the same^v hath
turned the hair white,—and there be a
wound of raw flesh, in the rising> ¹¹ <an
old leprosy> it is^w in the skin of his flesh,
and the priest shall pronounce him un-
clean,—he shall not^x shut him up, for
<unclean^y he is^z. ¹² But <if the
leprosy ¶cometh quite out^{aa} in the skin, and
the leprosy covereth all the skin of him that
is plagued, from his head even unto his
feet,—so far as appeareth to the eyes of the
priest> ¹³ then shall the priest take a view,
and lo! <if the leprosy hath covered all his
flesh> then shall he pronounce clean him
that was plagued,— all of it, hath turned
white, <clean> he is^{ab}. ¹⁴ But <the
very day there appeareth in him raw flesh>
he shall be unclean; ¹⁵ so then the priest
shall view the raw flesh, and pronounce him
unclean,— as for the raw flesh^{ac} ¶<unclean>
it is^{ad}—leprosy> it is^{ae}. ¹⁶ Or <if the

^a See chap. xx. 25.

^b So it shd be, as in ver. 8
(w. Sam., Sep., and Syr.)
—G.N. [M.C.T.: "he."]
^c "Any human being, any
son of earth (*adam*)."

^d The P.B. has here merely
"mark." But (1) it is

scarcely right to suppress
all reference to Divine
infliction; and (2) "spot"
is better than "mark"
with reference to a per-
son, though "mark" is
to be preferred to "spot"
when applied to a house,

as in chap. xiv. 31.
"Plague," throughout
would be too heavy, and
would need frequent
qualification. The trans-
lation here has therefore
been lightened in places,
yet so as to keep the
reader in mind of the
main facts and the ideas

associated with them.
^a Lit.: "the plague-spot."
^b G.N.: "in its appearance."
—G.N.
^c Or: "a second time."
^d "Need not" — P.B.
^e That is, the case is un-
doubted; there is no
doubt of confinement to
wait for further proof.

raw flesh turn again, and be changed to white> then shall he come in unto the priest; ¹⁷ and the priest shall view him, and lo! <if the spot hath changed to white> then shall the priest pronounce clean him that was plagued—<clean> he is'.

- ¹⁸ And <when [any one's flesh] hath, in the skin thereof, a boil,—and then it is healed;
- ¹⁹ but <in the place of the boil> is a white rising, or a bright spot, reddish white> then shall it be shown unto the priest. ²⁰ And the priest shall take a view, and lo! <if [the appearance thereof] is lower than the skin, and [the hair thereof] hath turned white> then shall the priest pronounce him unclean—<the plague-spot of leprosy> it, is' <in the boil> broken out. ²¹ But <if the priest shall view it, and lo! there is no' white hair therein, and it is not deeper than the skin, and [in itself] is faint> then shall the priest shut him up seven days;
- ²² and <if it [clearly spreadeth] in the skin> then shall the priest pronounce him unclean—<a plague-spot> it is'. ²³ But <if in its place, the bright spot stayeth, hath not spread> <a boil> it is',—and the priest shall pronounce him clean.

- ²⁴ Or <when [any one's flesh] hath in the skin thereof, a fiery burning,—and the burning wound becometh a bright spot, reddish white, or white> ²⁵ then shall the priest view it—and lo! <if the hair is turned white in the bright spot, and the appearance thereof is deeper than the skin> <leprosy> it is', broken out [in the burning],—so the priest shall pronounce him unclean, <the plague-spot of leprosy> it is'. ²⁶ But <if the priest shall view it, and lo! there is not, in the bright spot, white hair, and it is not' deeper than the skin, but [itself] is faint> then shall the priest shut him up seven days; ²⁷ and the priest shall view him on the seventh day,—<if it [hath plainly spread] in the skin> then shall the priest pronounce him unclean, <the plague-spot of leprosy> it is'. ²⁸ But <if, in its place, the bright spot hath stayed, and hath not spread in the skin, but [itself] is faint> <the rising of a burning> it is',—and the priest shall pronounce him clean, for <only the inflaming of the burning> it is'.

- ²⁹ And <when there cometh to be in [any man or woman] a spot,—in the head, or in the beard> ³⁰ then shall the priest view the spot, and lo! <if [the appearance thereof] is deeper than the skin, and <therein> is yellow, thin hair> then shall the priest pronounce him unclean, <a scall> it is', <a leprosy of the head or of the beard> it is'. ³¹ But <when the priest vieweth the spot, and lo! there is [no appearance] of it deeper than the skin, and [no dark hair] is therein> then shall the priest shut up him

that hath the plague-spot of scall, seven days; ³² and the priest shall view the spot on the seventh day, and lo! <if the scall hath not spread, and there hath not come to be therein yellow hair,—and the appearance of the scall] is not deeper than the skin> ³³ then shall he shave himself, but <the scall> shall he not shave—and the priest shall shut up him who hath the scall seven days more; ³⁴ then shall the priest view the scall, on the seventh day, and lo! <if the scall hath not spread in the skin, and the appearance thereof is not deeper than the skin> then shall the priest pronounce him clean, and he shall wash his clothes, and be clean. ³⁵ But <if the scall [do indeed spread] in the skin,—after he hath been pronounced clean> ³⁶ then shall the priest take a view, and lo! <if the scall hath spread in the skin> the priest shall not search for the yellow hair—<unclean> he is'. ³⁷ But <if in his eyes [a scall] is at a stay, and dark hair hath grown up therein> the scall is healed', <clean> he is',—and the priest shall pronounce him clean.

- ³⁸ And <when either man or woman] hath in the skin of their flesh, bright spots,—bright spots that are white> ³⁹ then shall the priest take a view, and lo! <if in the skin of their flesh] are bright spots, that are dull white> <dead white spot> it is', that hath broken through in the skin—<clean> he is'.
- ⁴⁰ And <when [any man's] head loseth its hair> though [bald] he is [clean]. ⁴¹ And <if [in front] his head loseth its hair> though [bald in the forehead] he is [clean].
- ⁴² But <should there be [in the baldness behind, or in the baldness in front] a spot, that is reddish white> <leprosy broken out> it is', in his baldness behind, or in his baldness in front. ⁴³ So the priest shall view it, and lo! <if [the rising-spot] be reddish white in his baldness behind, or in his baldness in front,—like the appearance of leprosy in the skin of the flesh> ⁴⁴ <a leprosy man> is' he, <unclean> he is',—<unclean> shall the priest pronounce him, <in his head> is his plague.
- ⁴⁵ Now <as for the leper in whom is the plague>
 [His clothes] shall be rent,
 And [his head] shall be bare,^c
 And <his beard> shall he cover,—
 And <Unclean! Unclean!> shall he cry.
- ⁴⁶ <All the days that the plague is in him> shall he continue unclean,
 <Unclean> he is',—

^a *Gt.*; "in its appearance," as in ver. 5.

^b "A harmless eruption on the skin"—O.G. "A

tetter"—P.B.

^c "The hair of his head shall hang loose"—P.B.

<Alone> shall he remain,
<Outside the camp> shall be his dwelling.

- 47 And <when "in a garment" there is a plague-spot of leprosy,—whether in a garment of wool, or a garment of flax; 48 either in warp or in weft, made with flax, or with wool,—or in a skin, or in anything wrought of skin; 49 and the spot cometh to be of a greenish yellow or reddish in the garment or in the skin, whether in warp or in weft, or in any utensil of skin> <the plague-spot of leprosy> it is',—and shall be shown unto the priest; 50 and the priest shall view the spot,—and shall shut up him that is plagued, seven days; 51 then shall he view the spot, on the seventh day <if the spot hath spread in the garment, whether in warp or in weft, or in the skin, or anything which may be made of skin for service> the spot is a fretting leprosy' <unclean> it is'. 52 Then shall he burn up the garment, whether it be in the warp or the weft, in wool or in flax, or any utensil^a of skin, wherein shall be the plague-spot,—for <a fretting leprosy> it is', <in fire> shall it be burnt up.
- 53 But <if the priest shall take a view, and lo! the spot has not spread, in the garment, either in warp or in weft,—or in any utensil^a of skin> 54 then shall the priest give command, and they shall wash that wherein is the spot,—and he shall shut it up seven days more; 55 then shall the priest take a view, after the plagued garment hath been washed, and lo! <if the spot hath not changed its look>, ^b then <though the spot hath not spread> yet <unclean> it is', <in the fire> shalt thou burn it up,—<a sunken spot> it is', in the back thereof, or in the front thereof.
- 56 And <if the priest hath taken a view, and lo! the spot is faint' since it hath been washed>, then shall he rend it out of the garment, or out of the skin, whether out of the warp or out of the weft; 57 and <if it appear still in the garment—either in the warp or in the weft, or in any utensil of skin> <a breaking out> it is',—<in the fire> shalt thou burn up that wherein is the plague. 58 But <as for the garment—whether the warp or the weft, or any utensil of skin which thou shalt wash, and the plague shall depart therefrom> then shall it be washed a second time, and shall be clean.
- 59 This is the law as to the plague-spot of leprosy,
in a garment of wool or of flax,
whether in the warp or the weft,
or in any utensil of skin,—
To pronounce it clean, or to pronounce it unclean.

¹ And Yahweh spake unto Moses, saying—

² ¶ This shall be the law of the leper, in the day when he is declared clean,—He shall be brought in unto the priest; ³ then shall the priest go forth unto the outside of the camp,—and the priest shall take a view, and lo! <if the plague of leprosy hath been healed out of the leper>; ⁴ then shall the priest give command,—and there shall be taken—for him that is to be cleansed—two living clean birds,—and cedar wood, and crimson, and hyssop; ⁵ and the priest shall give command, and one' bird shall be slain,—within an earthen vessel, over living water; ⁶ <as^a for the living bird> he shall take [it], and the cedar wood, and the crimson, and the hyssop,—and shall dip them', and the living bird, in the blood of the bird that hath been slain over the living water; ⁷ and shall sprinkle upon him that is to be cleansed from the leprosy, seven times,—and shall pronounce him clean, and shall let go the living bird, over the face of the field. ⁸ And he that is to be declared clean shall wash his clothes, and shave off all his hair, and bathe in water, and be clean, and <afterwards> shall he come in o the camp,—and dwell outside his tent, seven days; ⁹ and it shall be <on the seventh day> that he shall shave off all the hair of his head, and his beard, and his eyebrows, <even all his hair> shall he shave off,—and shall wash his clothes, and bathe his flesh in water, so shall he be clean. ¹⁰ And <on the eighth day> he shall take two he-lambs, without defect, and one ewe-lamb, the choice of its year, without defect,—and three-tenths of fine meal for a meal-offering, overflowed with oil, and one log^b of oil. ¹¹ And the priest that is cleansing him shall cause the man that is to be cleansed, and those things, to stand before Yahweh, at the opening of the tent of meeting. ¹² And the priest shall take one' he-lamb', and bring him near as a guilt-bearer, and the log of oil,—and shall wave them as a wave-offering, before Yahweh; ¹³ and shall slay the lamb in the place where the sin-bearer and the ascending-sacrifice are slain, in the^c holy place,—for <like the sin-bearer> the guilt-bearer is the priest's, <most holy> it is. ¹⁴ Then shall the priest take of the blood of the guilt-bearer, and the priest shall put it upon the tip of the right ear of him that is to be cleansed —and upon the thumb of his right hand, and upon the great toe of his right foot; ¹⁵ and the priest shall take of the log of oil,—and shall pour it upon the

^a Or, "in vessel," or "ar-
ticle." ^b Lit.: "its eye."

^a Some cod. (w. Sam., Sep.,
Syr., and Vul.): "and
as"—G. n.
^b According to Talmud =
1/3 hin' = 0.6528. "The
hin = 1/2 bath according to
Josephus = 6.06 litres"
—O. G. 229. "The actual
size of bath is apparently
about 40 litres"—O. G.
144.
^c Or: "a."

palm of the priest's left hand, ¹⁶ and the priest shall dip his right finger [and take] of the oil that is on the palm of his left hand,—and shall sprinkle of the oil with his finger seven times, before Yahweh; and <of the remainder of the oil which is on the palm of his hand> shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot,—upon the blood of the guilt-bearer; ¹⁷ and <that which remaineth of the oil that is on the palm of the priest's hand> he shall put upon the head of him that is to be cleansed,—so shall the priest put a propitiatory-covering over him, before Yahweh. ¹⁸ Then shall the priest offer the sin-bearer, and shall put a propitiatory-covering over him that is to be cleansed, because of his uncleanness,—and <afterwards> shall he slay the ascending-sacrifice. ¹⁹ And the priest shall cause the ascending-sacrifice, and the meal-offering to ascend at the altar,—so shall the priest put a propitiatory-covering over him, and he shall be clean. ²⁰

But <if he be [poor] and his hand hath not enough> then shall he take one he-lamb as a guilt-bearer to be waved, to put a propitiatory-covering over him,—and one-²¹ tenth of fine meal, overflowed with oil for a meal-offering, and a log of oil, ²² and two turtle-doves or two young pigeons, for which his hand hath enough,—so shall one be a sin-bearer, and the other' an ascending-sacrifice. ²³ And he shall bring them in, on the eighth day, for his cleansing, unto the priest,—unto the entrance of the tent of meeting, before Yahweh. ²⁴ Then shall the priest take the guilt-bearing lamb and the log of oil,—and the priest shall wave them as a wave-offering, before Yahweh. ²⁵ Then shall the guilt-bearing lamb be slain, and the priest shall take of the blood of the guilt-bearer, and put upon the tip of the right ear of him that is to be cleansed,—and upon the thumb of his right hand, and upon the great toe of his right foot; ²⁶ also <of the oil> shall the priest pour out,—on the palm of his own left hand; ²⁷ and the priest shall sprinkle, with his right finger, of the oil that is on the palm of his left hand,—seven times, before Yahweh; then shall the priest put, of the oil that is on the palm of his hand, upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot,—upon the place of the blood of the guilt-offering; and <that which remaineth of the oil which is on the palm of the priest's hand> shall he put upon the head of him that is to be cleansed,—to put a propitiatory-covering over him, before Yahweh. ²⁸ Then

shall he offer one' of the turtle-doves, or of the young pigeons, of that for which his hand hath enough; ²⁹ even that for which his hand hath enough,—the one as a sin-bearer and the other as an ascending-sacrifice, upon the meal-offering, ³⁰ so shall the priest put a propitiatory-covering over him that is to be cleansed, before Yahweh. ³¹ This is the law for him in whom hath been the plague of leprosy,—whose hand hath not enough, for that which pertaineth to his cleansing.

³² And Yahweh spake unto Moses and unto Aaron, saying:

³⁴ <When ye enter into the land of Canaan which I' am about to give you, for a possession,—and I put a plague-mark of leprosy in a house, of the land of your possession>—³⁵ then shall he that owneth the house come in, and tell the priest, saying,—

«A kind of plague-mark' appeareth to me, in the house;

³⁶ and the priest shall give command, and they shall empty the house, ere yet the priest cometh in to view the mark, so that he do not pronounce unclean all that is in the house,—and <after this> shall the priest come in, to view the house; ³⁷ then shall he view the mark, and lo! <if the mark is in the walls of the house, with sunken places, greenish yellow, or reddish,—and they appear to be lower than the [surface of the] wall>—³⁸ then shall the priest come forth out of the house, unto the entrance of the house,—and shall shut up the house, seven days; ³⁹ and the priest shall return on the seventh day,—and take a view, and lo! <if the mark hath spread in the walls of the house>—⁴⁰ then shall the priest give command, and they shall pull out the stones, wherein is the mark,—and cast them forth outside the city, into an unclean place; ⁴¹ and <the house itself> shall he cause to be scraped on the inside, round about,—and they shall pour out the mortar which they have scraped off, outside the city, into an unclean place; ⁴² and shall take other stones, and put in the place of the stones,—and <other mortar> shall he take, and plaster the house. ⁴³ But <if the mark again' breaketh out in the house, after the taking out of the stones,—and after the scraping of the house, and after the plastering>—⁴⁴ then shall the priest come in, and take a view, and lo! <if the mark hath spread in the house> <a fretting leprosy> it is' in the house, <unclean> it is', ⁴⁵ and he shall pull down the house,—the stones thereof, and the timber thereof, and all the mortar of the house, and shall carry them forth outside the city, into an unclean place. ⁴⁶ And

* Cp. chap. ii. 1. n.

<as for him that entereth into the house, all the days it is shut up> he shall be unclean, until the evening; ⁴⁷ And [he that lieth in the house] shall wash his clothes, and [he that eateth in the house] shall wash his clothes. ⁴⁸ But <though the priest [do come] into the house, and take a view, yet lo! <if the plague-mark hath not spread in the house after the house was plastered> then shall the priest pronounce the house clean,^a for [healed] is the plague. ⁴⁹ Then shall he take, to cleanse^b the house, two birds,—and cedar wood, and crimson, and hyssop; ⁵⁰ and shall kill one^c bird,—within an earthen vessel, over living water; ⁵¹ and take the cedar wood, and the hyssop, and the crimson, and the living bird, and dip them in the blood of the slain bird, and in the living water,—and sprinkle the house, seven times; ⁵² and so cleanse^c the house, with the blood of the bird, and with the living water,—and with the living bird, and with the cedar wood, and with the hyssop, and with the crimson; ⁵³ and shall let go the living bird unto the outside of the city, unto the face of the field,—so shall he put a propitiatory-covering over the house, and it shall be clean.

- ⁵⁴ This [is the law,—
for every plague-mark of leprosy
and for scall;
⁵⁵ and for garment leprosy,
and for house [leprosy];
⁵⁶ and for rising,
and for scab,
and for a bright spot;
⁵⁷ to^d give instruction,
on the day of declaring unclean,
and on the day of declaring clean,—
[This] is the law of leprosy.

§ 12. *Concerning various Forms of Personal Uncleaness.*

- 15 ¹ And Yahweh spake unto Moses and unto Aaron, saying:
² Speak unto the sons of Israel, and ye shall say unto them,—
<When [any man whatsoever,] hath a flowing from his flesh> [his flux] is [unclean].
³ And [this] shall be his uncleanness, in his flux,—<whether his flesh is running with his flux, or his flesh hath closed from his flux>^e [his uncleanness] it is'. ⁴ [All the bed whereon he that hath the flux lieth] shall be unclean,—and [every piece of furniture^f whereon he sitteth] shall be unclean. ⁵ And [whosoever toucheth his

bed] shall wash his clothes, and bathe in water, and be unclean until the evening. And [he that sitteth on that^a whereon he that hath the flux hath sat] shall wash his clothes, and bathe in water, and be unclean until the evening. ⁷ And [he that toucheth the flesh of him that hath the flux] shall wash his clothes, and bathe in water, and be unclean until the evening. ⁸ And <when he that hath a flux spitteth on him that is clean> then shall he wash his clothes, and bathe in water, and be unclean until the evening. ⁹ And [every saddle^b whereon he that hath the flux rideth,] shall be unclean. ¹⁰ And [whosoever toucheth anything that was under him] shall be unclean, until the evening; and [he that carrieth them] shall wash his clothes, and bathe in water, and be unclean until the evening. ¹¹ And [whomsoever he that hath the flux toucheth, not having rinsed [his hands] in water, then shall he wash his clothes, and bathe in water, and be unclean until the evening. ¹² And [the earthen vessel which he that hath the flux toucheth] shall be broken in pieces,—and [every vessel^c of wood] shall be rinsed in water.

- ¹³ And <when he that hath the flux becometh clean from his flux> then shall he number to himself seven days for his cleansing, and wash his clothes,—and bathe his flesh in living water, and be clean. ¹⁴ And <on the eighth day> he shall take for himself two turtle doves or two young pigeons,—and come in before Yahweh, unto the entrance of the tent of meeting, and give them to the priest; ¹⁵ and the priest shall offer them, one^d as a sin-bearer, and the other^e as an ascending-sacrifice,—so shall the priest put a propitiatory-covering over him, before Yahweh, because of his flux.
¹⁶ And <when there goeth out from [any man] an outflow of seed> then shall he bathe all his flesh in water, and be unclean until the evening. ¹⁷ And <in the case of any garment or any skin whereupon there shall come to be an outflow of seed> then shall it be washed in water, and be unclean until the evening. ¹⁸ Also <a woman with whom man lieth carnally>^d then shall they bathe in water, and be unclean until the evening.
¹⁹ And <when a [woman] hath a flow, and her flow in her flesh is [blood,]> <seven days> shall she continue in her removal, and [whosoever toucheth her] shall be unclean until the evening; ²⁰ and [whatsoever she lieth upon in her removal] shall be unclean,—and [whatsoever she sitteth u on] shall be unclean; ²¹ and [whosoever toucheth her bed] shall wash his clothes, and bathe in water, and be unclean until

^a N.B.: First clean—then declared clean.

^b Lit.: "to sin the house"; mt.: "to sin—cleanse = to cleanse from sin." "There is sin somewhere!"

^c As in ver. 19.

^d Some cod. w. Sam. MS., Sep. and Syr. have:

"and to"—G.n

^e So in effect Driver and White in P.B.: "Or whether it be stopped so that no discharge appears." But O.G.: "Hath shown stoppage by reason of his flux."

^f Mt.: "every article."

^a Mt.: "the article."

^b Or: "carriage-seat."

^c Or: "article."

^d Mt.: "with an outflow of seed."

the evening; ²² and "whosoever toucheth any thing^a whereon she sitteth^b shall wash his clothes, and bathe in water, and be unclean until the evening; ²³ and <whether [on her bed] it is', or on any thing whereon she hath been sitting, when he toucheth it> he shall be unclean until the evening; ²⁴ and <if man [shall even lie] with her, and her cause for removal be upon him> then shall he be unclean seven days,—and "all the bed whereon he shall lie^c shall be unclean. ²⁵ And <when [any woman's] flow of blood lasteth many days, outside the time of her removal, or when it floweth beyond her removal> "all the days of her unclean' flow^d shall she be as in the days of her removal—<unclean> she is'. ²⁶ "All^e the bed whereon she lieth during all the days of her flow^f [like her bed in her removal] shall be to her,—and 'every thing whereon she sitteth^g shall be [unclean', like the uncleanness in her removal; ²⁷ and [whosoever toucheth them] shall be unclean,—and shall wash his clothes, and bathe in water, and be unclean until the evening. ²⁸ But <if she be clean from her flow> then shall she count to herself seven days, and <afterwards> shall she count herself clean. ²⁹ And <on the eighth day> shall she take to herself two turtle doves, or two young pigeons,—and bring them in unto the priest, unto the entrance of the tent of meeting; ³⁰ and the priest shall offer the one^h as a sin-bearer, and the otherⁱ as an ascending-sacrifice,—so shall the priest put a propitiatory-covering over her, before Yahweh, because of her unclean' flow. ³¹ Thus shall ye warn^e the sons of Israel from their uncleanness, And they shall not die in their uncleanness, By reason of their making unclean my habitation which is in their midst. ³² [This] is the law— Of him that hath a flux,— And of him from whom goeth an outflow of seed, making unclean thereby; ³³ And of her that is unwell with her cause for removal, And of him whose flux floweth, For the male, and for the female,— And for a man who lieth with her that is unclean.

§ 13. *The Great Day of Propitiation: Once a Year.*

16 ¹ And Yahweh spake unto Moses, after the death of the two sons of Aaron,—when they had offered strange fire^d before Yahweh, and died. ² And Yahweh said unto Moses—

^a *ML.*: "article"; or, "piece of furniture."
^b Some cod. (w. *Onk.*, *MS.*, *Jon.*, *Sep.*, and *Syr.*): "And all"—*G.n.*
^c So it shd be (w. *Sam.*, and *Sep.*).—*G.n.*
^d So it shd be (w. *Onk.*, *Jon.*, *Sep.*, *Syr.* and *Vul.*) as in chap. x. 1—*G.n.* [*M.C.T.* omits: "strange fire."]

Speak unto Aaron thy brother, that he do not come at all times^a into the holy place, within the veil,—into the presence of the propitiatory, which is upon the ark, so shall he not die, for <in the cloud> will I appear^b upon the propitiatory. ³ <Herewith>^c shall Aaron come into the holy place,— With a bullock, the choice of the herd, as a sin-bearer, and a ram as an ascending-sacrifice. ⁴ <A holy tunic of linen> shall he put on, and [drawers of linen] shall be upon his flesh, and <with a band of linen> shall he gird himself, and <with a turban of linen> shall his head be wrapped about,—<holy garments> they are', therefore shall he bathe in water his flesh, and so put them on. ⁵ And <from the assembly of the sons of Israel> shall he receive two he-goats, for bearing sin,—and one ram, as an ascending-sacrifice. ⁶ Then shall Aaron bring near the sin-bearing bullock which is for himself,—and put a propitiatory-covering about himself, and about his household. ⁷ Then shall he take the two goats,—and cause them to stand, before Yahweh, at the entrance of the tent of meeting. ⁸ And Aaron shall cast lots^d over the two goats,—one lot for Yahweh, and one lot for Azazel.^d ⁹ Then shall Aaron bring near the goat over which came up the lot for Yahweh,—and shall make of him a sin-bearer; ¹⁰ but <the goat over which came up the lot for Azazel> shall he cause to stand alive—before Yahweh, to put a propitiatory-covering over him,—to send him away unto Azazel, towards the desert.^e ¹¹ So Aaron shall bring near the sin-bearing bullock which is for himself, and shall put a propitiatory-covering about himself, and about his household,—and shall slay the sin-bearing bullock which is for himself; ¹² and shall take the censor-full of burning coals of fire from off the altar, from before Yahweh, and his hands full of fragrant incense, beaten small,—and bring within the veil; ¹³ and shall put the incense upon the fire, before Yahweh,—and the cloud of incense shall cover the propitiatory which is over the testimony, and he shall not die.^f ¹⁴ Then shall he take of the blood of the bullock, and shall sprinkle with his finger upon the face of the propitiatory, eastwards,—and <before the propitiatory> shall he sprinkle seven times, of the blood, with his finger. ¹⁵ Then shall he slay the sin'-bearing goat which is for the people, and bring in its blood,

^a Or: "just at any time"; or "on every occasion."
^b Or: "am I wont to appear."
^c Or: "thus."
^d For note on Azazel, see *O.T. Ap.* "The Escape Goat."
^e Or: "wilderness."
^f (*Cp. Exo. xxviii. 35.*)

within the veil,—and do with its blood, as he did to the blood of the bullock, and shall sprinkle it, upon the propitiatory, and before the propitiatory: ¹⁶ so shall he put a propitiatory-covering over the holy place, because of the uncleanness of the sons of Israel, and because of their transgressions, to the extent of all their sins,—and [so] shall he do for the tent of meeting, which abideth with them, in the midst of their uncleanness. ¹⁷ And no human being shall be in the tent of meeting, when he cometh in to make a covering by propitiation in the holy place, until he goeth out,—so shall he put a propitiatory-covering about himself and about his household, and about all the convocation of Israel. ¹⁸ Then shall he go out unto the altar which is before Yahweh, and shall put a propitiatory-covering thereupon,—and shall take of the blood of the bullock and of the blood of the goat, and put upon the horns of the altar, round about; ¹⁹ and shall sprinkle upon it, of the blood, with his finger seven times, and shall cleanse^a it and hallow it, from the uncleannesses of the sons of Israel.

²⁰ And <when he hath made an end of covering by propitiation the holy place, and the tent of meeting, and the altar> then shall he^b bring near the living goat. ²¹ And Aaron shall lean his two hands, upon the head of the living goat, and confess over him, all the iniquities of the sons of Israel, and all their transgressions, to the extent of all their sins,—and shall put them upon the head of the goat, and then send him away, by the hand of a man appointed, towards the desert:^c ²² so shall the goat bear upon him all their iniquities, into a lone' land,^d—and he shall set the goat free, in the desert.^e

²³ Then shall Aaron come into the tent of meeting, and put off the linen' garments which he put on when he came into the holy place,—and shall leave them there; ²⁴ and shall bathe his flesh in water, in a holy place, and put on his [other] garments,—and go forth, and offer his own ascending-sacrifice, and the ascending-sacrifice of the people, so shall he put a propitiatory-covering about himself, and about the people; ²⁵ and <with the fat of the sin-bearer> shall he make a perfume at the altar.

²⁶ And [he that sent away the goat unto Azazel] shall wash his clothes, and bathe his flesh in water,—and <after that> shall he come into the camp.

²⁷ And the <sin-bearing bullock, and the sin-bearing goat, whose blood was brought in to make a propitiatory-covering in the holy

place> shall be carried forth, outside the camp,—and they shall burn up,^a in fire, their skins and their flesh, and their dung;^b and he that hath burned them shall wash his clothes, and bathe his flesh in water,—and <after that> shall he come into the camp.

²⁸ And it shall become unto you, a statute age-abiding,—
<In the seventh month, on the tenth of the month>
Shall ye humble your souls,
And <no work> shall ye do,
The homeborn,
Or the sojourner that sojourneth in your midst;

²⁹ For <on this day> shall a propitiatory-covering be put over you, to cleanse you,—
<From all your sins before Yahweh> shall ye be clean.

³⁰ <A sabbath of sacred rest>^c it is' unto you,
Therefore shall ye humble your souls,
A statute age-abiding.

³¹ Therefore shall the priest who shall be anointed, and installed, to minister as priest in the stead of his father, [make propitiation],—
So then he shall put on the linen' garments, the holy' garments;

³² And make propitiation for the holy' sanctuary,
And <for the tent of meeting, and for the altar> shall he make propitiation,—
<Over the priests also, and over all the people of the convocation> shall he put a covering by propitiation.

³³ So shall this become unto you an age-abiding statute,—to put a propitiatory-covering over the sons of Israel, because of all their sins, [Once in the year].

And he did'
As Yahweh commanded Moses.

§ 14. *Sacrifices to be offered unto Yahweh, not unto Demons: Blood not to be eaten.*

- ¹ And Yahweh spake unto Moses, saying:— 17
² Speak unto Aaron, and unto his sons, and unto all the sons of Israel, and thou shalt say unto them,—
[This] is the thing which Yahweh hath commanded, saying:
³ <What man soever [there be of the house of Israel, who slayeth an ox or lamb or goat, in the camp,—or who slayeth it outside the camp; ⁴ and <unto the entrance of the tent of meeting> bringeth it not in, to present [it as] an oblation unto Yahweh, before the habitation of Yahweh> [blood] shall be imputed to that man— <blood> hath he shed, therefore shall

^a Usual word for "cleanse." ^d Or: "land of seclusion";
^b Or: "one." or (ml.) "of cutting off."
^c Or: "wilderness."

^a Cp. Heb. xiii. 11.
^b Cp. chap. iv. 11, n.

^c Heb.: *shabbath shabbathôn*.

that man be cut off from the midst of his people: ⁵ to the end that the sons of Israel may bring in their sacrifices which they' are offering upon the face of the field, that they may bring them in unto Yahweh—unto the entrance of the tent of meeting, unto the priest,—and that so <as peace-offerings unto Yahweh> they may offer them. ⁶ Then shall the priest dash the blood^a against the altar of Yahweh, at the entrance of the tent of meeting,—and shall make a perfume of the fat, as a satisfying odour, unto Yahweh;

so shall they no more' offer their sacrifices unto demons,^b after whom they' are unchastely going away,— <a statute age-abiding> shall this be to them, unto their generations. ⁸ Wherefore <unto them> shalt thou say:

<What man soever^c there may be of the house of Israel, or of the sojourners that sojourn in their^c midst,—who causeth to go up an ascending-offering, or a sacrifice; and . . . unto the entrance of the tent of meeting> doth not bring it in, to offer it unto Yahweh> then shall that man be cut off from among his kinsfolk.

And <what man soever^d there may be of the house of Israel or of the sojourners that sojourn in their^d midst, that partaketh of any manner of blood> then will I set my face against the person that partaketh of the blood, and will cut him off from the midst of his people. ¹¹ For 'as for the life^e of the flesh' <in the blood> it is', therefore have I' given it unto you upon the altar, to put a propitiatory-covering over your lives, f— for <the blood> it is', which |by virtue of the life^e maketh propitiation. ¹² For this cause> have I said unto the sons of Israel,

'Not a person from among you| shall partake of blood,—

Even |the sojourner that sojourneth in your midst shall not partake of blood.

And <what man soever^g there may be, of the sons of Israel, or of the sojourners that sojourn in their^g midst, who taketh by hunting any wild-beast or bird that may be eaten> then shall he pour out the blood thereof, and cover it with dust; ¹⁴ for <as for the life^e of all flesh> |the blood thereof| <for the life^e thereof> standeth, therefore have I said unto the sons of Israel—

<Of the blood of no manner of flesh> shall ye partake.

For |the life^a of all flesh' is |the blood thereof'; whoso partaketh thereof| shall be cut off.

15 And <in the case of any person who eateth that which died of itself or was torn in pieces, whether he be home-born, or a sojourner> then shall he wash his clothes, and bathe in water, and be unclean until the evening, and then be clean.

16 But <if he wash them not, and <his flesh> he do not bathe> then shall he bear his iniquity.

§ 15. *Sexual Purity strictly enjoined. Solemn Introduction and Conclusion.*

1 And Yahweh spake unto Moses, saying: 13

2 Speak unto the sons of Israel, and thou shalt say unto them,—

||I—Yahweh| am your God:—

3 <After the doings of the land of Egypt wherein ye dwelt> shall ye not do,—

And <after the doings of the land of Canaan, whither I am bringing you in> shall ye not do,

And <in their statutes> shall ye not walk:

4 <My regulations> shall ye do

And <my statutes> shall ye observe to walk therein,—

||I—Yahweh| am your God,

5 Therefore shall ye observe my statutes, and my regulations,

Which <if the son of earth shall do them> Then shall he live in them,—

||I| am Yahweh.

6 |No person whatsoever| <unto any of the near kin of his own flesh> shall approach, to uncover the parts of shame,—

||I| am Yahweh

7 <The shame of thy father, even the shame of thy mother> shalt thou not uncover,— <thy mother> she is', thou shalt not uncover her shame.

8 <The shame of thy father's wife> shalt thou not uncover,— <thy father's shame> it is'.

9 <The shame of thy sister, daughter of thy father, or daughter of thy mother, born at home or born abroad> thou shalt not uncover their shame.

10 <The shame of the daughter of thy son, or the daughter of thy daughter> thou shalt not uncover their shame,— for |thine own shame| they are'.

11 <The shame of the daughter of thy father's wife, born to thy father, she being |thy sister|> thou shalt not uncover her shame.

12 <The shame of thy father's sister> shalt thou not uncover,— |<thy father's near of kin> she is'.

13 <The shame of thy mother's sister> shalt

^a The Jericho codex has: "of from, the blood"—G.n.

^b Cp. N.T. Ap. "Demons," "Satyrs"—P.E.

^c Some cod. (w. Onk., Jon., Sep., Syr. and Vul., have: "your"—G.n.

^d Some cod. (w. Onk., Sep., Syr., Vul.): "your"—

G.n.

^e U.: "soul." "It is the blood with the living being that covers over"—O.G. 498.

^f Or: "persons." U.: "souls."

^g Some cod. (w. Sam., Onk., Jon., Sep. and Vul.): "your"—G.n.

^a U.: "soul." "It is the blood with the living being that covers over." O.G. 498.

^b Some cod. (w. Sep., Syr. and Vul.) insert: "for"—G.n.

- thou not uncover,—for <thy mother's near of kin> she is'.
- 14 <The shame of thy father's brother> shalt thou not uncover <unto^a his wife> shalt thou not approach, <thine aunt> she is'.
- 15 <The shame of thy daughter-in-law> shalt thou not uncover,—<thy son's wife> she is', thou shalt not uncover her shame.
- 16 <The shame of thy brother's wife> shalt thou not uncover,—<the shame of thy brother> it is'.
- 17 <The shame of a woman, and of her daughter> shalt thou not uncover,—<neither the daughter of her son nor the daughter of her daughter> shalt thou take, to uncover her shame, <near of kin> they are', <wickedness> it is.
- 18 And <a woman unto her sister> shalt thou not take,—to cause rivalry, by uncovering her shame, besides her own, while she is living.
- 19 And <unto a woman during her removal for uncleanness> shalt thou not approach, to uncover her shame.
- 20 And <of the wife of thy neighbour> shalt thou not have carnal knowledge,^b—to commit uncleanness with her.
- 21 And <none of thy seed> shalt thou deliver up, to cause to pass through to Molech,—that thou profane not the name of thy God, ||I|| am Yahweh.^c
- 22 And <with mankind> shalt thou not lie, as with womankind,—<an abomination> it is'.
- 23 And <of no beast> shalt thou have carnal knowledge, to commit uncleanness therewith,—neither shall ||a woman|| present herself to a beast to couch down thereto,—<confusion> it is'.
- 24 Do not make yourselves unclean, in any of these things,—
For <in all these things> have the nations made themselves unclean, whom ||I|| am sending out from before you.
- 25 Therefore hath the land become unclean, and I have visited the iniquity thereof upon it,—and the land hath vomited her inhabitants.
- 26 ||Ye||^d therefore, shall observe my statutes and my regulations, and have nothing to do with any of these abominations,—whether the home-born, or the sojourner that sojourneth in your midst;
- 27 For <all these abominations> have the men of the land done, who were before you;
And so the land ||hath become unclean|:

^a Some cod. (w. Sam., Jon., Sep., Syr., and ear. pr. edn.) have: "and unto"
—G.n.

^b Ml.: "unto . . . shalt thou not give an emission of seed."

^c Or (read on): "(of) Me—Yahweh."

^d In some cod. (w. Sam., Sep., Syr., and Vul.) "ye" has no emphasis.
—G.n.

- 28 So shall the land not vomit you', through your making it unclean,—as it vomited the nation which was before you.
- 29 For <whosoever shall have anything to do with any of these abominations> the persons who have' ||shall be cut off|| out of the midst of their people.
- 30 Therefore shall ye keep my charge.^a
So that ye may have nothing to do with any of the abominable' statutes with which they have had to do before you,
So shall ye not make yourselves unclean thereby,—
||I—Yahweh|| am your God.

§ 16. *Holiness enforced upon all the Assembly by a Variety of detailed Commands.*

- 1 And Yahweh spake unto Moses, saying: 19
- 2 Speak unto all the assembly of the sons of Israel, and thou shalt say unto them—
<Holy> shall ye be,—
For <holy> am ||I—Yahweh—your God||.
- 3 Ye shall 'every one|| revere ||his father and his mother||
And <my sabbaths> shall ye observe,—
||I—Yahweh|| am your God.
- 4 Do not turn unto things of nought,
And <molten gods> shall ye not make to yourselves,—
||I—Yahweh|| am your God.
- 5 And <when ye would offer a peace'-offering unto Yahweh> ye shall offer it ||that ye may be accepted||. ⁶ <On the day ye offer it> shall it be eaten, |and on the morrow|,—but ||that which remaineth until the third day|| <in fire> shall be consumed. ⁷ And <if it ||be' eaten|| on the third day> <unclean>^b it is', it shall not be accepted. ⁸ But ||he that eateth it|| <his iniquity> shall bear, because <that which had been hallowed unto Yahweh> hath he profaned,—so then that person shall be cut off from among his kinsfolk.
- 9 And <when ye reap the harvest of your land> thou shalt not wholly clear the border of thy field, in reaping,—nor shalt thou gather up ||the gleanings of thy harvest||. ¹⁰ And <thy vineyard> shalt thou not go over again, nor gather ||every single grape||: <for the poor and for the sojourner> shalt thou leave them',
||I—Yahweh|| am your God.
- 11 Ye shall not steal,—nor deceive nor lie, one man to another;
- 12 Nor swear by my name, falsely,—
And so profane the name of thy God:
||I|| am Yahweh.
- 13 Thou shalt not oppress thy neighbour nor rob [him],—
The^c wages of him that is hired

^a Ml.: "observe mine observance."

^b Or: "rejected." "Refuse"—P.B.

^c Some cod. (w. Sam., Jon., and Sep.): "and the"—G.n.

shall not tarry with thee, until the morning.

14 Thou shalt not curse the deaf,
Nor <before the blind> place a stumbling-block,—
So shalt thou stand in awe of thy God,
||I|| am Yahweh.

15 Ye shall not act perversely in giving judgment,
Thou shalt neither respect the person of the poor,
Nor prefer the person of the great,—
<In righteousness> shalt thou judge thy neighbour.

16 Thou shalt not go about talebearing, among thy people,^a
Thou shalt not^b stand by, over the blood of thy neighbour:^c
||I|| am Yahweh.

17 Thou shalt not hate thy brother, in thy heart,—
Thou shalt ||faithfully reprove|| thy neighbour, and not countenance him, in sin:^d

18 Thou shalt not take vengeance, neither shalt thou cherish anger against the sons of thy people,
So shalt thou love thy neighbour, as thyself,—
||I|| am Yahweh.

19 <My statutes> shall ye observe,
<Thy beast> shalt thou not cause to breed in two kinds,
<Thy field> shalt thou not sow with two sorts of seed,—
And <a garment woven of diverse threads> shalt thou not suffer to come upon thee.

20 And <whosoever lieth carnally with a woman, she being a bondmaid, acquired for^e a husband, and neither |redeemed| nor |freedom| given her> ||inquisition|| shall be made, they shall not be put to death, because she was not free;

21 but he shall bring in his guilt-bearer unto Yahweh, unto the entrance of the tent of meeting,—even a ram as a guilt-bearer;²² and the priest shall put a propitiatory-covering over him, with the guilt-bearing ram, before Yahweh, on account of his sin which he hath committed,—so shall he have forgiveness, from his sin which he hath committed.

23 And <when ye come into the land, and plant any manner of fruit-tree> then shall ye count as uncircumcised the fruit

thereof, <three years> shall it be to you as if unclean,^a it shall not be eaten
But <in the fourth year> all the fruit thereof shall be hallowed for a festival of thanksgivings unto Yahweh. ²³ And <in the fifth year> shall ye eat the fruit thereof, that it may enrich you with its increase,—
||I—Yahweh|| am your God.

24 Ye shall eat nothing with^b the blood thereof,—
Ye shall not practise divination, neither shall ye use magic.

27 Ye shall not shave in a circle around your head,^c—nor shalt thou disfigure the fringe of thy beard.

28 <Cuttings for a dead person>^d shall ye not make^e in your flesh.
And <punctures in your persons> shall ye not print,—
||I|| am Yahweh.^f

29 Do not profane thy daughter, by causing her to be unchaste,—lest^g the land fall to unchastity, and so the land be filled with wickedness.^g

30 <My sabbaths> shall ye observe,
And <my sanctuary> shall ye revere,—
||I|| am Yahweh.

31 Do not turn unto mediums,^h
Nor <for oracles> make search,
To render yourselves unclean with them,—
||I—Yahweh|| am your God.

32 <Before a hoary head> shalt thou rise up,
And shalt honour the presence of an elder,—
So shalt thou stand in awe of thy God—
||I|| am Yahweh.

33 And <when there sojourneth with theeⁱ a sojourner, in your land> ye shall not oppress him:

34 <As one home born from among yourselves> shall be unto you the sojourner who sojourneth with you,
So shalt thou love him as thyself,
For <sojourners> became ye, in the land of Egypt,—
||I—Yahweh|| am your God.

35 Ye shall not act perversely in giving judgment,—in measures of extent, in weights, in measures of capacity:

36 <Just balances, just weights, a just ephah, and a just hin> shall ye have,—
||I—Yahweh|| am your God,
who brought you forth out of the land of Egypt.

^a ML: "peoples"; but some authorities have sing. "people"—G.n.
^b Some cod. (with Sam. MS., Onk., Jon. MS., and one ear. pr. edn.) have: "neither shalt thou"—G.n.
^c "Nor shalt thou seek to

have the blood of thy neighbour shed"—P.B.
^d Or: "lest, on his account, thou bear sin."
^e So O.G. "Given up to"—T.G. "Legally secured to another man"—P.B.

^a ML: "uncircumcised."
^b ML: "upon."
^c L.e.: "so as to leave a tuft of hair."—Davies.
^d U.: "soul."
^e ML: "set."
^f Some cod. w. Onk. MS., Sep. and Syr.) add: "your God"—G.n. [In which case render: "||I—Yahweh|| am your God."]
^g Or: "lewiness." "incest."
^h Or: "such as have familiar spirits."
ⁱ Some cod. w. Sam., Onk., Jon., Sep., Syr., and Vul.) have: "you"—G.n.

- 37 Therefore shall ye observe all my statutes and all my regulations, and do them,—
I || am Yahweh.
- 20 ¹ And Yahweh spake unto Moses, saying:
² <Unto the sons of Israel> therefore shalt thou say,
<[What man soever] there may be of the sons of Israel, or of the sojourners that sojourn in Israel, that giveth of his seed into Molech>^a he shall surely be put to death,— the people of the land shall stone him with stones; ³ || I, also || will set my face against that man, and will cut him off out of the midst of his people,— because <of his seed> hath he given unto Molech,^a seeing that he hath made unclean my sanctuary, even to the extent of profaning my holy name. ⁴ But <if the people of the land do even hide || their eyes from that man, when he giveth of his seed unto Molech,^a— so as not to put him to death> ⁵ then will || I myself || set my face against that man, and against his family,^b —and will cut him off, and all that follow unchastely after him—in going unchastely after Molech^c—out of the midst of their people. ⁶ <The person also that turneth unto mediums and unto oracles, in going unchastely after them> then will I set my face against that person, and will cut him off out of the midst of his people.
- ⁷ Therefore shall ye hallow yourselves and be holy,—
Because || I—Yahweh || am your God.^d
- ⁸ Therefore shall ye observe my statutes, and do them,—
|| I—Yahweh || am he that is hallowing you.
- ⁹ <When [any man whatsoever] curseth his father or his mother> he shall || surely be put to death ||,— <his father or his mother> hath he cursed, || his blood || shall be upon himself.^e
- ¹⁰ And <[any man] who committeth adultery with the wife of any other man> || he that committeth^f adultery with the wife of his neighbour || shall || surely be put to death ||— || the adulterer, and the adulteress ||.
- ¹¹ And <any man who lieth with his father's wife> <the shame of his father> hath uncovered,— they both shall || surely be put to death ||— || their blood || shall be upon themselves.^g
- ¹² And <any man who lieth with his daughter-in-law> they both shall || surely be put to death || <confusion> have they wrought— || their blood || shall be upon themselves.^g

^a Or: "unto the Idol-king."

^b (p. Eze. xviii. 2. Contrast: Jer. xxxi. 20.)

^c Or: "after the Idol-king."

^d Some cod. w. Sam. and Sep.) have: "because holy am I—Yahweh your God"—G.n.

^e *I.e.*: the responsibility for the shedding of his blood is in himself.

^f Some cod. w. Sep., Syr., and Vul.: "or (and) who committeth"—G.n.

^g Perh. an inadvertent repetition. (p. P.B. p. 91.)
^h See verse 9, n.

- ¹³ And <any man who lieth with mankind^a as with womankind> <an abomination> have both of them wrought,—they shall || surely be put to death ||— || their blood || shall be upon themselves.^b
- ¹⁴ And <[any man] who taketh a woman and her mother> <wickedness>^c it is',— <in fire> shall both he and they be consumed, that wickedness^c be not in your midst.
- ¹⁵ And <[any man] who hath carnal knowledge of a beast> shall || surely be put to death ||,— and <the beast> shall ye slay.
- ¹⁶ And <[a woman] who approacheth unto any beast, to couch down thereto> then shalt thou slay the woman and the beast,— they shall || surely be put to death ||— || their blood || shall be upon themselves.^b
- ¹⁷ And <[any man] who taketh his sister—his father's daughter or his mother's daughter, and vieweth her shame, and || she || vieweth his shame> <a disgrace> it is',— they shall therefore be cut off in the sight of the sons of their people,^d— <the shame of his sister> hath he uncovered— <his iniquity> shall he bear.
- ¹⁸ And <[any man] who lieth with a woman having her sickness, and uncovereth her shame> <her fountain> hath he exposed, || she || also hath uncovered her fountain of blood,— they shall therefore both be cut off, out of the midst of their people.
- ¹⁹ And <the shame of thy mother's sister, or of thy father's sister> shalt thou not uncover,— for <his near of kin> hath he exposed— <their iniquity> shall they bear.
- ²⁰ And <[any man] who lieth with his uncle's wife> <the shame of his uncle> hath he uncovered,— <their sin> shall they bear— <childless> shall they die.
- ²¹ And <[any man] who taketh his brother's wife> <impurity> it is',— <the shame of his brother> hath he uncovered— <childless> shall they remain.
- ²² Therefore shall ye observe all my statutes and all my regulations, and do them,—
So shall the land, wherinto I am bringing you to dwell therein, [not vomit you forth]:^f
- ²³ So shall ye not walk in the statutes of the nation^g which I am casting out from before you,—
For <all these things> had they done,
Therefore I abhorred them;
And said unto you—
|| Ye || shall possess their soil,
Yea || I myself || will give it you to possess it,

^a Lit.: "a male."

^b See verse 9, n.

^c Or: "lewdness," "incest."

^d Note this special warning.

^e Some cod. w. Onk. MS. and Syr. have: "and

her"—G.n.

^f Observe this most significant figure of speech; cp. chap. xviii. 28.

^g Some cod. (w. Sam., Onk., Jon., Sep., Syr. and Vul.) have: "nations"—G.n.

A land flowing with milk and honey,—
 ¶I—Yahweh, am your God, who have distinguished you' from the peoples;
 25 Therefore shall ye make a distinction—
 Between the clean beasts, and the unclean,—
 And between the unclean birds, and the clean,^a—
 So shall ye not make your persons^b abominable with beast, or with bird, or with anything which creepeth upon the ground, which I have distinguished for you ¶as unclean.
 26 Therefore shall ye be unto me, holy persons, for <holy> am ¶I—Yahweh;—
 Therefore have I distinguished you from the peoples, that ye may be mine.
 27 And ¶as touching man or woman ¶ <when there shall be in them a familiar spirit, or the spirit of an oracle>^c they shall ¶surely be put to death, — <with stones> shall they be stoned—¶their blood¶ shall be upon themselves.

§17. *Espeial Sanctity enjoined on the Priests.*

21 ¹ And Yahweh said unto Moses,
 Say unto the priests, the sons of Aaron,—yea thou shalt say unto them,
 <For a dead person>^d shall no one make himself unclean, among his people:
 2 Saving for his kin, that are near unto him,
 for his mother or for his father, or for his son or for his daughter, or for his brother; ³ or for his sister, a virgin who is near unto him, who belongeth not unto a husband, — <for her> he may make himself unclean:
 4 He shall not make himself unclean, being a chief^e among his people,—by profaning himself:
 5 They shall not make a baldness behind in their head,
 And <the border of their beard> shall they not cut off,—
 And <in their flesh> shall they not make incisions.
 6 <Holy persons> shall they be unto their God, and not profane the name of their God,—for <the altar-flames of Yahweh, the food of their God> do they bring near—
 Therefore shall they be holy.
 7 <A woman that is unchaste or dishonoured> shall they not take,

And <a woman divorced from her husband> shall they not take,—
 For <holy> he is' unto his God
 8 Therefore shalt thou hold him as holy, for <the food of thy God> doth he bring near,—
 <¶Holy> shall he be to thee,
 For <holy> am ¶I—Yahweh, who am making you holy.
 9 And <the daughter of any' priest, when she profaneth herself by unchastity>
 <Her father> ¶[she] doth profane, <with fire> shall she be consumed.
 10 And <as for the high priest from among his brethren, upon whose head is poured the anointing' oil, and who is installed, by putting on the garments>
 <His head> shall he not bare,^a
 And <his garments> shall he not rend;
 11 And <unto no persons^b of the dead> shall he go in,—
 <For his father or for his mother> shall he not make himself unclean;
 12 And <out of the sanctuary> shall he not go forth, so shall he not profane the sanctuary of his God,—for the consecration^c of the anointing' oil of his God is upon him—
 ¶I am Yahweh.

13 But ¶he shall take ¶a woman in her virginity]:
 14 <A widow, or a divorced woman, or one dishonoured — an unchaste woman> ¶these shall he not take,
 But <a virgin from among his own kinsfolk> shall he take to wife;
 15 So shall he not profane his seed, among his kinsfolk,—
 For ¶I—Yahweh, do hallow him.
 16 And Yahweh spake unto Moses, saying:
 17 Speak unto Aaron, saying,—
 ¶No man of thy seed, unto their generations, in whom shall be any blemish shall come near, to present the food of his God.
 18 Surely, ¶no man in whom is any blemish shall come near,— No man who is blind or lame, or hath a flat nose, or is lanky; ¹⁹ nor any man who hath a broken foot,—or a broken hand; ²⁰ or is hump-backed or a dwarf, or hath defective vision,^d—or hath scurvy or scab, or is crushed in the stones:
 21 No ¶man in whom is a blemish, of the seed of Aaron the priest, shall approach, to bring near the altar-flames of Yahweh,— ¶a blemish is in him, <the food of his God> shall he not approach' to bring near:
 22 <Of the food of his God, both of the most holy,— and the holy> may he eat:

^a Here again (as in chap. x. 10, and xi. 47), mark the decussation: clean—unclean. clean—clean. ∴: "souls."
^c According to O.G., p. 15,

better: "a man or a woman, if there shd be among them a necromancer or wizard."
^d U.: "for a soul."
^e Heb *ba'al*.

^a " Shall not suffer the hair of his head to hang loosely"—P.B.
^b Lit.: "souls."
^c So O.G. 634.
^d So in effect O.G. "A blemish in his eye" P.B. "White specks"—Peshita: "a running" Targum. *Ibid.*

23 Only' <unto the veil> shall he not come in, and <unto the altar> shall he not approach—because "a blemish" is in him, so shall he not profane my sanctuaries.

For I—Yahweh' am hallowing them.

24 And Moses spake [these things] unto Aaron, and unto his sons,—and unto all the sons of Israel.

22 1 And Yahweh spake unto Moses, saying:

2 Speak unto Aaron, and unto his sons,

That they hold sacredly aloof^a from the holy things of the sons of Israel, so as not to profane my holy' name,—in the things which 'they' are hallowing unto me—

I|| am Yahweh.

3 Say unto them—

< Unto your generations, as touching any man who cometh near from among any of your seed, unto the hallowed things which the sons of Israel may hallow unto Yahweh, while his uncleanness is upon him> then shall that person be cut off from before me—

I|| am Yahweh.

4 No man soever of the seed of Aaron, who is a leper, or hath a flux, shall eat [of the holy things] until he be clean,—

And <as for him who toucheth anything that is unclean by the dead, or a man whose seed goeth from him; ⁵ or a man who toucheth any creeping thing, which is unclean to him,—or [toucheth] any human being who hath uncleanness, to the extent of any thing that maketh him unclean> ⁶ any person who toucheth any such, shall then be unclean until the evening,—and shall not eat of the hallowed things, unless he bathe his flesh in water. ⁷ <When the sun goeth in> then is he clean,—and <thereafter> he may eat of the hallowed things, for < his food > it is'. ⁸ <That which dieth of itself, or is torn in pieces, shall he not eat, to make himself unclean thereby,—

I|| am Yahweh.

9 Therefore shall they keep my charge,^b and shall not bear, for it, sin, and die therein, when they profane it,—

I—Yahweh' am hallowing them.

10 And [no stranger] shall eat what is hallowed,—neither one who dwelleth with a priest, nor a hireling, shall eat what is hallowed.

11 But < when a priest buyeth any person,^c as the purchase of his silver> he may eat thereof, and <the children of his household> they may eat of his food.

12 And < when a priest's daughter belongeth to a husband who is a stranger>—she

<of the heave-offering of the hallowed things> may not eat.

13 But <when [a priest's daughter] cometh to be a widow or divorced, and hath no seed', and so she returneth unto the house of her father, as in her youth> <of the food of her father> she may eat.— but [no stranger] shall eat thereof.

14 And <when any man eateth what is hallowed, by mistake> then shall he add the fifth part of it thereunto, and give, unto the priest, the hallowed thing:

15 So shall they not profane the hallowed things of the sons of Israel,—which they heave up unto Yahweh; ¹⁶ nor cause them to bear guilty' iniquity, when they eat their hallowed things,—

For I—Yahweh' am hallowing them.

§ 18. *Holiness further enforced on both Priests and People by Demand for Perfect Offerings.*

17 And Yahweh spake unto Moses, saying:

18 Speak unto Aaron, and unto his sons, and unto all the sons of Israel, and thou shalt say unto them —

<What man soever' of the house of Israel, or of the sojourners^d in Israel, may bring near his oblation, as regardeth any of their vows, or any of their freewill offerings, which they may bring near unto Yahweh, as an ascending-sacrifice>

19 <that ye may be accepted> [it must be] a male without defect, of the beeves, or of the sheep, or of the goats; ²⁰ <whatsoever hath in it a blemish> shall ye not bring near,—for it shall not be accepted for you.

21 And < whosoever would bring near a peace'-offering unto Yahweh, to consecrate a vow, or as a freewill-offering with a bullock or a sheep> <without defect> shall it be, to be accepted, no blemish shall be therein. ²² Blind, or broken, or rent, or having a running sore, or scurvy, or scab>—ye shall not bring these near unto Yahweh,—and no <altar-flame> shall ye present therefrom upon the altar, unto Yahweh. ²³ <Whether an ox or a lamb, long or short in limb> <as a freewill offering> thou mayest offer it, but <for a vow> it shall not be accepted. ²⁴ But <that which is bruised in the stones, or broken therein, or torn or cut> shall ye neither bring near unto Yahweh, nor <on your own land> shall ye offer. ²⁵ Even at the hand of the son of a stranger> shall ye not bring near the food of your God, of any of these, for their damage is in them, "a blemish" is in them, they shall not be accepted for you.

^a *L.:* when abstinence becomes a duty by reason of the following disabilities.

^b Or: "observe what I have given them to observe."
^c *U.:* "son."

^d Some cod. w. Sam., Sep., Syr. and Vul. add: "that sojourner" G.n.

26 And Yahweh spake unto Moses, saying :—
 27 <When a beeve or a sheep or a goat|| is brought forth> then shall it be seven days under its dam,—and <from the eighth day and onwards> it shall be accepted as an oblation of an altar-flame, unto Yahweh 28 <Whether cow or ewe—it and its young> shall ye not slaughter on one day.
 29 And <when ye would offer a sacrifice of thanksgiving unto Yahweh> <for your acceptance> shall ye offer it.^a 30 <On the same day> shall it be eaten, ye shall not leave thereof until morning,—
 ||I am Yahweh.
 31 So then ye shall observe my commandments, and do them,—
 ||I am Yahweh.
 32 So shall ye not profane my holy' name, So shall I be hallowed in the midst of the sons of Israel,—
 ||I am Yahweh, who am hallowing you : Who brought you forth out of the land of Egypt, that I might become your' God,—
 ||I am Yahweh.

§ 19. *Appointed Seasons.*

23 1 And Yahweh spake unto Moses, saying :
 2 Speak unto the sons of Israel, and thou shalt say unto them,
 <As for the appointed seasons of Yahweh, which ye shall proclaim as holy convocations> ||these|| are they—my appointed seasons :—
 3 <Six days> shall work be done, but <on the seventh day> shall there be a sabbath of sacred rest, a holy convocation, <no work> shall ye do,—<a sabbath> shall it be unto Yahweh, in all your dwellings.
 4 These|| are the appointed seasons of Yahweh, holy convocations,—which ye shall proclaim in their appointed season :—
 5 <In the first month, on the fourteenth^b of the month, between the evenings>^c is a Passover unto Yahweh ; 6 and <on the fifteenth day of this month> is the festival of unleavened cakes unto Yahweh,—<seven days—unleavened cakes> shall ye eat. 7 <On the first day—a holy convocation> shall there be to you : <no laborious work> shall ye do. 8 So then ye shall bring near an altar-flame unto Yahweh, seven days,—<on^d the seventh day> [shall there be] a holy convocation, <no laborious work> shall ye do.

^a M.C.T. : "offer" simply ; but some authorities add "it"—G.n.
^b Some cod. w. Sam., Sep., and Vul., add : "day"

—G.n.
^c Cp. Exo. xii. 6, n.
^d Some cod. w. Sam., Sep., Syr., and Vul. have : "and on"—G.n.

9 And Yahweh spake unto Moses, saying :
 10 Speak unto the sons of Israel, and thou shalt say unto them :—
 <When ye enter into the land which I|| am giving you, and ye reap the harvest thereof> then shall ye bring in a sheaf of the first-ripe corn of your harvest, unto the priest ; 11 and he shall wave the sheaf before Yahweh, that ye may be accepted,—<on the morrow of the sabbath> shall the priest wave it. 12 And ye shall offer, on the day when ye wave the sheaf, a he-lamb without defect, the finest of its year, for an ascending-sacrifice unto Yahweh ; 13 and the ||meal-offering thereof|| shall be two-tenths parts of fine meal, overflowed with oil, as an altar-flame unto Yahweh, a satisfying^a odour,—and ||the drink-offering thereof|| [shall be] mine, the fourth of a hin. 14 And <neither bread nor roasted corn, nor garden-land grain> shall ye eat, until this selfsame' day, until ye have brought in the oblation of your God,—an age-abiding statute unto your generations, in all your dwellings.
 15 Then shall ye keep count to yourselves, from the morrow of the sabbath, from the day ye brought in the wave' sheaf,—<seven sabbaths^b complete> shall there be :
 16 until <on the morrow of the seventh sabbath> ye count fifty days,—then shall ye bring near a new meal-offering^c unto Yahweh. 17 <Out of your dwellings> shall ye bring in two wave loaves of two-tenths of an ephah, <of fine meal> shall they be, <with leaven> shall they be baked,—first-fruits unto Yahweh. 18 Then shall ye bring near, with the bread, seven he-lambs without defect, of the first year, and one young bullock, and two rams,—they shall be an ascending-sacrifice unto Yahweh, with their meal-offering, and their drink-offerings, an altar-flame of satisfying odour unto Yahweh. 19 Then shall ye offer one he-goat, as a sin-bearer,—and two he-lambs, of the first year, as a peace'-offering. 20 And the priest shall wave them, with the firstfruits' bread, as a wave-offering before Yahweh, with the two he-lambs,—<holy> shall they be unto Yahweh, [for the priest]. 21 And ye shall make proclamation on this selfsame' day—<a holy convocation> shall it be unto you ; <no laborious work> shall ye do,—an age-abiding statute, in all your dwellings, unto your generations. 22 And <when ye reap the harvest of your land> thou shalt not wholly clear the border of thy field, when thou reapest, and <the gleanings of thy

^a "Soothing, tranquillising."—O.G.
^b N.B. : Seven sabbaths = seven weeks. Cp. N.T. Ap. "Sabbath."
^c See chap. ii. 1, n.

field> shalt thou not glean,—<for the poor and for the sojourner> shalt thou leave them.

I—Yahweh|| am your God.

²³ And Yahweh spake unto Moses, saying:

²⁴ Speak unto the sons of Israel, saying:—

<In the seventh month, on the first of the month> shall there be unto you a sacred rest,^a a trumpet-blowing commemoration, a holy convocation: ²⁵ <no laborious work> shall ye do,—but ye shall bring near an altar-flame unto Yahweh.

²⁶ And Yahweh spake unto Moses, saying,

²⁷ Surely <on the tenth of this seventh month> is the Day of Propitiation,^b <a holy convocation> shall it be to you, therefore shall ye humble your souls,—and bring near an altar-flame unto Yahweh. ²⁸ And <no work> shall ye do, on this selfsame' day,—for <a day of propitiation>^c it is, to put a propitiatory-covering over you before Yahweh your God. ²⁹ For <whosoever be the person^d that shall not be humbled on this selfsame' day> then shall he be cut off from among his kin-folk. ³⁰ And <whosoever be the person^d that shall do any work on this selfsame' day> then will I destroy that person^d from the midst of his people.

³¹ <No work>^e shall ye do,—an age-abiding statute, to your generations, in all your dwellings. ³² <A sabbath of sacred rest> shall it be unto you, so shall ye humble your souls,—<on the ninth of the month, in the evening, from evening to evening> shall ye keep your sabbath.^f

³³ And Yahweh spake unto Moses, saying:

³⁴ Speak unto the sons of Israel, saying:—

<On the fifteenth day of this seventh month> shall be the festival of booths, for seven days, unto Yahweh. ³⁵ <On the first day> [shall be] a holy convocation,—<no laborious work> shall ye do.

³⁶ <Seven days> shall ye bring near an altar-flame unto Yahweh: <on^g the eighth day—a holy convocation> shall there be unto you, so shall ye bring near an altar-flame unto Yahweh—<the closing of the feast>^h it is', <no laborious work> shall ye do.

³⁷ [These] are the appointed seasons of Yahweh, which ye shall proclaim, as holy convocations,—for bringing near, as an altar-flame unto Yahweh, an ascending-sacrifice, and a meal-offering, a sacrifice and a drink-offering, each day's appointment on its own day:—

^a Simply: *shabbathón*.

^b Or: "the sin'-covering day."

^c Or: "a sin'-covering day."

^d L.: "soul."

^e Some cod. w. Sam., Syr. and Vulg.) have: "No

work, therefore"—G.n.

^f ML: "sabbatise yoursabbath."

^g Some cod. (w. Sam., Sep., Syr., Vulg.) have: "and on"—G.n.

^h "A solemn assembly"—P.B.

³⁸ besides' the sabbaths of Yahweh,—and besides' your presents, and besides' all your vows, and besides' all your freewill offerings which ye shall give unto Yahweh.

³⁹ Surely' <on the fifteenth day of the seventh month, when ye have gathered in the field of the land> shall ye celebrate the festival of Yahweh, seven days,—<on the first' day> a sacred rest, and <on the eighth' day> a sacred rest.^a ⁴⁰ So then ye shall take you, on the first day, boughs of goodly trees, branches^b of palm-trees, and boughs of thick trees, and poplars of the ravine,—and shall rejoice before Yahweh your God, seven days. ⁴¹ So shall ye celebrate it as a festival unto Yahweh, seven days in the year,—a statute age-abiding, to your generations.

<In the seventh month> shall ye celebrate it;

⁴² <In booths> shall ye dwell seven days;—||All the home-born in Israel|| shall dwell in booths:

⁴³ To the end that your generations may know, that <in booths> made I the sons of Israel to dwell, when I brought them forth out of the land of Egypt,—

||I—Yahweh|| am your God.

⁴⁴ So then Moses declared, the appointed seasons of Yahweh, unto the sons of Israel.

§ 20. Provision for the Sanctuary, in Oil and Bread.

¹ And Yahweh spake unto Moses, saying:

24

² Command the sons of Israel, That they bring unto thee—pure oil olive, beaten, for giving light,^c—to cause the lamp to burn up continually. ³ <Outside the veil of the testimony, in the tent of meeting> shall Aaron^d order it, from evening until morning, before Yahweh, continually,—a statute, age-abiding, to your generations. ⁴ <Upon the pure lampstand> shall he order the lamps,—before Yahweh, continually.

⁵ And thou shalt take fine meal, and bake it, in twelve cakes,—<of two-tenths> shall each' cake be. ⁶ And thou shalt set them in two rows,^e six in a row,^f—upon the pure table, before Yahweh. ⁷ And thou shalt put, upon each row, pure frankincense,—so shall it belong unto the bread as a memorial, an altar-flame unto Yahweh. ⁸ <Sabbath day by sabbath day> shall he order it, before Yahweh, continually,—from the sons of Israel, as an age-abiding covenant: ⁹ so shall it be for Aaron and for his sons, and they shall eat it, in a holy place,—for <most holy> shall it be unto him, from among the altar-flames of Yahweh, a statute age-abiding.

^a Simply: *shabbathón*.

^b Or: "fronds"—O.G. and P.B.

^c Or: "for the light-giver."

^d Some cod. (w. Sam., Onk.

MS., Sep. add: "and

his sons"—(G.n.

P.B.

^e Or: "piles,"

^f Or: "pile."

§ 21. *A Blasphemer punished—Sundry Laws repeated.*

10 And forth went the son of a woman of Israel—[he being the son of a man of Egypt—in the midst of the sons of Israel; ¹¹ and the son of the woman of Israel, and a man of Israel, reviled one another in the camp. And the son of the Israelitish woman uttered contemptuously the Name, and reviled. So they brought him into unto Moses,—now [the name of his mother] was Shelomith, daughter of Dibri, of the tribe of Dan; ¹² and they put him in ward,—that a clear answer might be given to them, at the mouth of Yahweh. ¹³ Then spake Yahweh unto Moses, saying:

14 Bring forth him that reviled, unto the outside of the camp, then shall all that heard [him] lean their hands upon his head,—and all the assembly shall stone him. ¹⁵ And <unto the sons of Israel> shalt thou speak, saying,—

What man soever curseth his God^a shall bear his sin. ¹⁶ And [he that contemptuously uttereth the name of Yahweh] shall be [surely put to death], all the assembly shall [surely stone] him,—<as the sojourner, so the home-born> <when he contemptuously uttereth the Name> he shall be put to death.

17 And <when [any man] by smiting taketh the life^a of any human being> he shall be surely put to death. ¹⁸ And [he that by smiting taketh away the life^a of a beast] shall make it good,—life for life.^b ¹⁹ And <when [any man] inflicteth a blemish upon his neighbour> <as he hath done>,—so^c shall it be done to him: ²⁰ <fracture for fracture, eye for eye, tooth for tooth> <as he inflicteth a blemish upon a human being> [so] shall one be inflicted upon him. ²¹ And [he that killeth^c a beast] shall n.ake it good,—and [he that killeth a human being] shall be put to death. ²² <One rule>^d shall ye have, <as the sojourner> so the home-born^e shall be,—

For [I—Yahweh] am your God.

²³ So then Moses spake unto the sons of Israel, and they took forth the reviler, unto the outside of the camp, and stoned him with stones. Thus [the sons of Israel] did', as Yahweh commanded' Moses.

§ 22. *The Sabbath of the Land, and the Jubilee.*

25 ¹ And Yahweh spake unto Moses in Mount Sinai, saying—

² Speak unto the sons of Israel, and thou shalt say unto them:—
<When ye enter into the land which [I] am giving you> then shall the land keep

a sabbath unto Yahweh. ³ <Six years> shalt thou sow thy field, and <six years> shalt thou prune thy vineyard,—and gather the increase thereof; ⁴ but <in the seventh year>—a sabbath of sacred rest—shall there be unto the land, a sabbath unto Yahweh: <thy field> shalt thou not sow, and <thy vineyard> shalt thou not prune; ⁵ <that which growth of itself of thy harvest> shalt thou not reap; and <the grapes of thine unpruned vines> shalt thou not cut off: <a year of sacred rest> shall there be to the land. ⁶ So shall the sabbath of the land be unto you for food: <unto thee, and unto thy servant and unto thy handmaid,—and unto thy hireling, and unto thy settlers that are sojourning with thee; ⁷ and unto thy tame-beasts, and unto the wild-beasts that are in thy land> shall belong all the increase thereof, for food.

⁸ And thou shalt count to thee seven weeks^a of years, seven years, seven times.—so shall the days of the seven weeks^a of years become to thee, forty-nine years. ⁹ Then shalt thou cause a signal-horn to pass through, in the seventh month, on the tenth of the month: <on the Day of Propitiation>^b shall ye cause a horn to pass throughout all your land. ¹⁰ So shall ye hallow the fiftieth year, and proclaim freedom throughout the land, to all the dwellers thereof,—<a jubilee>^c shall it be unto you, and ye shall return, every man unto his possession, and <every man, unto his family> shall ye return. ¹¹ <A jubilee> shall that fiftieth year be unto you,—ye shall not sow, neither shall ye reap the self-grown corn thereof, nor cut off the grapes of the unpruned vines thereof. ¹² For <a jubilee> it is'. <holy> shall it be unto you,—<out of the field> shall ye eat her increase. ¹³ <In this same jubilee' year> shall ye return, every man unto his possession.

¹⁴ And <when ye sell anything to thy neighbour, or buy aught at thy neighbour's hand> do not overreach one another. <By the number of years after the jubilee> shalt thou buy of thy neighbour,—<by the number of the years of increase> shall he sell unto thee; ¹⁶ <according to the multitude of the years> shalt thou increase the price thereof, and <according to the fewness of the years> shalt thou diminish the price thereof,—because <the sum of the increase> it is' that he selleth thee. ¹⁷ So then ye shall not overreach one another; but thou shalt stand in awe of thy God,—for [I—Yahweh] am your God.

¹⁸ Wherefore ye shall do my statutes, and <my regulations> shall ye observe, and

^a ML: "smiteth the soul." ^d U: "regulation." Heb.:

^b ML: "soul for soul."

^c ML: "smiteth."

^e mishpāt.

^a Or: "sabbaths."

^b Or: "the Sin-covering' Day."

^c Or: "crv of joy."

do them,—so shall ye dwell upon the land with confidence; ^a 19 and the land shall yield her fruit; and ye shall eat to the full,—and shall dwell with confidence thereupon.

20 And <since ye may say,
What shall we eat in the seventh' year?

Lo! we are not to sow,^b neither are we to gather our increase! >

21 Therefore will I command my blessing upon you, in the sixth' year,—and it shall make the increase of three years; ²² and ye shall sow, the eighth' year, and eat of old store,—<until the ninth' year, until the coming in of the increase thereof> shall ye eat old store.

23 The land moreover shall not be sold beyond recovery, for <mine> is the land,—for <sojourners and settlers> ye are' with me'. ²⁴ And <in all the land of your possession> a <right of redemption> shall ye give to the land. ²⁵ <When^c thy brother waxeth poor, and so selleth aught of his possession> then may his kinsman that is near unto him come in, and redeem that which was sold by his brother.

26 And <when [any man] hath no kinsman,—but his own hand getteth enough, so that he findeth what is needed to redeem it> ²⁷ then shall he reckon the years since he sold it, and restore the overplus, to the man to whom he sold it,—and shall return to his possession. ²⁸ But <if his hand have not found enough to get it back unto him> then shall that which he sold remain in the hand of him that bought it, until the year of the jubilee,—and shall go out in the jubilee, and he shall return unto his possession.

29 And <when [any man] selleth a dwelling-house in a walled city> then shall his right of redemption remain, until the completion of a year after he sold it,—<for [a year of] days> shall his right of redemption remain'. ³⁰ But <if it be not redeemed before the end of a full year> then shall the house that is in the city that hath^d walls be confirmed' [beyond recovery], to him who bought it, unto his generations,—it shall not go out in the jubilee. ³¹ But <as for the houses of villages' which have no wall round about them> <with the fields of land> shall it be reckoned,—[a right of redemption] shall belong to it, and <in the jubilee> shall it go out. ³² And <as for

the cities of the Levites, the houses of the cities of their possession> [an age-abiding right of redemption] shall pertain unto the Levites. ³³ And <if one of the Levites should not redeem> ^a then shall the sale of the house and the city of his possession go out' in the jubilee; for [the houses of the cities of the Levites] are their possession, in the midst of the sons of Israel. ³⁴ But [the field of the pastureland of their cities] shall not be sold,—for <an age-abiding possession> it is' unto them.^b

35 And <when thy brother waxeth poor, and his hand becometh feeble^c with thee> then shalt thou strengthen him, <as a sojourner and a settler> so shall he live with thee. ³⁶ Do not accept from him interest or profit, but stand thou in awe of thy God,—so shall thy brother live with thee. ³⁷ <Thy silver> shalt thou not give him on interest,—neither <for profit> shalt thou give him thy food.

38 [I—Yahweh] am your God, who brought you forth out of the land of Egypt,—to give unto you the land of Canaan, [to become your' God]^d

39 And <when thy brother waxeth poor with thee, and so selleth himself unto thee> thou shalt not bind him with the bondage of a bondman: ⁴⁰ <as a hired servant, as a settler> shall he remain with thee,—<until the year of the jubilee> shall he serve with thee: ⁴¹ then shall he go forth from thee, [he and his sons with him],—and shall return unto his family, and <unto the possession of his fathers> shall he return. ⁴² For <my bondmen> they are', whom I brought forth out of the land of Egypt,—they shall not sell themselves with the sale of a bondman. ⁴³ Thou shalt not rule over him with rigour,—so shalt thou stand in awe of thy God.

44 And <as for thy bondman and thy bondmaid which thou shalt have> <of the nations that are round about you—from them> may ye buy bondman and bondmaid. ⁴⁵ Moreover also, <of the sons of the settlers who are sojourning with you—of them> may ye buy, and of their families that are with you, which they have begotten in your land,—so shall they become yours, as a possession; ⁴⁶ and ye may take them as an inheritance for your sons after you, to inherit as a possession, <unto times age-abiding> <of them> may ye take to be bondmen,—but <over your brethren the sons of Israel—a man over his brother> ye shall not rule [over him] with rigour.

47 And <when the hand of the sojourner and

^a Or: "safety."

^b *L.c.*: "supposing we do not sow"—O.G. 243^b.

^c Some cod. (w. Sam., Sep., Syr.) have: "And when"—G.N.

^d So *read*, and some copies both *read* and *writ* simply "hath"; cp. G.N. [M.C.T. has *written* (*k'k'ir*) "hath not": a manifest error.]

^a So it shd be (w. Vul.)—G.N.—[M.C.T. has: "should redeem."

^b Some cod. (w. Onk. MS.) have: "unto you"—G.N.

^c *MI.*: "his hand shaketh."

^d *N.B.*: By giving them Canaan. He was to become their God. Cp. chap. xxvi. 45.

settler with thee getteth possessions, and thy brother with him waxeth poor¹,—and so he selleth himself to the sojourner, [who is] a settler^a with thee, or to one who hath taken root of the family of the sojourner > ⁴⁸ <after that he hath sold himself> [a right of redemption] pertaineth to him, —one of his brethren^{||} may redeem him; ⁴⁹ or [his uncle, or his uncle's son^{||}] may redeem him, or [a near flesh-relation of his, of his family^{||}] may redeem him,—or [his own hand may have gotten enough^{||}] and [so he may redeem himself]. ⁵⁰ Then shall he reckon with him that bought him, from the year that he was sold to him, unto the year of the jubilee,—and the silver for which he was sold^b shall be by the number of years, <according to the days of a hired servant> shall he be with him. ⁵¹ <If there is yet a multitude of years> <according to them>^c shall he return, as his redemption price, of the silver of him that bought him. ⁵² Or <if [there is] but a small remainder of years, until the year of the jubilee> then shall he reckon to himself, —<according to the years thereof> shall he return his price of redemption. ⁵³ <As a servant hired year by year> shall he be with him,—he shall not rule over him with rigour, before thine eyes. ⁵⁴ But <if he be not redeemed in any of these ways> then shall he go out in the jubilee^e year, [he, and his sons with him]. ⁵⁵ For <unto me> are the sons of Israel [bondmen], <my bondmen> they are^f, whom I brought forth out of the land of Egypt.

||I, Yahweh || am your God.

§ 23. *After a brief Summary of Law, the Blessings of Obedience and the Evils of Disobedience are largely set forth.*

26 ¹ Ye shall not make unto you idols,—<neither image,^d nor pillar> shall ye set up for yourselves, nor <sculptured stone> shall ye place in your land, to bow yourselves down thereunto,—
For ||I—Yahweh|| am your God.

² <My sabbaths> shall ye observe,
And <my sanctuary> shall ye revere,—
||I|| am Yahweh.

³ <If <in my statutes> ye will walk,—
And <my commandments> ye will observe, and do them>

⁴ Then will I give your rains in their season,—
And the land shall yield her increase,
And [the trees of the field^{||}] shall yield their fruit.

⁵ Then shall your threshing reach unto the vintage,
And the vintage shall reach unto the seedtime,—
And ye shall eat your food to the full,
And shall dwell securely in your land.

⁶ And I will give peace^a in the land,
And ye shall lie down, and nothing shall make you afraid;
And I will take away vicious beasts out of the land;
And [the sword^{||}] shall not go through your land.

⁷ And ye shall chase your foes,—
And they shall fall before you, by the sword;

⁸ And [five] of you shall chase^e [a hundred]
And [a hundred^{||}] of you shall put [ten thousand^{||}] to flight,—
So shall your foes fall before you, by the sword.

⁹ And I will turn unto you,
And make you fruitful,—
And multiply you,
And will establish my covenant with you.

¹⁰ And ye shall eat old store, well seasoned,—
And <the old from before the new> shall ye put forth.

¹¹ And I will set my habitation in your midst,—
And my soul shall not abhor^f you;

¹² But I will walk to and fro^b in your midst,
And will be unto you^g a God,—
And [ye^{||}] shall be unto me^g a people.

¹³ I—Yahweh^{||} am your God, who brought you forth out of the land of Egypt, that ye should not be their^h bondmen; so I brake in pieces the staves of your yoke, and caused you to walk [erect].

¹⁴ But <if ye will not hearkeⁱ unto me,
And will not do^j all these commandments;

¹⁵ And if <my statutes> ye refuse,
And <my regulations> your souls shall abhor,—
So that ye will not do all my commandments.

But shall break my covenant>
¹⁶ ||I also^{||} will do this unto you—
I will set over you <for terror> consumption and fever,

Causing the eyes to fail, and the soul^e to pine away,—
And ye shall sow, in vain, your seed, for it shall be eaten by your foes.^d

¹⁷ And I will set my face against you,
And ye shall be smitten before your foes.—
And be trodden down by them who hate you,
And shall flee, when no^l one is pursuing you.

^a Some cod. (w. Sam., Onk. MS., Sep., Syr.) have: "and settler"—G.n.

^b Lit.: "the silver of his

sale."

^c Ml.: "at their mouth."

^d Heb.: *peserl*. Cp. Exo. xx. 4, n.

^e Or: "prosperity."

^f As in the Garden of Eden:

Gen. iii. 8—same word.

^g Or: "life." See N.T.

Ap. "Soul."

^h Ml.: "for your foes shall eat it."

18 And < if [even with these things] ye will not hearken unto me >
Then will I yet further correct you, seven times, for your sins.

19 So will I break your pomp of power,
And will set your heavens as iron, and your land as bronze;

20 And your strength shall be spent in vain,—
And your land shall not yield her increase,
And [the trees of the land]^a shall not yield their fruit.

21 < If, therefore, ye will go in opposition to me,
And not be willing to hearken unto me >
Then will I yet further plague you seven times, according to your sins;

22 And will send among you the wild-beast of the field,
And it shall rob you of your children,
And cut off your cattle,
And make you few in number;
And your roads shall be silent.

23 And < if [by these things] ye will not be corrected by me,—
But will go in opposition to me >
Then will [I also] go in opposition [to you]

And I [even I] will plague you seven times, for your sins;

25 And will bring in upon you a sword, that shall inflict the covenanted^c avenging:
So shall ye be gathered into your cities,—
Then will I send a pestilence into your midst,
And ye shall be delivered into the hand of an enemy.

26 < When I have broken your staff of bread >
then shall ten women bake your bread in one oven,
And give back your bread by weight,—
And ye shall eat, and not be filled.

27 And < if [with this], ye will not hearken to me,—
But will go in opposition to me >
Then will I go in a rage of opposition to you,—
And I [even I] will correct you seven times, for your sins;

29 And ye shall eat the flesh of your sons,—
Yea < even the flesh of your daughters > shall ye eat.

30 And I will destroy your high places,
And cut down your sun-pillars,
And cast your carcases upon the carcases of your manufactured gods,^b—
Thus shall my soul abhor you.

31 And I will give your cities unto desolation,^d
And make your holy places^a dumb,—
And will find no fragrance in your satisfying odour;^b

32 And [I] will make the land dumb,
And your foes that dwell therein shall regard it with dumb amazement:

33 < When [even you] I scatter among the nations,
And make bare, after you, a sword >
Then shall your land become an astonishment,
And your cities become a desolation.

34 [Then] shall the land be paid^c her sabbaths,
All the days she lieth desolate,
While [ye] are in the land of your foes,—
[Then] shall the land keep sabbath,
And pay off^d her sabbaths;

35 < All the days she lieth desolate > shall she keep sabbath,—the which she kept not as your sabbaths, while ye dwelt thereupon.

36 And < as for such as are left of you >
Then will I bring faintness into their heart,
in the lands of their foes,—
So that the sound of a driven leaf shall chase them,
And they shall flee as though fleeing from a sword,
And they shall fall, when no^e one is pursuing;

37 And they shall stumble one upon another,
as from before a sword, when [pursuer] there is none^e;
And ye shall not have wherewith to stand before your foes;

38 And ye shall perish among the nations,—
And the land of your foes shall eat you up;

39 And [they who are left of you] shall melt away in their iniquity, in the lands of your^e foes;
Yea also < in the iniquity of their fathers with them > shall they melt away.

40 Then shall they confess their iniquity,
And the iniquity of their fathers,
In their unfaithfulness wherewith they had been unfaithful towards me;
Yea moreover^f < because they had gone in opposition to me >

41 [I also] must needs go in opposition to them,
and bring them into the land of their foes,—
Save only that < if [even then] their uncircumcised heart shall be humbled,
And [even then] they shall accept as a payment the punishment of their iniquity >^g

42 Then will I remember my covenant with Jacob,

^a Some cod. (w. Sam. and Sep. have: "of the field"—G.n.

^b Lit: "rounded or rolled things." Precise meaning uncertain; "piled-up heaps or logs"—Davies' H.L.; "logs, blocks; shapeless things, doll-

images" (Ew.); "dingy things"—O.G. "As a contemptuous designation of an idol, *fetish* (i.e., *deus facticius*) is probably the nearest English equivalent"—P.B. 102.

^a Some cod. with one printed ed., Sam. and Syr. have: "place"—G.n.

^b Cf. Is. xi. 3.

^c Mt.: "accept." "The land is conceived as a creditor"—P.B.

^d Mt.: "cause to accept."

^e "The land is conceived as a debtor"—P.B. Cp. also 2 Ch. xxxvi. 21.

^f So in some authorities; but the majority of MSS. (with some pr. eds., Sam., Sep. and Syr.) have: "their"—G.n.

^g Lit.: "ac. their iniquity."

Yea moreover' <my covenant with Isaac>
Yea moreover' <my covenant with Abra-
ham> will I remember;

And <the land> will I remember.

43 For ||the land|| shall be left of them,
And shall be paid her sabbaths, while she
lieth desolate without them,

||They also| accepting as a payment the
punishment of their iniquity,
Because, [yea because| <my regulations>
they refused,

And <my statutes> their soul abhorred.

44 And yet ||even so, when they are in the
land of their foes^a

I have^a not refused them,
Neither have I abhorred them,
To make an end of them,
To break my covenant with them,—

For ||I—Yahweh|| am their God.

45 Therefore will I remember in their behalf,
the covenant of their ancestors,—

Whom I brought forth out of the land of
Egypt, in the sight of the nations, that I
might be their God— ||I—Yahweh||.

46 ||These^a are the statutes and the regulations
and the laws, which Yahweh granted be-
tween himself, and the sons of Israel,—
in Mount Sinai, by the mediation^b of
Moses.

§ 24. *Concerning Vows, Things Devoted, and
Tithes.*

27 ¹ And Yahweh spake unto Moses, saying :

² Speak unto the sons of Israel, and thou shalt
say unto them—

<When ||any man|| would consecrate and
pay a vow by thine estimate of
lives^c unto Yahweh> ³ then shall <thine
estimate be |for the male| from twenty
years of age even to sixty years of
age> yea thine estimate shall be—fifty
shekels of silver, by the shekel of the
sanctuary: ⁴ but <if it be |"a female">
then shall thine estimate be, thirty
shekels. ⁵ And <if it be from

five years of age, even unto twenty years
of age> then shall thine estimate be <for
the male> twenty shekels,—and <for the
female> ten shekels. ⁶ And,

<if it be from a month old, even unto five
years old> then shall thine estimate be—
<for the male> five shekels of silver,—
and <for the female> thine estimate [shall
be] three^c shekels of silver. ⁷ And

<if it be from sixty years of age and
upwards> <if a male> then shall thine
estimate be fifteen shekels,—and <for the
female> ten shekels. ⁸ But

<if he be |too poor|| for thine estimate>
then shall he present himself before the
priest, and the priest shall estimate him,—

<according to that which the hand of him
who would vow can attain to> shall
the priest estimate him. ⁹ And

<if it be a beast whereof men^a may
bring near an oblation unto Yahweh>
||all that whereof ought is given to
Yahweh|| shall be holy. ¹⁰ He shall not
alter it, nor change it,—good for bad, or
bad for good,—<but if he ||do|| change
beast for beast> then shall both it' and
what was given in exchange for it| be
holy. ¹¹ And <if it be any

unclean beast, whereof men may not
bring near an oblation to Yahweh> then
shall he present the beast before the
priest: ¹² and the priest shall estimate it,
whether it is good or bad,—<according to
thine estimate. O priest> ||so| shall it be.

13 But <if he ||should please to redeem |it>
then shall he add the fifth part thereof
unto thine estimate.

14 And <when ||any man|| would hallow his
house to be holy unto Yahweh> then
shall the priest estimate it, whether it is
good or bad,—<as the priest shall esti-
mate it> ||so| shall it stand. ¹⁵ But <if
he that halloweth it| would redeem his
house> then shall he add the fifth part
of the silver of thine estimate thereunto,
and it shall be his.

16 And <if [of the field of his possession] any
man would hallow unto Yahweh> then
shall thine estimate be according to the
seed thereof,—||the seed of a homer
of barley| at fifty shekels of silver.

17 <If^b [from the year of jubilee] he
would hallow his field> <according to
thine estimate> shall it stand. ¹⁸ But
<if [after the jubilee] he would hallow
his field> then shall the priest reckon to
him the silver, according to the years
that remain, until the year of the
jubilee,—and it shall be abated from thine
estimate. ¹⁹ But <if he that hath hal-
lowed it |should be pleased to redeem|
the field> then shall he add the fifth part
of the silver of thine estimate thereunto,
and it shall be assured to him. ²⁰ But
<if he will not redeem the field, but have
sold the field to another man> it shall be
redeemable no longer; ²¹ so shall the field,
when it goeth out in the jubilee, be holy
unto Yahweh, as a devoted field,—<to
the priest> shall belong the possession
thereof. ²² <If, however, <a field
that he hath bought, which is not of the
fields of his possession> he would hallow
unto Yahweh> ²³ then shall the priest
reckon to him the amount of thine esti-
mate, until the year of the jubilee,—and
he shall give thine estimate, in that day,
as holy unto Yahweh. ²⁴ <In the year

^a Note the tense—the pro-
phetic perfect.

^b Lit.: "hand."
^c Or: "persons."

^a Some cod. (w. Sam. have: Syr. have: "and if"—
"one"—G. n. G. n.

^b Some cod. (w. Sam., Sep. Or: "his possession."

of the jubilee> shall the field return unto him from whom he bought it, to him whose it was, as a possession in the land.

25 And [every estimate of thine] shall be by the holy shekel,—[twenty gerahs] make the shekel.

26 Only' <the firstling which is born a firstling to Yahweh, among beasts> no man shall hallow it,— <whether ox or sheep> <unto Yahweh> it belongeth. 27 But <if it be among the beasts that are unclean> then shall he ransom it by thine estimate, and add the fifth part of it thereunto,— but <if it is not redeemed> then shall it be sold by thine estimate.

28 Only' <no devoted thing which any man shall devote unto Yahweh, of all that belongeth to him,—of man or beast, or of the field of his possession> shall be either sold or redeemed,—[as to every devoted thing] <most holy> it is' unto Yahweh.

29 [As touching any one devoted, who may be devoted from among men] he shall

not be ransomed,—he must be [surely put to death].

30 And [as for all the tithe of the land, whether of the seed of the land, [or] of the fruit of the trees] <unto Yahweh> it belongeth,—[as something holy unto Yahweh]. 31 But <if any man should be pleased [to redeem] aught of his tithes> [the fifth part thereof] shall he add thereunto. 32 And <as for all the tithe of herd and flock, all that passeth under the rod> <the tenth> shall be holy unto Yahweh. 33 He shall not examine whether it be good or bad, neither shall he change it,—or <if he [do] in anywise change it> then shall both [it] and what is given in exchange for it] be holy, it shall not be redeemed.

34 [These] are the commandments, which Yahweh commanded Moses, for the sons of Israel,—in Mount Sinai.

^a Some cod. w. Sam., Jon., Sep., Syr. and Vul. have: "or"—G.n.

THE BOOK OF NUMBERS.

§1. *The Numbering of the Hosts of Israel.*
(Cp. §22).

1 Then spake Yahweh unto Moses, in the desert of Sinai, in the tent of meeting,—on the first of the second month, in the second year, by their coming forth out of the land of Egypt, saying:

2 Reckon ye up the sum of all the assembly of the sons of Israel, by their families, by their ancestral houses,—in the counting of names, every male, by their polls; ³ from twenty years old and upwards, every one able to go forth to war, in Israel,—ye shall number them by their hosts, [thou and Aaron]; ⁴ and <with you> shall be one man for each tribe,—[each man] <head of his ancestral house> shall be.

5 [These] then, are the names of the men who shall stand with you,—

6 <Of Reuben> Elizur, son of Shedeur;

7 <Of Simeon> Shelumiel, son of Zuri-shaddai;

8 <Of Judah> Nahshôn, son of Amminadab;

9 <Of Issachar> Nethanél, son of Zuar;

10 <Of Zabulon> Eliab, son of Helôn;

10 <Of the sons of Joseph>—

<Of Ephraim> Elishama, son of Ammihud;

<Of Manassch> Gamaliel, son of Pedahzur;

11 <Of Benjamin> Abidan, son of Gideoni;

12 <Of Dan> Abiezer, son of Ammishaddai;^a

13 <Of Asher> Pagiél, son of Ochrân;

14 <Of Gad> Eliasaph, son of Deuel;

15 <Of Naphtali> Ahira, son of Enân.

16 [These] are they who had been summoned by the assembly, being [princes of the tribes of their fathers,—heads of the thousands of Isra-].

17 So then Moses and Aaron took these men, who were distinguished by name; ¹⁸ <all the assembly also> called they together, on the first of the second month,—and they declared their pedigree according to their families, by their ancestral houses,—in the counting of names, from twenty years old and upwards, by their polls. ¹⁹ <As Yahweh commanded Moses> so he mustered them in the desert of Sinai. ²⁰ And they were [as followeth]—

^a Some cod. while writing this name as one word, preserve it in a v.e. as two G.n.

<The sons of Reuben, the firstborn of Israel, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, by their polls, every male, from twenty years old, and upwards, every one able to go forth to war; ²¹ such as were numbered of them, as belonging to the tribe of Reuben> forty-six thousand, and five hundred.

²² <Of the sons of Simeon, in their pedigrees—by their families, by their ancestral houses,—such as were numbered of him,^a in the counting of names, by their polls, every male, from twenty years old, and upwards, every one able to go forth to war; ²³ such as were numbered of them, as belonging to the tribe of Simeon> fifty-nine thousand, and three hundred.

²⁴ <Of the sons of Gad, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old and upwards, every one able to go forth to war; ²⁵ such as were numbered of them, as belonging to the tribe of Gad> forty-five thousand, and six hundred and fifty.

²⁶ <Of the sons of Judah, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; ²⁷ such as were numbered of them, as belonging to the tribe of Judah> seventy-four thousand, and six hundred.

²⁸ <Of the sons of Issachar, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; ²⁹ such as were numbered of them, as belonging to the tribe of Issachar> fifty-four thousand, and four hundred.

³⁰ <Of the sons of Zebulun, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; ³¹ such as were numbered of them, as belonging to the tribe of Zebulun> fifty-seven thousand, and four hundred.

³² <Of the sons of Joseph—^b Of the sons of Ephraim, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; ³³ such as were numbered of them, as belonging to the tribe of Ephraim> forty thousand, and five hundred. ³⁴ <Of the sons of Manasseh, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; ³⁵ such as were numbered of them, as belonging to the tribe of Manasseh> thirty-two thousand, and two hundred.

³⁶ <Of the sons of Benjamin, in their pedigrees

—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; ³⁷ such as were numbered of them, as belonging to the tribe of Benjamin> thirty-five thousand and four hundred.

³⁸ <Of the sons of Dan, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; ³⁹ such as were numbered of them, as belonging to the tribe of Dan> sixty-two thousand, and seven hundred.

⁴⁰ <Of the sons of Asher, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; ⁴¹ such as were numbered of them, as belonging to the tribe of Asher> forty-one thousand, and five hundred.

⁴² <The^a sons of Naphtali, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; ⁴³ such as were numbered of them, as belonging to the tribe of Naphtali> fifty-three thousand, and four hundred.

⁴⁴ ¶ [These] are they who were numbered, whom Moses and Aaron, and the twelve princes of Israel did number, the princes acting each one for his ancestral house. ⁴⁵ So then all they who were numbered of the sons of Israel, by their ancestral houses,—from twenty years old, and upwards, every one able to go forth to war in Israel; ⁴⁶ so then all they who were numbered were six hundred and three thousand, and five hundred and fifty.

⁴⁷ But the Levites,^b by the tribe of their fathers, were not numbered in their midst. ⁴⁸ For

Yahweh spake unto Moses, saying:

⁴⁹ Only' <the tribe of Levi> shalt thou not number, nor <the sum of them> shalt thou reckon up,—in the midst of the sons of Israel. ⁵⁰ But do [thou thyself] put the Levites in charge over the habitation of the testimony, and over all the furniture thereof, and over all that pertaineth thereto, [they] shall bear the habitation, and all the furniture thereof, and they shall attend thereupon; and <round about the habitation> shall they encamp. ⁵¹ And <when the habitation is to set forward> [the Levites] shall take it down, and <when the habitation is to be pitched> the Levites shall set it up,—but the stranger that draweth near shall be put to death. ⁵² So then the sons of Israel shall pitch their tents,—[every man] near his own camp, and [every man, near his own standard, by

^a Some cod. w. 2 ear. pr. eds., Onk. MS., Jon., Sep. and Syr. omit this clause; cp. verses 20, 24, 26, etc. (Gn.

^b This retention of the name of Joseph, and the ranging under it of two tribes, is noteworthy. Cp. verse 10; chap. xxvi. 28.

^a Some cod. w. Sam., Sep., Syr. and Vul. have: "Of the"—Gn.

^b Much is said of the Levites in this Book; see chap. iii. 6.

their hosts; ⁵³ but [the Levites] shall pitch their tents round about the habitation of the testimony, that there be no wrath upon the assembly of the sons of Israel,—so shall the Levites keep the watch of the habitation of the testimony.

⁵⁴ Thus did the sons of Israel,—according to all that Yahweh commanded Moses> [so] did they.

§ 2. *The Order of March—in Five Camps.*

2 Then spake Yahweh unto Moses and unto Aaron, saying:

² <Every man—near his standard, with the ensigns belonging to their ancestral houses> shall the sons of Israel encamp,—<at a distance round about the tent of meeting> shall they encamp.

³ [And they who encamp eastwards, towards sunrise] [shall be] the standard of the camp^a of Judah, by their hosts,—even the prince of the sons of Judah, Nashōn, son of Amminadab; ⁴ and his host, even they who are numbered of them^b,—seventy-four thousand, and six hundred. ⁵ [Then they who encamp by him, the tribe of Issachar],—

even the prince of the sons of Issachar, Nethanel, son of Zuar; ⁶ and his host, even [they who are numbered of them],—fifty-four thousand, and four hundred. ⁷ The [tribe^b of Zebulun] even the prince of the sons of Zebulun, Eliab, son of Helōn; ⁸ and his host, [even they who are numbered of him] fifty-seven thousand, and four hundred.

⁹ <All they who are numbered to the camp of Judah, a hundred and eighty-six thousand, four hundred, by their hosts> shall first set forward.

¹⁰ The standard of the camp of Reuben southwards, by their hosts,—even the prince of the sons of Reuben, Elizur, son of Shedeur; and his host, [even they who are numbered of him],—forty-six thousand, and five hundred. ¹² [Then they who encamp by him], the tribe of Simeon,—even the prince of the sons of Simeon, Shelumiel, son of Zurishaddai; ¹³ and his host, [even they who are numbered of them],—fifty-nine thousand, and three hundred. ¹⁴ [Then the tribe of Gad], even the prince of the sons of Gad, Eliasaph, son of Reuel; ^c ¹⁵ and his host, [even they who are numbered of them],—forty-five thousand, and six hundred and fifty. ¹⁶ <All they who are numbered to the camp of Reuben,—a hundred and fifty-one thousand, and four hundred and fifty, by their hosts> and they <in the second rank> shall set forward.

¹⁷ Then shall set forward the tent of meeting—the camp of the Levites, in the midst of

the camps,—<as they encamp> [so] shall they set forward, every man at the side thereof, by their standards.

¹⁸ [The standard of the camp of Ephraim, by their hosts, westwards],—even the prince of the sons of Ephraim, Elishama son of Ammihud; ¹⁹ and his host, [even they who are numbered of them],—forty thousand, and five hundred. ²⁰ [Then by him, the tribe of Manasseh], even the prince of the sons of Manasseh, Gamaliel, son of Pedahzur; ²¹ and his host, [even they who are numbered of them],—thirty-two thousand, and two hundred. ²² Then the tribe of Benjamin], even the prince of the sons of Benjamin, Abidan, son of Gileoni; ²³ and his host, [even they who are numbered of them],—thirty-five thousand, and four hundred.

²⁴ <All they who are numbered to the camp of Ephraim, a hundred and eight thousand, and one hundred, by their hosts> and they <in the third rank> shall set forward.

²⁵ The standard of the camp of Dan, northwards, by their hosts], even the prince of the sons of Dan, Ahiczer, son of Ammi-sladdai; ²⁶ and his host, [even they who are numbered of them],—sixty-two thousand, and seven hundred. ²⁷ [Then they who encamp by him, the tribe of Asher],—even the prince of the sons of Asher, Pagiel, son of Ochrān; ²⁸ and his host, [even they who are numbered of them],—forty-one thousand, and five hundred. ²⁹ [Then the tribe of Naphtali],—even the prince of the sons of Naphtali, Ahira, son of Enān; ³⁰ and his host, [even they who are numbered of them],—fifty-three thousand, and four hundred. ³¹ <All they who are numbered to the camp of Dan, a hundred and fifty-seven thousand, and six hundred> <in the hindmost rank> shall they set forward, by their standards.

³² [These] are they who were numbered of the sons of Israel, by their ancestral houses,—[all they who were numbered of the camps, by their hosts] were six hundred and three thousand, and five hundred, and fifty.

³³ But [the Levites] were not numbered in the midst of the sons of Israel,—As Yahweh commanded Moses.

³⁴ Thus did the sons of Israel,—<according to all that Yahweh commanded Moses> [so] did they encamp by their standards, and [so] did they set forward, every one by his families, near his ancestral house.

But [the Levites] were not numbered in the midst of the sons of Israel,—As Yahweh commanded Moses.

³⁴ Thus did the sons of Israel,—<according to all that Yahweh commanded Moses> [so] did they encamp by their standards, and [so] did they set forward, every one by his families, near his ancestral house.

§ 3. *The Numbering of the Levites as the Substituted Tribe.*

1 Now [these] were the pedigrees of Aaron, ³ and Moses,—in the day when Yahweh spake

^a Some cod.: "Ammi Shaddai" two words)—G.n.

^a Note the difference between "camp" and "tribe"; each camp consisting of three tribes.

^b Some cod. (w. Sam.) have: "Then the tribe." Cp. vers. 14, 22, 29—G.n.

^c Some cod. (w. one printed edn., Onk. MS., Jon. MS., and Vul.) have: "Ducl"—G.n. (N.B.: interchange of *resh* and *dalteth*! See Table I., p. 29.)

with Moses, in Mount Sinai. ² And [these] are the names of the sons of Aaron—[the firstborn] Nadab,—and Abihu, Eleazar, and Ithamar. ³ [These] are the names of the sons of Aaron, the priests that were anointed,—who were installed to minister as priests. ⁴ But Nadab and Abihu died' before Yahweh, when they brought near strange fire before Yahweh, in the desert of Sinai,^b and <sons> had they none,—so then Eleazar and Ithamar ministered as priests, in the presence of Aaron their father. ⁵ Then spake Yahweh unto Moses, saying—

⁶ Bring near the tribe of Levi,^c and thou shalt cause it to stand before Aaron the priest,—so shall they wait upon him; ⁷ so shall they keep his charge, and the charge of all the assembly, before the tent of meeting,—to do the laborious work of the habitation; ⁸ so shall they have charge of all the furniture^d of the tent of meeting, even the charge of the sons of Israel,^e—to do the laborious work of the habitation. ⁹ Thus shalt thou give the Levites unto Aaron, and unto his sons,—<given, given> they are' unto him, from among the sons of Israel; ¹⁰ but <unto Aaron, and unto his sons> shalt thou give oversight, so shall they keep charge of their priesthood,—and [the stranger who cometh near] shall be put to death.

¹¹ Then spake Yahweh unto Moses, saying—

¹² [I] therefore, lo! I have taken the Levites out of the midst of the sons of Israel, instead of every firstborn that a mother beareth^f from among^g the sons of Israel,—so shall the Levites' be mine'; ¹³ for <mine> is every firstborn, <in the day when I smote every firstborn in the land of Egypt> I hallowed unto myself, every firstborn in Israel, both of man and of beast,—<mine> did they become, [and belong] [unto me, Yahweh].^b

¹⁴ Then spake Yahweh unto Moses, in the desert of Sinai, saying :—

¹⁵ Number thou the sons of Levi, by their ancestral houses, by their families,—<every male, from one month old and upwards> shalt thou number them.

¹⁶ So then Moses numbered them, according to the bidding of Yahweh,—as he was commanded.

¹⁷ And these were' the sons of Levi, by their names,—Gershon, and Kohath, and Merari.

¹⁸ And [these] the names of the sons of Gershon, by their families,—Libni, and Shimei.

^a Some cod. (w. one pr. edn., Sam., MS., Onk. MS., and Syr.) have: "and these"—G.n.

^b Lev. x. 1-7.

^c The accounts of this tribe will repay careful study.

^d Or: "vessels," "utensils."

^e All Israel being under obligation to serve, and the Levites doing duty

for them. Cp. verses 38, 41; chap. viii. 16 ff. Cp. Exo. xiii. 11-16.

^f Mt.: "that bursteth open a matrix."

^g Some cod. cited in the Mass. itself, have simply: "among"; and so Sam. and Onk. MS. Cp. verse 45—G.n.

^b Cp. verse 41.

¹⁹ And [the sons of Kohath, by their families] Amram, and Izhar, Hebron, and Uzziel.

²⁰ And the sons of Merari, by their families [Mahl] and Mushi.

[These] are they—the families of the Levites, by their ancestral houses.

²¹ To <Gershon> belonged the family of the Libnites, and the family of the Shimeites,—[these] are they—the families of the Gershonites. ²² <They who were numbered of them, in the counting of every male, from one month old, and upwards,—they who were numbered of them> were seven thousand, and five hundred. ²³ The families of the Gershonites [to the rear of the habitation] were to encamp, westward.

²⁴ And [the prince of the ancestral house of the Gershonites] was Eliasaph, son of Lâel. ²⁵ And [the charge of the sons of Gershon] was over the tent of meeting, the habitation, and the tent,—the^a covering thereof, and the screen for the entrance of the tent of meeting; ²⁶ and the hangings of the court, and the screen for the entrance of the court which was near the habitation, and near the altar, round about,—and the cords thereof, [as to all the laborious work thereof].

²⁷ And <to Kohath> belonged the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites,—[these] are they—the families of the Kohathites. ²⁸ In <the counting of every male, from one month old and upwards> there were eight thousand, and six hundred, to keep^b the charge of the sanctuary. ²⁹ The [families of the sons of Kohath] were to encamp,—on the side of the habitation, [southward]. ³⁰ And [the prince of the ancestral house of the families of the Kohathites] was Elizaphan, son of Uzziel. ³¹ And [their charge] was—the ark, and the table, and the lampstand and the altars, and the utensils of the sanctuary wherewith they were to minister,—and the screen, as to all the laborious work thereof.

³² And [the prince of the princes of the Levites] was Eleazar, son of Aaron the priest,—to have the oversight of them that were to keep the charge of the sanctuary.

³³ <To Merari> belonged the family of the Mahlites, and the family of the Mushites,—[these] are they—the families of Merari. ³⁴ And <they who were numbered of them, in the counting of every male, from one month old and upwards> were six thousand, and two hundred.

³⁵ And [the prince of the ancestral house of the families of Merari] was Zuriel, son of Abihail,—<on the side of the habitation> were they to encamp [northward]. ³⁶ And [the oversight of the charge of the sons of Merari] was—the boards of the habitation, and the bars thereof, and the pillars thereof and the sockets thereof,—and all the furniture thereof, as to all the

^a Some cod. (w. Sam., Onk. MS., Sep., Syr. and Vul.) have: "and the"—G.n.

^b Mt.: "keepers of."

laborious work thereof; ³⁷ also the pillars of the court round about, and their sockets,—and their pins, and their cords.

³⁸ But [they who were to encamp before the habitation, eastwards, before the tent of meeting, towards sun-rise] were Moses and Aaron and his sons, to keep the charge of the sanctuary, as the charge of the sons of Israel,^a and [the stranger that came near] was to be put to death.

³⁹ <All they who were numbered of the Levites, whom Moses [and Aaron]^b numbered at the bidding of Yahweh, by their families,—every male, from one month old and upwards> were two-and-twenty thousand.

⁴⁰ And Yahweh said unto Moses:

Number thou every firstborn male belonging to the sons of Israel, from one month old and upwards,—and reckon up the number of their names; ⁴¹ then shalt thou take the Levites for me, [me Yahweh], instead of every firstborn among the sons of Israel,—also the cattle of the Levites, instead of every firstling among the cattle of the sons of Israel.

⁴² So then Moses numbered, as Yahweh commanded him,—every firstborn among the sons of Israel. ⁴³ And it was so—that all the first-born of the males, in the counting of names from one month old and upwards, of such as were numbered of them,—were two-and-twenty thousand, two hundred and seventy-three. ⁴⁴ Then spake Yahweh unto Moses, saying:—

⁴⁵ Take the Levites, instead of all the firstborn among the sons of Israel, and the cattle of the Levites, instead of their cattle,—so shall the Levites' belong unto me, [me Yahweh];^c ⁴⁶ and <as the ransom of the two hundred and seventy-three,—who are more than the Levites, of the firstborn of the sons of Israel> ⁴⁷ thou shalt take five shekels apiece, by the poll,—<by the shekel of the sanctuary>— shalt thou take it, twenty gerahs to the shekel; ⁴⁸ and shalt give the silver to Aaron, and to his sons,—as the ransom^d of them that are in excess over them.

⁴⁹ So Moses took the redemption' silver from them who were in excess over them who were redeemed by the Levites; ⁵⁰ <from the firstborn of the sons of Israel> took he the silver,—a thousand, three hundred, and sixty-five shekels, by the shekel of the sanctuary. ⁵¹ And Moses gave the redemption' silver to Aaron and to his sons, at the bidding of Yahweh,—

As Yahweh commanded Moses.

^a Here again the whole assembly are regarded as primarily responsible: cp. verses 8 and 11.

^c Marked as spurious in an ancient list of spurious words "the siphra". In some Mss. in Sam. and

Syr., there is no space for them—G.n. and G. Intro. 320-329.

^b Cp. verse 41, n.

^d That Israel is a ransomed people is again and again expressed by statute.

§ 4. *The Numbering of the Levites for Active Service, under the Priests.*

¹ Then spake Yahweh unto Moses and unto ⁴ Aaron, saying:

² Reckon up the sum of the sons of Kohath, out of the midst of the sons of Levi,—by their families, by their ancestral house: ³ from thirty years old, and upwards, even unto fifty years,—every one that can enter into the host, to do service in the tent of meeting. ⁴ [This] shall be the labour of the sons of Kohath in the tent of meeting,—[the most holy things]. ⁵ So then Aaron and his sons shall enter, when the camp is to set forward, and take down the screening' veil,—and enwrap therein the ark of the testimony; ⁶ and put thereon a covering of badgers' skin, and spread^a a complete wrapper of blue, over above,—and put in the staves thereof. ⁷ And <over the Presence-table> shall they spread a wrapper of blue, and put therein the dishes and the pans and the bowls and the libation cups,^b [the perpetual bread^c also] <thereupon> shall remain; ⁸ and they shall spread over them a wrapper of crimson, and cover the same with a covering of badgers' skin,—and shall put in the staves thereof. ⁹ Then shall they take a wrapper of blue, and cover the light-giving lampstand, and the lamps thereof, and the snuffers thereof, and the snuff-trays thereof,—and all the oil-vessels thereof, wherewith they minister thereunto; ¹⁰ and shall put the same, and all the vessels thereof, within a covering of badgers' skin,—and shall put it upon a frame.^d

¹¹ And <upon the altar of gold> shall they spread a wrapper of blue, and shall cover the same in a covering of badgers' skin,—and shall put in the staves thereof. ¹² And they shall take all the utensils of attendance wherewith they attend in the sanctuary, and put them within a wrapper of blue, and cover the same in a covering of badgers' skin,—and put them on a frame. ¹³ Then shall they remove the fat-ashes from the altar,—and spread over it a wrapper of purple; ¹⁴ and put thereupon all the utensils thereof, wherewith they minister thereupon^e—the fire-pans, the^f flesh-hooks, and the shovels and the tossing-bowls, all the utensils of the altar,—and shall spread over it a covering of badgers' skin, and put in the staves thereof.

¹⁵ So shall Aaron and his sons make an end of covering the sanctuary, and all the utensils of the sanctuary, when the camp is to set forward, then <after that> shall the sons of Kohath enter to bear it, but they

^a Some cod. w. Sam. and Syr.; add: "thereupon"

^b Or: "basins."
^c Ml.: "bread of continuity" always there. O.G.

^d Or: "pole."

^e Or: "attend thereto."

^f Some cod. w. Sam., Onk., Jon., Sep., Syr., and Vul. have: "and the"—G.n.

must not put forth a touch unto that which is holy, else should they die,—these shall be the burden of the sons of Kohath, in the tent of meeting.

13 But [the care of Eleazar son of Aaron the priest] [shall be]—the light-giving^a oil, and the fragrant^a incense, and the perpetual^a meal-offering, and the anointing^a oil, the care of all the habitation, and all that is therein, both as to the sanctuary, and as to the furniture thereof.

17 Then spake Yahweh unto Moses and unto Aaron, saying :

19 Do not let the tribe of the families of the Kohathites be cut off out of the midst of the Levites. 19 [This] therefore, do ye for them, so shall they live, and not die, when they approach the most holy place,—[Aaron and his sons] shall enter and set them, man by man, over his labour, and unto^a his burden; 20 but they shall not enter to see, for a moment, that which is holy, else should they die.

21 Then spake Yahweh unto Moses, saying :

22 Reekon up the sum of the sons of Gershon [even of them also],—by their ancestral house, by their families; 23 <from thirty years old and upwards, even to fifty years> shalt thou number them,—all that may enter to take rank in the host, to do laborious work in the tent of meeting. 24 [This] shall be the labour of the families of the Gershonites,—in labouring and in bearing:—

25 they shall bear the curtains of the habitation, and the tent of meeting, the covering thereof, and the covering of badgers' skin which is over above it,—and the screen, at the entrance of the tent of meeting; 26 and the hangings of the court, and the screen for the entrance of the gate of the court which is near the habitation, and near the altar, round about, and their cords, and all their articles of service,^b and all that is to be done to them, when they shall do their labour. 27 <At the bidding of Aaron and his sons> shall be all the labour of the sons of the Gershonites, to the extent of their every burden, and to the extent of all their labour,—so shall ye appoint unto them in charge, their every burden. 28 [This] shall be the labour of the families of the sons of the Gershonites, in the tent of meeting,—and [the charge of them] shall be in the hand of Ithamar, son of Aaron, the priest.

29 <As for the sons of Merari>,—<by their families, by their ancestral house> shall ye number them; 30 <from thirty years old and upwards, even to fifty years> shall ye number them,—all that enter into the host, to do laborious work in the tent of meeting. 31 And [this] shall be their charge of the burdens, to the extent of all

their labour in the tent of meeting,—the boards of the habitation, and the bars thereof, and the pillars thereof and the sockets thereof; 32 and the pillars of the court round about, and their sockets and their pins and their cords, to the extent of all their articles, to the extent of all their labour,—and <by names> shall ye put under their care the articles of^a their charge of burdens. 33 [This] shall be the labour of the families of the sons of Merari, to the extent of all their labour in the tent of meeting,—in the hand of Ithamar, son of Aaron, the priest.

34 Then did Moses and Aaron, and the princes of the assembly, number the sons of the Kohathites,—by their families, and by their ancestral house; 35 from thirty years old and upwards, even unto fifty years old, all that might enter the host, to labour in the tent of meeting; 36 and they who were numbered of them, by their families, were found to be—two thousand, seven hundred, and fifty. 37 [These] were they who were numbered, of the families of the Kohathites, all that might labour in the tent of meeting,—whom Moses and Aaron did number, at the bidding of Yahweh by the mediation^b of Moses.

38 And <they who were numbered of the sons of Gershon,—by their families, and by their ancestral house; 39 from thirty years old and upwards, even to fifty years old,—all that might enter the host, to labour in the tent of meeting>: 40 yea they who were numbered of them, by their families, by their ancestral house,—were found to be—two thousand, and six hundred, and thirty. 41 [These] are they who were numbered of the families of the sons of Gershon, all who might labour in the tent of meeting,—whom Moses and Aaron did number, at the bidding of Yahweh.

42 And <they who were numbered of the families of the sons of Merari,—by their families, by their ancestral house; 43 from thirty years old and upwards, even unto fifty years old,—all that might enter the host to labour in the tent of meeting>; 44 yea they who were numbered of them, by their families,—were found to be—three thousand and two hundred. 45 [These] are they who were numbered of the families of the sons of Merari,—whom Moses and Aaron did number, at the bidding of Yahweh, by the mediation^b of Moses.

46 <All they who were numbered, whom Moses and Aaron and the princes of Israel did number, even the Levites,—by their families, and^c by their ancestral house; 47 from thirty years old and upwards, even unto fifty years old,—all that might enter, to toil in the work of labouring and in the work of bearing burdens, in the tent of meeting> 48 yea, they who were numbered of

^a Instead of "the articles of," some cod. (w. Sam., Jon. MS., and Sep.) have: "all."—G.N.

^b Or: "hand."

^c Omitted by some cod. (w. Sam., Sep. and Syr.)—G.N.

^a Some cod. (w. one ear. pr. edn. and Sam.) have: "over"—G.N.
^b Or: "labour."

them were found to be—eight thousand, and five hundred, and eighty. ⁴⁹ At the bidding of Yahweh were they put in charge, by the mediation of Moses, ||man by man|| over his labour, and over his burden,—yea, ||they who were put in charge by him|| were they ||whom^a Yahweh commanded Moses||.

§ 5. *Sundry Laws.*

5 ¹ And Yahweh spake unto Moses, saying:—

³ Command the sons of Israel, that they send forth out of the camp, every leper, and every one that hath a flux,—and every one that is unclean by the dead: ^b ³ <whether male or female> ye shall send them forth, <unto the outside of the camp> shall ye send them.—that they make not their camps unclean, in the midst whereof ||I|| have my habitation.

⁴ And the sons of Israel |did so|, and sent them forth unto the outside of the camp, — <as Yahweh spake unto Moses> ||so|| did the sons of Israel.

⁵ And Yahweh spake unto Moses, saying:

⁶ Speak unto the sons of Israel: <When [any man or woman] shall do aught of any human' sin, in acting unfaithfully against Yahweh, — and that person shall become aware of his guilt> ⁷ then shall they confess their sin which they have done, and he shall make good that wherein he is guilty, in the principal thereof, and <the fifth part thereof> shall he add thereunto,—and give to him against whom he is guilty. ⁸ But <if one have no kinsman unto whom he may make good that wherein he is guilty> then ||that wherein he is guilty, which is to be restored to Yahweh|| shall be the priest's,—besides' the ram of propitiation, wherewith a propitiatory-covering is to be put over him. ⁹ And <every heave-offering, of all the hallowed things of the sons of Israel, which they bring near to the priest> ||unto him|| shall it belong. ¹⁰ And ||every man's hallowed things|| shall be ||his own||,—||what^c any man giveth to the priest|| shall be ||his||.

¹¹ And Yahweh spake unto Moses, saying:

¹² Speak unto the sons of Israel, and thou shalt say unto them,—

<When ||any man's wife|| shall turn aside, and commit against him an act of unfaithfulness; ¹³ and a man shall lie with her carnally, and it shall be concealed from the eyes of her husband, and be kept close, but ||she|| hath committed uncleanness,—though <witness> there is none against her, and ||she|| hath not been caught; ¹⁴ but there shall pass over him a spirit of jealousy, and he shall become jealous of his

wife, |she having committed uncleanness|, —or there shall pass over him a spirit of jealousy, and he shall become jealous of his wife, ||she not|| having committed uncleanness> ¹⁵ then shall the man bring in his wife unto the priest, and shall bring in her offering for her, the tenth of an ephah of the meal of barley,—he shall not pour thereon oil, nor put thereon frankincense, for <a jealousy' gift> it is', a reminding' gift, bringing to mind iniquity. ¹⁶ Then shall the priest bring her near,—and cause her to stand before Yahweh; ¹⁷ and the priest shall take hallowed water in an earthen vessel,—and <of the dust which shall be upon the floor of the habitation> shall the priest take, and put into the water; ¹⁸ and the priest shall cause the woman to stand before Yahweh, and shall bare the head of the woman, and shall place upon her hands the reminding' gift, it being ||a jealousy' gift||,—and <in the hand of the priest> shall be the deadly water, that bringeth a curse; and the priest shall put her on oath, and shall say unto the woman:—

<If no man hath lain with thee, and if thou hast not turned aside, in uncleanness, [unto another] instead of thy husband> be thou clear from this' deadly water that causeth a curse.

²⁰ But <if ||thou|| hast turned aside [to another] instead of thy husband, and if thou hast made thyself unclean,—in that a man hath known thee carnally, other' than thy husband>

²¹ then shall the priest put the woman on oath, with an oath of cursing, and the priest shall say unto the woman,

Yahweh give' thee up for a curse and for an oath, in the midst of thy people,—in that Yahweh shall give up^a thy thigh to fall away, and thy womb to swell; ²² so shall this' water that causeth a curse, enter into thy body, causing womb to swell and thigh to fall away.

And the woman shall say,

Amen, Amen.

²³ Then shall the priest write these curses in a scroll,—and wipe them out into the deadly water; ²⁴ and shall cause the woman to drink the deadly' water that causeth a curse,—and the deadly water that causeth a curse shall enter into her. ²⁵ Then shall the priest take from the hand of the woman the jealousy' meal-offering,—and shall wave the meal-offering before Yahweh, and bring it near unto the altar; ²⁶ and the priest shall take a handful from the meal-offering, a remembrance thereof, and make a perfume at the altar,—and <afterwards> shall cause the woman to drink the water

^a Sp. v.r. (*sevir*) after "him": "as Y." In some cod. "as" is both written and read (w. Sam., Jon., Sep., Syr., and

Vul.)—G.n.

^b Ml.: "by the soul (life)."

^c Some cod. w. one pr. edn., Sam., Sep., Syr. and Vul. have: "but what"—G.n.

* Or: by Y.'s "giving up."

27 And <as soon as he causeth her to drink the water> then shall it be, that, <if she have fallen into uncleanness, and committed unfaithfulness against her husband> <as soon as the deadly' water that causeth a curse hath entered into her> so soon shall her womb swell and her thigh fall away,—thus shall the woman become a curse in the midst of her people. 28 But <if the woman have not fallen into uncleanness, but is pure> then shall she be clear, and shall bear seed. 29 ¶[This] is the law of jealousies,—when a wife shall turn aside [to another] instead of her husband, and fall into uncleanness; 30 or <when there passeth over [a husband] a spirit of jealousy, and he becometh jealous of his wife> then shall he cause the woman to stand before Yahweh, and the priest shall execute upon her all this law: 31 thus shall the man be clear of iniquity; but [that woman] shall bear her iniquity.

§ 6. *The Law of the Nazir'.*

6 1 And Yahweh spake unto Moses, saying:
2 Speak unto the sons of Israel, and thou shalt say unto them,—
<When [any man or woman] would make the special vow of One Separate,^a by separating himself unto Yahweh>² <from wine and strong drink> shall he separate himself, <neither vinegar of wine, nor vinegar of strong drink> shall he drink,—and <no liquor of grapes> shall he drink, <no grapes fresh or dried> shall he eat.
4 <All the days of his separation> <of nothing that is made from the grapevine, from the seeds even to the skin> shall he eat. 5 <All the days of his vow of separation> [no razor] shall pass over his head,—<until the days are fulfilled for which he shall separate himself to Yahweh> <hallowed> shall he be, letting the locks of the hair of his head grow long. 6 <All the days for which he hath separated himself unto Yahweh> <to no dead person>^b shall he go in.
7 <Neither for his father nor for his mother, nor for his brother, nor for his sister> shall he make himself unclean—<not even for [them], should they die>,—because [his separation^c unto God] is upon his head. 8 <All his days of separation> <hallowed> is he unto Yahweh.
9 But <if one that is dying should die by him in a moment, suddenly> then shall he count unclean his head of separation,—and shall shave his head, on the day he cleanseth himself, <on the seventh day>

shall he shave it. 10 And <on the eighth day> shall he bring in, two turtle-doves, or two young pigeons,—unto the priest, unto the entrance of the tent of meeting; and the priest shall make, of one a sin-bearer, and of one an ascending-sacrifice, and so put a propitiatory-covering over him, for that he sinned^a in respect of the dead person,^b—thus shall he hallow his head, on that day. 12 Then shall he separate unto Yahweh his days of separation, and shall bring in a he-lamb a year old, as a guilt-bearer,—and [the first days] shall be lost^c because his separation' [was made unclean]. 13 And [this] is the law of the Separate One,^d on the day when he fulfilleth his days of separation, he shall be brought in unto the entrance of the tent of meeting: 14 then shall he bring near, as his offering unto Yahweh,—one he-lamb a year old, without defect, for an ascending-sacrifice, and one ewe-lamb a year old, without defect, for a sin-bearer,—and one ram, without defect, for a peace-offering; 15 and a basket of unleavened cakes—fine meal in round cakes overflowed with oil, and thin cakes of unleavened bread, anointed with oil,—with their meal-offering and their drink-offerings. 16 Then shall the priest bring [them]^e near before Yahweh,—and offer his sin-bearer, and his ascending-sacrifice; and <the ram> shall he offer as a peace-offering unto Yahweh, besides the basket of unleavened cakes,—and the priest shall offer the meal-offering thereof, and the drink-offering thereof. 18 Then shall the Separate One^d shave, at the entrance of the tent of meeting, his head of separation,—and take the hair of his head of separation, and put upon the fire, which is under the peace-offering. 19 Then shall the priest take the shoulder for boiling from the ram, and one unleavened round cake from the basket, and one unleavened thin cake,—and place them on the hands of the Separate One after he hath shaven off his [hair of] separation; 20 and the priest shall wave them as a wave-offering before Yahweh, <hallowed> it is' for the priest, besides the wave' breast, and besides the heave' leg,—and <afterwards> may the Separate One^d drink wine. [This] is the law of One Separate,^d what he shall vow, his offering unto Yahweh with respect to his separation, besides' what his hand may obtain: f <as required by the vow that he shall vow> [so] must he do, with respect to the law of his separation.

^a Heb.: a *nazir'*. Cp. Gen. xlix. 26; Jud. xiii. 5; Lam. iv. 7.
^b Lit.: "no soul of one

dead."
^c Evidently = the sign of his separation.

^a Or: "missed the mark," "failed."
^b Lit.: "the soul."
^c "Fall" = "fall out" = "be lost."
^d Heb.: the *nazir'*.

^e Or: "him."
^f Or: "besides what his convenience addeth." That is: if able, he may make a voluntary addition to the appointed offering.

§ 7. *The Priestly Benediction.*

- ²² And Yahweh spake unto Moses, saying:
²³ Speak unto Aaron, and unto his sons, saying,
 ¶ [Thus] shall ye bless the sons of Israel,—
 saying unto them:
²⁴ Yahweh bless thee, and keep thee:
²⁵ Yahweh cause his face to shine upon thee,
 and be gracious unto thee:
²⁶ Yahweh lift up his face unto thee, and
 appoint unto thee, peace.
²⁷ Thus shall they put my name upon the sons
 of Israel,—and [I myself] will bless them.

§ 8. *The Dedication of the Altar, and the Offerings
 of the Princes.*

- ⁷ ¹ And it came to pass <on the day when Moses
 made an end of rearing up the habitation, and
 anointing it, and hallowing it, and all the furni-
 ture thereof, and the altar, and all the utensils
 thereof,—both of anointing them, and hallowing
 them> ² that the princes of Israel, the heads of
 their ancestral houses [made an offering],—
 [they' being princes of the tribes, they' being
 the men who stood over them who were num-
 bered]: ³ yea, then brought they in, as their
 offering, before Yahweh—six covered waggons,
 and twelve oxen, a waggon for every two of
 the princes, and an ox for each one,—yea
 they brought them near before the habita-
 tion. ⁴ Then spake Yahweh unto
 Moses, saying:
⁵ Take [them] of them, so shall they be for
 doing the laborious work of the tent of
 meeting,—and thou shalt give them unto
 the Levites, to every man according to the
 need^a of his laborious work.
⁶ So Moses took the waggons, and the oxen,—
 and gave them unto the Levites: ⁷ <two of the
 waggons and four of the oxen> gave he unto
 the sons of Gershon,—according to the need of
 their laborious work; ⁸ and <four of the wag-
 gons, and eight of the oxen> gave he unto the
 sons of Merari,—according to the need of their
 laborious work, in the hand of Ithamar son of
 Aaron the priest; ⁹ but <unto the sons of
 Kohath> gave he none,—because [as to the
 laborious work of the sanctuary [which] per-
 tained unto them] <upon their shoulders>
 were they to carry it.
¹⁰ So then the princes offered for the dedication
 of the altar, on the day it was anointed,—yea
 the princes offered their oblation before the
 altar. ¹¹ And Yahweh said unto
 Moses:
 <Each prince on his appointed day> thus
 shall they offer their oblation, for the ded-
 ication of the altar.
¹² And so it was, that [he who <on the first
 day> offered his oblation],—was Nahshôn son of
 Amminadab, of the tribe of Judah; ¹³ and [his

offering] was—one charger of silver, <a hundred
 and thirty shekels> the weight thereof, one
 tossing bowl of silver, seventy shekels, by
 the shekel of the sanctuary,—[both of them]¶
 full of fine meal overflowed with oil, for a meal-
 offering; ¹⁴ one spoon of ten [shekels] of gold,
 full of incense; ¹⁵ one choice young bullock,
 one ram, one he-lamb of the first year, as an
 ascending-sacrifice; ¹⁶ one^a young he-goat, as
 a sin-bearer; ¹⁷ and <as a peace'-offering> two
 oxen, five rams, five he-goats, five he-lambs of
 the first year,^b—[this] was the offering of
 Nahshôn, son of Amminadab.

¹⁸ <On the second day> Nethanêl, son of
 Zuar, prince of Issachar, brought his offering.
¹⁹ He offered as his oblation—one charger of
 silver, <a hundred and thirty [shekels]> the
 weight thereof, one tossing bowl of silver,
 seventy shekels, by the shekel of the sanc-
 tuary,—[both of them]¶ full of fine meal over-
 flowed with oil, as a meal-offering; ²⁰ one spoon
 of ten [shekels] of gold, full of incense; ²¹ one
 choice young bullock, one ram, one he-lamb
 of the first year, as an ascending-sacrifice; ²² one^a
 young he-goat, as a sin-bearer; ²³ and <as a
 peace'-offering> two oxen, five rams, five he-
 goats, five he-lambs of the first year,—[this]
 was the offering of Nethanêl, son of Zuar.

²⁴ <On the third day> the prince of the sons of
 Zabulun,—Eliab, son of Helôn: ²⁵ his offer-
 ing—[one charger of silver <a hundred and
 thirty [shekels]> the weight thereof, one
 tossing bowl of silver, seventy shekels, by
 the shekel of the sanctuary,—[both of them]¶
 full of fine meal overflowed with oil, as a meal-
 offering; ²⁶ one spoon of ten [shekels] of gold,
 full of incense; ²⁷ one choice young bullock,
 one ram, one he-lamb of the first year, as an
 ascending-sacrifice; ²⁸ one^a young he-goat, as
 a sin-bearer; ²⁹ and <as a peace'-offering> two
 oxen, five rams, five he-goats, five he-lambs of
 the first year,—[this] was the offering of Eliab,
 son of Helôn.

³⁰ <On the fourth day> the prince of the sons
 of Reuben,—Elizûr, son of Shedeûr: ³¹ [his
 offering] one charger of silver, <a hundred
 and thirty [shekels]> the weight thereof, one
 tossing bowl of silver, seventy shekels, by
 the shekel of the sanctuary,—[both of them]¶
 full of fine meal overflowed with oil, as a meal-
 offering; ³² one spoon of ten [shekels] of gold,
 full of incense; ³³ one choice young bullock,
 one ram, one he-lamb of the first year, as an
 ascending-sacrifice; ³⁴ one^a young he-goat for
 a sin-bearer; ³⁵ and <as a peace'-offering> two
 oxen, five rams, five he-goats, five he-lambs of
 the first year,—[this] was the offering of Elizûr,
 son of Shedeûr.

³⁶ <On the fifth day> the prince of the sons of
 Simeon,—Shelumiel, son of Zurishaddai: ³⁷ [his

^a Some cod. (w. Sam., Sep.,
 Syr., and Vul.) have:
 "and one"—G.A.

^b N.B.: the proportions;
 3 ascending-sacrifices, 1
 sin-bearer, 17 peace-

offerings. The utilisation
 of so many as food
 deserves very careful
 consideration—not here
 only, but throughout the
 Levitical economy.

offering¹ one charger of silver <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary; ³⁷both of them¹ full of fine meal overflowed with oil, as a meal-offering; ³⁸one spoon of ten [shekels] of gold, full of incense; ³⁹one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; ⁴⁰one^a young he-goat, as a sin-bearer; ⁴¹and <as a peace'-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —[this] was the offering of Shelumiel, son of Zurishaddai.

⁴² <On the sixth day> the prince of the sons of Gad, —Eliasaph, son of Deuel: ⁴³his offering¹ one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary, —[both of them] full of fine meal overflowed with oil, as a meal-offering; ⁴⁴one spoon of ten [shekels] of gold, full of incense; ⁴⁵one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; ⁴⁶one^a young he-goat, as a sin-bearer; ⁴⁷and <as a peace'-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —[this] was the offering of Eliasaph, son of Deuel.

⁴⁸ <On the seventh day> the prince of the sons of Ephraim, —Elishama, son of Ammihud: ⁴⁹his offering¹ one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary, —[both of them] full of fine meal overflowed with oil, as a meal-offering; ⁵⁰one spoon of ten [shekels] of gold, full of incense; ⁵¹one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; ⁵²one^a young he-goat, as a sin-bearer; ⁵³and <as a peace'-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —[this] was the offering of Elishama, son of Ammihud.

⁵⁴ <On the eighth day> the prince of the sons of Manasseh, —Gamaliel, son of Pedahzur: ⁵⁵his offering¹ one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary, —[both of them] full of fine meal overflowed with oil, as a meal-offering; ⁵⁶one spoon of ten [shekels] of gold, full of incense; ⁵⁷one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; ⁵⁸one^a young he-goat, as a sin-bearer; ⁵⁹and <as a peace'-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —[this] was the offering of Gamaliel, son of Pedahzur.

⁶⁰ <On the ninth day> the prince of the sons of Benjamin, —Abidan, son of Gideoni: ⁶¹his offering¹ one charger of silver, <a hundred and thirty [shekels]> the weight thereof, —one tossing bowl of silver, seventy shekels, by

the shekel of the sanctuary, —[both of them] full of fine meal overflowed with oil, as a meal-offering; ⁶²one spoon of ten [shekels] of gold full of incense; ⁶³one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; ⁶⁴one^a young he-goat, as a sin-bearer; ⁶⁵and <as a peace'-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —[this] was the offering of Abidan, son of Gideoni.

⁶⁶ <On the tenth day> the prince of the sons of Dan, —Ahiezer, son of Ammishaddai: ⁶⁷his offering¹ one charger of silver, <a hundred and thirty [shekels]> the weight thereof, —one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary, —[both of them] full of fine meal overflowed with oil, as a meal-offering; ⁶⁸one spoon of ten [shekels] of gold, full of incense; ⁶⁹one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; ⁷⁰one^a young he-goat, as a sin-bearer; ⁷¹and <as a peace'-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —[this] was the offering of Ahiezer, son of Ammishaddai.^b

⁷² <On the eleventh day> the prince of the sons of Asher, —Pagiel, son of Ochrán: ⁷³his offering¹ one charger of silver <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary, —[both of them] full of fine meal overflowed with oil, as a meal-offering; ⁷⁴one spoon of ten [shekels] of gold, full of incense; ⁷⁵one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; ⁷⁶one^a young he-goat, as a sin-bearer; ⁷⁷and <as a peace'-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —[this] was the offering of Pagiel, son of Ochrán.

⁷⁸ <On the twelfth day> the prince of the sons of Naphtali, —Ahira, son of Enán: ⁷⁹his offering¹ one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary, —[both of them] full of fine meal overflowed with oil, as a meal-offering; ⁸⁰one spoon of ten [shekels] of gold full of incense; ⁸¹one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; ⁸²one^a young he-goat, as a sin-bearer; ⁸³and <as a peace'-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —[this] was the offering of Ahira, son of Enán.

⁸⁴ [This] was the offering for the dedication of the altar, in the day^c when it was anointed, from the princes of Israel, —twelve chargers of silver, twelve tossing bowls of silver, twelve spoons of gold; ⁸⁵<a hundred and thirty [shekels]> each' charger of silver, and <seventy> each' tossing bowl, —[all the

^a Some cod. (w. Sam., Sep., Syr. and Vul.) have: "and one" —G.n.

^a Some cod. (w. Sam., Sep., Syr. and Vul.) have: "and one" —G.n.

^b Some cod. v.r.: Ammi Shaddai (2 words) —G.n.
^c N.B.: "day" = 12 days.

silver of the vessels] two thousand and four hundred [shekels], by the shekel of the sanctuary; ⁸⁶ twelve spoons of gold, full of incense; ten' shekels each' spoon, by the shekel of the sanctuary,—[all the gold of the spoons] a hundred and twenty [shekels]. ⁸⁷ [All the herd for the ascending-sacrifice],—twelve bullocks, twelve rams, twelve he-lambs of the first year, with their meal-offerings,—twelve young he-goats for the bearing of sin; ⁸⁸ and [all the herd for the peace-offering], twenty-four bullocks, sixty rams, sixty he-goats, sixty he-lambs of the first year,—[this] was the offering for the dedication of the altar, after it was anointed.

⁸⁹ And <when Moses entered into the tent of meeting, that He might speak with him> then heard he the^a Voice speaking unto him, from off the propitiatory that was upon the ark of the testimony, from between the two cherubim, —so He spake unto him.

§ 9. *The Priests are to light the Lamps. The Levites are consecrated in the place of all Israel.*

8 ¹ And Yahweh spake unto Moses, saying:

² Speak unto Aaron, and thou shalt say unto him,—

<When thou lightest up the lamps> <over against the front of the lampstand> shall the seven lamps give light.

³ And Aaron did so, <over against the front of the lampstand> lighted he up the lamps thereof,—

As Yahweh commanded Moses.

⁴ Now [this] was the work of the lampstand—beaten work of gold <both in the shaft thereof and in^b the flowers^c thereof> was it [beaten work] <according to the appearance which Yahweh caused to appear unto Moses> [so] made he the lampstand.

⁵ And Yahweh spake unto Moses, saying:

⁶ Take the Levites, out of the midst of the sons of Israel,—and thou shalt purify them.

⁷ And [thus] shalt thou do unto them, to purify them, sprinkle upon them sin-cleansing water,^d—then shall they cause a razor to pass over all their flesh, and shall wash their clothes, and so make themselves pure. ⁸ Then shall they take a choice young bullock, with the meal-offering thereof, even fine meal overflowed with oil,—and <a second choice young bullock> shalt thou take, as a sin-bearer. ⁹ Then shalt thou bring the Levites near, before the tent of meeting,—and shalt call together all the assembly of the sons of Israel; ¹⁰ and shalt bring the Levites near before Yahweh,—and the sons of Israel shall lean their hands

upon the Levites; ¹¹ and Aaron shall offer^a the Levites, as a wave-offering before Yahweh, from among the sons of Israel,—so shall they be for performing the laborious work of Yahweh. ¹² And [the Levites] shall lean their hands upon the head of the bullocks; then make thou of the one a sin-bearer, and of the other an ascending-sacrifice unto Yahweh, to put a propitiatory-covering over the Levites. ¹³ Thus shalt thou cause the Levites to stand before Aaron, and before his sons,—thus shalt thou offer them as a wave-offering unto^b Yahweh; thus shalt thou separate the Levites out of the midst of the sons of Israel,—thus shall the Levites become mine'. ¹⁵ And <after that> shall the Levites enter to do the labour^c of the tent of meeting,—so shalt thou purify them, and offer them as a wave-offering. ¹⁶ For <given, given> they are' [unto me], out of the midst of the sons of Israel,—<instead of every firstborn that a mother beareth^d from among^e the sons of Israel> have I taken them' unto me. ¹⁷ For <mine> is every firstborn, among the sons of Israel, among men, and among beasts,—<on the day when I smote every firstborn in the land of Egypt> did I hallow them' unto me. ¹⁸ Therefore have I taken the Levites,—instead of every firstborn among the sons of Israel; ¹⁹ therefore have I given the Levites, as a gift unto Aaron and unto his sons, out of the midst of the sons of Israel, to do the laborious work of the sons of Israel, in the tent of meeting, and to put a propitiatory-covering over the sons of Israel,—so shall there be, among the sons of Israel, no plague, by the coming nigh of the sons of Israel unto the sanctuary.

²⁰ And Moses and Aaron and all the assembly of the sons of Israel did' thus unto the Levites,—<according to all that Yahweh commanded Moses as touching the Levites> [so] did the sons of Israel unto them. ²¹ And the Levites accepted the cleansing from sin, and washed their clothes, and Aaron offered them as a wave-offering before Yahweh,—and Aaron put a propitiatory-covering over them, to make them pure. ²² And <after that> went the Levites in, to do their laborious work in the tent of meeting, before Aaron, and before his sons,—<as Yahweh commanded Moses concerning the Levites> [so] did they unto them.

²³ And Yahweh spake unto Moses, saying:

²⁴ [This] is what concerneth the Levites,—

^a Lit.: "wave."

^b Some cod. (w. Onk., Jon., and Sep.) have: "before"—G.n.

^c Some cod. (w. Sam., Onk., Jon., and Sep.) have: "to perform the laborious work" [as in ver. 11.]—G.n.

^d Mt.: "every firstborn bursting open a matrix." So it should be—G.n. [M.C.T. scarcely intelligible.—Tr.]

^e Some cod. (w. Sam., Onk., Syr. and Vul.) have simply: "among."—G.n.

^a Or: "a."

^b Mt.: "even the s. t. even the f. t." Some cod. (w. Sam., Onk., MS., and Jon. have: "and even"—G.n.

^c So it shd. be (w. Sam. and Sep.) [but M.C.T. has lit.: "flower"]—G.n.

^d Or: water prepared by contact with a "sin-bearer."

<from twenty-five years old and upwards> shall they enter to take rank in the host, for doing the laborious work of the tent of meeting; ²⁵ but <from the age of fifty years> shall they retire from taking rank in the labour, and shall do laborious work no more; ²⁶ yet shall they wait upon their brethren in the tent of meeting, by keeping charge, but <laborious work> shall they not perform,^a—[thus.] shalt thou do unto the Levites, as touching their charges.

§ 10. *The First Commemorative Passover.*

¹ And Yahweh spake unto Moses in the desert of Sinai, in the second year by their coming forth out of the land of Egypt, in the first month, saying:

² Let the sons of Israel therefore, keep the passover, in its appointed season: ³ <on the fourteenth day of this month, between the two evenings> shall ye keep it, in its appointed season,—<according to all the statutes thereof, and according to all the regulations thereof> shall ye keep it.

⁴ Then spake Moses unto the sons of Israel, that they should keep the passover. ⁵ So they kept the passover, in the first [month], on the fourteenth day of the month, between the two evenings,^b in the desert of Sinai,—<according to all that Yahweh commanded Moses> [so] did' the sons of Israel. ⁶ But so it was, that there were^c certain men who had become unclean, by a dead person,^d and could not keep the passover on that day,—therefore came they near, before Moses and before Aaron, on that day. ⁷ Then said those men unto him,

||We|| are unclean by a dead person,^d—wherefore' should we become of less esteem, for want of offering the oblation of Yahweh in its appointed season, in the midst of the sons of Israel?

⁸ And Moses said unto them,—

Stay, and let me hear, what Yahweh shall command concerning you!

⁹ Then spake Yahweh unto Moses, saying:

¹⁰ Speak unto the sons of Israel, saying,—

<Though [any man] be unclean by a dead person,^e or^f be on a journey afar off, whether in the case of yourselves or of your generations> yet shall he keep a passover unto Yahweh. ¹¹ <In the second month, on the fourteenth day between the two evenings> shall they keep it,—with unleavened cakes and bitter herbs> shall they eat it. ¹² They shall not leave thereof until morning, and <no bone> shall they break therein—<according to all the statutes of the passover> shall they keep it. ¹³ But

<as for the man who [is] clean, and <no a journey> doth not chance to be, and yet faileth to keep the passover> that person shall be cut off from among his kinsfolk,—for <the oblation of Yahweh> hath he not offered in its appointed season, <his own sin> shall [that' man] bear. ¹⁴ <When, moreover, there may sojourn with you a sojourner, who would keep a passover unto Yahweh> <according to the statute of the passover, and according to the regulation thereof> [so] must he keep [it],—[one statute] shall there be for you, both for the sojourner, and for the native of the land.

§ 11. *The Guiding Cloud.*

¹⁵ Now <on the day the habitation was reared> the cloud covered the habitation, even the tent of the testimony,—and <in the evening> it was over the habitation, like an appearance of fire, until morning. ¹⁶ [Thus] came it to pass continually, [the cloud] covered it,—and an appearance of fire, by night; ¹⁷ but <at the bidding of the upgoings of the cloud from off the tent> then [after that] the sons of Israel set forward,—and <in the place where the cloud abode> [there] the sons of Israel encamped: ¹⁸ <at the bidding of Yahweh> the sons of Israel set forward, and <at the bidding of Yahweh> they encamped,—<all the days that the cloud abode upon the habitation> they remained encamped. ¹⁹ And <when the cloud lengthened out its stay upon the habitation, many days> then would the sons of Israel keep the watch of Yahweh, and would not set forward. ²⁰ And [so it was] <when the cloud would be a few days^a upon the habitation> <at the bidding of Yahweh> they remained encamped, and <at the bidding of Yahweh> they set forward. ²¹ And [so it was] <when the cloud would be from evening until morning> <as soon as the cloud went up in the morning> so soon did they set forward: <whether by day or by night> <as soon as the cloud went up> so soon did they set forward. ²² <Whether for two days, or a month, or a year,^b the cloud lengthened out its stay upon the habitation, abiding thereupon> the sons of Israel remained encamped, and set not forward,—but <at the upgoings thereof> they set forward. ²³ <At the bidding of Yahweh> they encamped, and <at the bidding of Yahweh> they set forward,—<the watch of Yahweh> they kept, at the bidding of Yahweh, by the hand^c of Moses.^d

§ 12. *The Ordinance of the Silver Trumpets.*

¹ And Yahweh spake unto Moses, saying: 10

² Make thee two trumpets of silver, <of beaten work> shalt thou make them,—and they

^a There is something touchingly gracious in this partial release from service of the elder Levites.

^b Cp. Exo. xii. 6, n.

^c Sp. v. r. (*servit*), more simply: "and there

were"; and so some cod. (w. Sam., Onk., Jon., Sep. and Vul.)—G. n.

^d Ml.: "by a human soul."

^e Here ml.: "by a soul."

^f See G. Intro., pp. 319, 322.

^a Lit.: "days of number"

= days easily counted =

a short time.

^b Ml.: "days"; cp. Lev.

xxv. 29.

^c Or: "mediation."

^d Cp. Exo. xl. 36—38.

shall be unto thee for calling the assembly, and for setting forward the camps. ² <As soon as they blow therewith> so soon shall all the assembly assemble themselves unto thee, unto the entrance of the tent of meeting. ³ And <if [only once] they blow> then shall the princes, the heads of the thousands of Israel, gather themselves unto thee. ⁴ But <when ye blow an alarm>^a then shall set forward the camps that are encamped eastwards; ⁵ and <when ye blow a second alarm> then shall set forward the camps that are encamped southwards,—<an alarm> shall they blow, for setting them forward. ⁷ But <in calling together the convocation>^b ye shall blow, but shall not sound an alarm. ⁸ And [the sons of Aaron the priests] shall blow with the trumpets,—and it shall be unto you for a statute age-abiding, unto your generations. ⁹ And <when ye go into war in your land, against the^c assaillant that assaileth you>, then shall ye blow an alarm with the trumpets,—and bring yourselves to mind before Yahweh your God, and be saved, from your enemies. ¹⁰ And <in your day of rejoicing and in your appointed seasons, and in the beginnings of your months> then shall ye blow with the trumpets, over your ascending-sacrifices, and over your peace'-offerings,—so shall they be unto you for a memorial before your God.^d

¶[I—Yahweh] am your God.

§ 13. *The March of the Marshalled Hosts begun, and the Desert of Sinai left. Hobab invited to join in the March.*

¹¹ And so it came to pass <in the second year, in the second month, on the twentieth of the month> that the cloud lifted itself up, from off the habitation of the testimony; ¹² and the sons of Israel set forward, by their removals, from the desert of Sinai,—and then the cloud abode in the desert of Paran. ¹³ Thus then did they set forward, for the first time,—at the bidding of Yahweh, by the hand of Moses.

¹⁴ So the standard of the camp^e of the sons of Judah set forward first, by their hosts,—and <over his own host> was Nahshôn,^f son of Amminadab; ¹⁵ and <over the host of the tribe of the sons of Issachar> Netanél, son of Zuar; ¹⁶ and <over the host of the tribe of the sons of Zebulun> Eliab, son of Hélon.

¹⁷ Then was taken down^g the habitation,—and

the sons of Gershon and the sons of Merari set forward, bearing the habitation.

¹⁸ Then set forward the standard of the camp of Reuben, by their hosts,—and <over his own host> Elizur, son of Shedeür; ¹⁹ and <over the host of the tribe of the sons of Simeon> Shelumiel, son of Zurishaddai; ²⁰ and <over the host of the tribe of the sons of Gad> Eliasaph, son of Deuel.

²¹ Then set forward the Kohathites, bearing the sanctuary,—and so the habitation was reared^h by the time they came in.

²² Then set forward the standard of the camp of the sons of Ephraim, by their hosts,—and <over his own host> was Elishama, son of Ammihud; ²³ and <over the host of the tribe of the sons of Manasseh> Gamaliel, son of Pedalzur; ²⁴ and <over the host of the tribe of the sons of Benjamin> Abidan, son of Gideoni.

²⁵ Then set forward the standard of the camp of the sons of Dan, bringing up the rear of all the camps, by their hosts,—and <over his own host> Ahiezur, son of Amnishaddai; ²⁶ and <over the host of the tribe of the sons of Asher> Pagiel, son of Ochrân; ²⁷ and <over the host of the tribe of the sons of Naphtali> Ahira, son of Enân.

²⁸ ¶[These] were the settings-forward of the sons of Israel, by their hosts,—thus did they set forward.

²⁹ Then said Moses to Hobab, son of Raguél the Midianite, father-in-law of Moses:

<Setting forward> are we' unto the place of which Yahweh hath said,

<The same> will I give unto you,—

Oh come with us, and we will do thee good, for [Yahweh] hath spoken good, concerning Israel.

³⁰ And he said unto him,

I will not go,—but <unto my own land, and unto my own kindred> will I go.

³¹ Then said he:

I beseech thee, do not forsake us,—for <on this account> hast thou come to know of our encamping in the desert, so shalt thou be unto us [as eyes]; ³² and it shall be <if thou wilt go with us>,—yea it shall be that <with the very good wherewith Yahweh shall do us' good> will we do good unto thee.

³³ So then they went forward, from the mountain of Yahweh,^b a journey of three days,—and [the ark of the covenant of Yahweh] was going before them, a journey of three days, to search out for them a resting-place. ³⁴ And [the cloud of Yahweh] was over them by day,—when they set forward out of the camp. ³⁵ And it came to pass <when the ark set forward> that Moses said:

^a Heb. *tern'ah*, which seems—a protracted or repeated blowing.

^b Is this "convocation" that of the "princes" named in verse 4?

^c Or: "a."

^d Thus then these silver trumpets were prayer trumpets.

^e Note here again the dis-

tinction between "camp" and "host"—comp. chap. ii. 3.

^f Cp. chap. i. 7; ii. 3.

^g Or: "Then would he [or, "used to be"] taken down." So, according to Driver, "Tenses in Hebrew," § 148. But see rather Dav. Heb. Syn., p. 85, c.

^a V. r. in some cod.: "Ammi Shaddai" (2 words)—G. n.

^b Well might Mount Sinai be thus named.

Arise O Yahweh! and scattered' be thy foes,

Let them that hate thee flee before thee;

36 But <when it rested> he said—

Return, O Yahweh! unto the myriads of the thousands of Israel.^a

§14. *The Murmuring of the People occasions the Satisfying (and the Switing) of the Flesh, and the wider Gift of the Spirit.*

11 ¹ And it came to pass, that <when the people were giving themselves up to murmuring> it was grievous in the ears^b of Yahweh,—so Yahweh hearkened, and kindled was his anger, and the fire of Yahweh burned among them, and consumed the uttermost part of the camp. ² Then did the people make outcry unto Moses,—and Moses prayed unto Yahweh, and the fire sank down. ³ So he called the name of that place, Taberah [*i.e.* "A Burning"],—because there burned among them the fire of Yahweh.

⁴ Moreover [the mixed multitude^c that was in their midst] concealed not their iusting,—and so even the sons of Israel [fell away and wept], and said:

Who will grant us to eat [flesh]? ⁵ We remember the fish that we did eat in Egypt, without money,—the cucumbers, and the water-melons, and the leeks and the onions, and the garlick. ⁶ But now our soul^d is dried up, there is nothing at all,—unless <unto the manna> [we turn] our eyes.

⁷ Now [the manna] was [like coriander seed], and the appearance thereof like the appearance of bdellium. ⁸ The people used to go about and pick it up, and grind it with a pair of mill-stones, or pound it in a mortar, and boil it in a pot, and make it into round cakes,—then was the taste thereof like the taste of a sweet cake made with oil. ⁹ <When the dew came down upon the camp by night> the manna came down thereupon.

¹⁰ So then Moses heard the people weeping by their families, every one at the entrance of his tent,—then kindled the anger of Yahweh fiercely, and <in the eyes of Moses> it was grievous.—¹¹ And Moses said unto Yahweh—

Wherefore hast thou let thy servant come to grief, and wherefore have I not found favour in thine eyes,—that thou shouldest lay the burden of all this people [upon me]?

* These two verses are bracketed by the earliest Massoretic authorities (by means of "inverted nus"?) to indicate some dislocation. Ginsburg concludes that the arrangement in the Sep. [where the order is—vers. 35, 36, 31] shows their "proper place"

—Intro. pp. 342, 343.
^b Some cod. (w. Onk., Jon., Sep. and Syr.) have: "eyes"—G.n.
^c "Collection, rabble"—O.G.
^d That is, "our appetite"—O.G.
^e Same word as in verses 11 and 15.

¹² Did [I] conceive all this people, or [I] beget them,^a—that thou shouldest say unto me,

Carry them in thy bosom, as a nursing father carrieth a suckling, unto the soil which thou didst swear unto their fathers?

¹³ Whence should [I] have flesh to give to all this people,—for they keep weeping by me, saying,

Oh give us flesh, that we may eat!

¹⁴ <Unable> am [I,] by myself to carry all this people,—for they are too heavy for me.

¹⁵ But <if [in this way] thou art going to deal with me> [skay me], I beseech thee, [slay], if I have found favour in thine eyes,—and let me not see my grief.^b

¹⁶ Then said Yahweh unto Moses—

Gather thou unto me seventy men, from among the elders of Israel, of whom thou knowest that they are' elders of the people and their overseers,—then shalt thou take them unto the tent of meeting, and they shall station themselves there, with thee.

¹⁷ Then will I come down, and speak with thee there, and will take^c of the spirit that is upon thee, and put upon them,—and they shall carry, with thee, the burden of the people, and [thou] shalt not carry it [by thyself]. ¹⁸ And <unto the people> shalt thou say:

Hallow yourselves by to-morrow, and ye shall eat flesh, for ye have wept in the ears of Yahweh, saying— Who will grant us to eat flesh? for it was well with us in Egypt,—

so then Yahweh will give' you flesh, and ye shall eat. ¹⁹ <Not one day> shall ye eat nor two days,—nor five days, nor ten days, nor twenty days: ²⁰ for a month of days, until it cometh forth out of your nostrils, so shall it become to you a loathsome thing,—because ye have refused Yahweh who is in your midst, and have wept before him, saying,

Wherefore', now', came we forth out of Egypt?^d

^a Lit.: "him"—which, though rather strange in English, is easy in Hebrew, and lends itself well to the figure employed by Moses.
^b This is attested to be an alteration made by the Sophrim [=Editorial Scribes]. Some authorities state that the text originally was, "Kill me, I pray Thee, out of hand, that I may not see Thy evil"—*i.e.* the evil or punishment wherewith Thou wilt visit Israel. As this might be so construed as to ascribe evil to the Lord, the Sophrim altered it into "that I may not see my evil." From

the Jerusalem Targum it is evident that in some Schools the textual reading was, "the evil of the people," or "their evil"—Condensed from G. Intro. p. 353.
^c Lit.: "Withdraw," "secrete," "steal away." What can be the meaning of this? Must Moses needs be a channel through which the Spirit might be imparted to the Seventy; as if in adumbration of the mediatorial position of the Messiah in reference to the same gift? Comp. (Ps. lxxviii. 18. Eph. iv. 7, 8; Acts ii. 33.
^d Cp. O.G. 261, 4, 8.

- ⁸ And Moses said,
 <Six hundred thousand footmen> are the people in whose midst am I: yet thou hast said—
 <Flesh> will I give unto them,^a and they shall eat for a month of days.
- ²² Shall the flocks and herds be slaughtered for them, that it may suffice for them? Shall all the fishes of the sea be gathered together unto them, that it may suffice for them?
- ²³ Then said Yahweh unto Moses, Shall the hand of Yahweh fail? Now shalt thou see whether my word come to pass unto thee, or not.
- ²⁴ And Moses went forth, and spake unto the people the words of Yahweh,—and gathered together seventy men from among the elders of the people,^b and caused them to stand round about the tent. ²⁵ Then Yahweh [came down] in the cloud, and spake unto him, and took^c of the spirit that was upon him, and gave unto the seventy men—the elders. And it came to pass, that <when the spirit rested upon them> they prophesied,^d and then did so no more. ²⁶ Now there were two men left behind in the camp—the name of the one was Eldad, and the name of the other Medad, so then the spirit rested on them—they being among them who were written,^e though they had not gone forth unto the tent,—but they prophesied in the camp. ²⁷ And there ran a young man,^f and told Moses, and said,— Eldad and Medad are prophesying in the camp!
- ²⁸ Then responded Joshua, son of Nun, the attendant of Moses from his youth,^g and said,— My lord Moses, forbid them!
- ²⁹ But Moses said unto him, Art thou jealous for me? Oh would that all the people of Yahweh were prophets! Yea, let Yahweh put his spirit upon them!
- ³⁰ Then was Moses received back into the camp,— he, and the elders of Israel.
- ³¹ Now a wind had sprung up^h from Yahweh, and cut off quails from the sea, and let them lie over the camp—as it were a day's journey here, and a day's journey there, round about the camp,—and as it were two cubits, on the face of the land.ⁱ ³² And the people rose up all that day and all the night and all the next day, and gathered the quails, he that did least gathered ten homers,—and they spread them out for themselves, spreading away, round about the camp. ³³ The flesh was yet between

their teeth, not yet chewed,—when the anger of Yahweh had kindled upon the people, and Yahweh smote the people, with an exceeding great plague. ³⁴ And the name of that place was called, Kibroth-hattaavah,^a—because there they buried the people who had lusted. ³⁵ From Kibroth-hattaavah the people set forward to Hazeroth,—and they remained in Hazeroth.

§15. *Miriam and Aaron jealous of Moses.*

- ¹ And Miriam and Aaron spake against Moses, **12** on account of the Cushite woman whom he had taken,—for a Cushite woman had he taken.
- ² And they said:
 Is it <only' and solely' with Moses> that Yahweh hath spoken?
 <With us also> hath he not spoken?
 And Yahweh heard it. ³ Now the man Moses was patient^b exceedingly,—above all the sons of earth, who were on the face of the ground. ⁴ Then said Yahweh, suddenly, unto Moses, and unto Aaron, and unto Miriam,
 Come out, ye three, unto the tent of meeting. And they three went out. ⁵ Then Yahweh came down, in a pillar of cloud, and stood at the entrance of the tent,—and called Aaron and Miriam, and they both went forth. ⁶ Then said he,
 Hear, I beseech you, my words.
 <When ye have your prophet>^c
 <As Yahweh, in a vision> will I make myself known unto him;
 <In a dream> will I speak with him.
- ⁷ <Not so> my servant Moses,—
 <In all my house> trusty is he':
- ⁸ <Mouth to mouth> do I speak with him, And plainly—not in dark sayings, And <the form of Yahweh>^d doth he discern,—
 Wherefore, then, were ye not afraid to speak against my servant—against Moses?
- ⁹ And the anger of Yahweh kindled upon them,^e and he departed.
- ¹⁰ And <when the cloud removed from off the tent>—lo! Miriam leprous, like snow! And Aaron turned unto Miriam, and lo! . . . leprous!^f ¹¹ Then said Aaron unto Moses,—
 Oh my lord, do not, I beseech thee, lay upon us sin, although we have made ourselves foolish, and although we have sinned.
- ¹² Let her not, I beseech thee, remain like the still-born,—which <when it is born of its mother>^g the half of its flesh is consumed.^h

^a One School, a sp. v.r. (*sevir*) and many MS. have: "unto you"—G.n.
^b Some cod. (w. Jon. and Vul.) have: "elders of Israel"—G.n.
^c Cp. on ver. 17—same word.
^d Or: "were moved to prophesy."
^e Or: "enrolled"—O.G.
^f Lit.: "the y. m."—but

what young man? Article clearly generic—"article of species."
^g Or: "of his chosen young men."
^h Ml.: "had set out"—O.G. 6529.
ⁱ Some cod. (v. Onk. MS., and one cr. pr. vdn.) have: "face of all the land"—G.n.

^a I.e. "The graves of lust."
^b Or: "tried."
^c G.L.: "a prophet among you"—G.n. Adopting this conjecture, we shd render: "Should there be [or 'arise?'] a prophet among you."
^d Yet even this must be understood so as not to contradict Ex. xxxiii.

²⁰.
^e With instant effect.
^f Or: "there she was."
^g Aaron, seeing, stood agast. Note the abruptness of the record.
^h Ml.: "when it cometh forth from its mother's womb."
ⁱ The text originally was: "Let her not, I pray, be

13 Then Moses made outcry unto Yahweh, saying,—

O God, I beseech thee, grant healing, I beseech thee, unto her.^a

14 And Yahweh said unto Moses:

<If ||her own father|| had ||but spat|| in her face> would she not have acknowledged the shame for seven days?

Let her shut herself up for seven days, outside the camp, and <afterwards> let her be received back.

15 So Miriam shut herself up, outside the camp, for seven days,—and ||the people|| set not forward, until Miriam had been received back.

16 Then <afterwards> did the people set forward from Hazeroth, and encamped in the desert of Pârân.

§ 16. *The Spies: the Land lost for a Generation.*
(Cp. Deu. i. 22—36.)

13 1 Then spake Yahweh unto Moses, saying:

2 Send for thee men, and let them spy out the land of Canaan, which I' am giving unto the sons of Israel,— <one man each, for the tribe of his fathers> shalt thou send, each one a prince among them.

3 So then Moses sent them out of the desert of Pârân, at the bidding of Yahweh,—||all of them|| great men,^b <heads of the sons of Israel> were they'.^c 4 And ||these|| are their names,—

<Of the tribe of Reuben> Shammua, son of Zaceur;

5 <Of the tribe of Simeon> Shaphat, son of Hori;

6 <Of the tribe of Judah> Caleb, son of Jephunneh;

7 <Of the tribe of Issachar> Igal, son of Joseph;

8 <Of the tribe of Ephraim> Hoshea,^e son of Num;

9 <Of the tribe of Benjamin> Palti, son of Raphu;

10 <Of the tribe of Zebulun> Gaddiel, son of Sodi;

11 <Of the tribe of Joseph—of the tribe of Manassch> Gaddi, son of Susi;

12 <Of the tribe of Dan> Ammiel, son of Gemalli;

13 <Of the tribe of Asher> Sethur, son of Michael;

14 <Of the tribe of Naphtali> Nahbi, son of Vophsi;

15 <Of the tribe of Gad> Geuel, son of Machi.

16 <These> are the names of the men, whom Moses sent, to spy out the land,—

as the dead-born child, which when proceeding from our mother's (*im-mēnu*) womb the half of our flesh (*besar-nū*) is consumed. This was regarded as derogatory to the mother of the great lawgiver by depicting her as having given birth to a partially decomposed body. The simile was

therefore altered from the first person plural into the impersonal"— Ginsburg's Intro., pp. 353-354.

^a Heb.: *Ēl-na', rep-ha-na' loh.* How expressive of anguish these few abrupt and doleful sounds!

^b For this use of '*ish*', cp. Is. v. 15, etc.

^c Heb.: *hōshea'*. Cp. ver. 16.

but Moses called Hoshea^a son of Num, Jeshua.^b

17 So Moses sent them, to spy out the land of Canaan,—and said unto them—

Go up, here, in the South, Yea ye shall go up the mountain;

18 And shall see the land, what it is,—

And the people that dwell thereupon.^c

Whether they are ||strong|| or ||weak||,

Whether they are ||few|| or ||many||;

19 And what ||the land|| is, wherein they dwell,

Whether it is ||good|| or ||bad||,—

And the cities within which they dwell,

Whether in camps, or in strongholds;

20 And what the land is,

Whether ||fat|| or ||lean||,

Whether there is' timber therein, or is not',

Then shall ye pluck up courage, and take of the fruit of the land.^d

Now ||the days|| were the days of the first-fruits of grapes.

21 So they went up, and spied out the land,—from the wilderness of Zin unto Rehob, at the entering in of Hamath.

22 Yea they went up in the South, and entered^e as far as Hebron, and <there> were Ahiman, Sheshai and Talmai, descendants of the Anak.^f Now ||Hebron|| was built [seven years] ||before Zoan of Egypt||.

23 And they entered as far as the ravine of Eschol, and cut down, from thence, a branch with one cluster of grapes, and bare it on a pole, between two,—also of the pomegranates and of the figs.

24 ||That place|| was called, The Ravine of Eschol [= "Cluster-ravine"]—on account of the cluster, which was cut down from thence by the sons of Israel.^g

25 And they returned from spying out the land,—at the end of forty days.

26 So they took their journey, and came in unto Moses and unto Aaron, and unto all the assembly of the sons of Israel, into the wilderness of Pârân, towards Kadesh,—and brought back word—unto them, and unto all the assembly, and showed them the fruit of the land.

27 And they recounted unto him, and said,

We entered into the land whither thou didst send us,—and surely it doth' ||flow with milk and honey||, and ||this|| is the fruit thereof.

28 Nevertheless' surely <mighty> are the people that dwell in the land,—and ||the cities|| walled in, exceeding great, moreover also, <the descendants of the Anak>^h saw we there.

29 ||Anak|| dwelleth in the land of the South;

^a Heb.: *hōshea'*.

^b Heb.: *yeshua'*. Cp.

Exo. xvii. 9, n.

^c R. V. "therein"; but

"thereon" is right if

"land" just above be

taken as "soil."

^d Which would, of course,

be an act of daring, requiring "courage."

^e M.C.T.: "he entered"

but sp. vr. (*sevir*), some

cod., and Sam., Jon.,

Sept., Syr., and Vul.,

have: "they e."—G. n.

^f "The long-necked," "the

giant."

^g Ml.: "which the sons of

Israel cut down from

thence."

^h Cp. ver. 22.

And "the Hittite and the Jebusite and the Amorite, dwell in the mountain, And the Canaanite dwelleth by the sea, and by the side of the Jordan.

²⁰ And Caleb stilled the people unto Moses,—and said unto them—^a

Let us go straight up, and possess it, for we shall surely prevail against it.

²¹ But the men who went up with him, said, We cannot go up against the people,—for <stronger> are they' than we'.

²² So they sent forth a rumour^b of the land which they had spied out, <among the sons of Israel> saying,—

<As touching the land through which we passed, to spy it out> it is a land that eateth up them who dwell therein ;

And [all the people that we saw in the midst thereof] were men of great stature.^c

²³ And <there> saw we the giants, sons of Anak, [descended] of the giants,—

And we were <in our own eyes> as grasshoppers,

And [so] were we in their' eyes.

¹⁴ ¹ Then did all the assembly lift up, and give forth their voice,—and the people wept throughout that night. ² And all the sons of Israel [murmured against Moses and against Aaron],—and all the assembly said unto them—

Oh that we had died in the land of Egypt !

Or <in this wilderness> oh that we had died !

³ Wherefore, then, is Yahweh bringing us into this land, to fall by the sword ?

[Our wives and little ones] will become a prey !

Would it not be well for us to go back towards Egypt ?

⁴ And they said, one to another,—

Let us appoint a head, and let us go back towards Egypt.

⁵ Then did Moses and Aaron fall upon their faces,—before all the convocation of the assembly of the sons of Israel.

⁶ But [Joshua son of Nun, and Caleb son of Jephunnah, of them who spied out the land] rent their clothes ; ⁷ and spake unto all the assembly of the sons of Israel, saying,—

<As for the land through which we passed to spy it out>

[Good] is the land, [exceedingly] ^d

⁸ <If Yahweh delight in us> then will he bring us into this land, and give it unto us,—

[A land which doth' flow with milk and honey].

⁹ Only : against Yahweh : do not rebel.

Do not [ye] fear the people of the land,

For <our food> they are',—

Their shade hath departed' from over them,

^a Or: "him."

^b This seems to have been an account given aside from their public report as recorded in vers. 27-29. Sinister = one-sidedness

and exaggeration appear in this story.

^c Lit.: "men of length" = "tall men."

^d Mt.: "very, very."

And [Yahweh] is with us,

Do not fear them !

¹⁰ But <when all the assembly bade stone them, with stones> [the glory of Yahweh] appeared, in the tent of meeting, unto all the sons of Israel. ¹¹ Then said Yahweh unto Moses,

[How long] must this people [despise me] ?

And [how long] can they not believe in me, in view of all the signs which I have done in their midst ?

¹² Let me smite them with pestilence, and disinherit them,—

And make thee' into a nation greater and more mighty than they !

¹³ Then said Moses unto Yahweh,^a—

So shall the Egyptians hear.

For thou hast brought up, in thy might, this people, out of their midst ;

¹⁴ And will tell it unto the inhabitants of this land :

They have heard

That [thou, Yahweh] art in the midst of this people,—

That <eye to eye> is he seen—[thou, Yahweh] ;

And [thy cloud] is standing over them,

And <in a pillar of cloud> [thou thyself] art going on before them by day,

And <in a pillar of fire> by night.

¹⁵ <As soon, therefore, as thou hast put to death this people, as one man> so soon will the nations who have heard thy fame speak, saying :

¹⁶ <Because Yahweh [was not able] to bring in this people into the land which he had sworn unto them> therefore did he slay them in the desert.

¹⁷ [Now], therefore, I beseech thee, let the might of My Lord^b [be magnified],—according as thou didst speak, saying :

¹⁸ *Yahweh—slow to anger and great in lovingkindness,^c*

Forgiving iniquity and transgression;^d

Though he will not leave [wholly unpunished]^e

Visiting the iniquity of fathers upon sons,

Upon a third generation, and upon a fourth.

¹⁹ Pardon, I beseech thee, the iniquity of this people,

According to the greatness of thy loving-kindness,—

And according as thou hast forgiven this people, from Egypt, even thus far.

²⁰ And Yahweh said,

I have pardoned, according to thy word ;

^a Here again Moses appears as the bold and prevailing intercessor. Cp. Exo. xxxii. 11-14. ^b *I.e.*: "of Adonay." In many MS. copies: "of Yahweh"; and so in first pr. edn. of entire Bible—G.n.

^c Some cod. w. Sam., Jon., and Sep. add: "and faithfulness." Cp. Exo. xxxiv. 6.

^d Some cod. (w. Sam., Jon., and Sep.) add: "and sin." Cp. Exo. xxxiv. 7.—G.n.

^e See note on Exo. xxxiv. 7.

- 21 Nevertheless <as I live,—and that all the earth may be filled with the glory of Yahweh>
- 22 Verily, none of the men who have been beholding my glory and my signs, which I have done in Egypt, and in the desert,—and have put me to the proof these ten times, and have not hearkened unto my voice! 23 shall see the land, which I swore to their fathers,—yea, none of my despisers! shall see it.^a
- 24 But my servant Caleb!—because there was another spirit with him, and he followed me fully—therefore will I bring him into the land whereinto he entered, and his seed shall possess it. 25 Now the Amalekites and the Canaanites are dwelling in the valley,—<to-morrow> turn ye away; and set yourselves forward towards the desert, by the way of the Red Sea.
- 26 Then spake Yahweh unto Moses and unto Aaron, saying:
- 27 How long, <as regardeth this evil assembly> are they to be murmuring against me? <The murmuring of the sons of Israel, which they have been murmuring against me> have I heard. 28 Say unto them:
- <As I live> is the oracle of Yahweh: Surely <as ye have spoken in mine ears> [so] will I do unto you:—
- 29 <In this desert> shall your dead bodies fall,
And <none of you who were numbered, in all your counting, from twenty years old and upwards,—who have murmured against me> 30 none of you shall enter into the land, as to which I uplifted my hand, to give you an abode therein,—save Caleb son of Jephunneh, and Joshua, son of Nun: 31 whereas <your little ones, of whom ye said, they should become [a prey]> I will bring them' in, and they shall acknowledge^b the land which ye refused.
- 32 But your own' dead bodies shall fall in this desert; 33 and your sons shall be shepherds in the desert forty years, and shall bear your iniquities,^c—until your dead bodies are consumed in the desert.
- 34 <By the number of the days, wherein ye spied out the land—[forty days]> <each day for a year> shall they

- bear your iniquities—[forty years],—so shall ye know my opposition.
- 35 I—Yahweh have spoken,
Verily: this will I do to all this evil assembly, who have conspired against me,—
<In this desert> shall they be consumed
And <there> shall they die.
- 36 Now <as for the men whom Moses sent to spy out the land,—who returned and caused all the assembly to murmur against him, by giving out a rumour against the land> 37 they died—the men who gave out an evil rumour of the land,—by the plague, before Yahweh]. 38 But Joshua son of Nun, and Caleb son of Jephunneh remained alive—of those men who went to spy out the land.
- 39 And Moses spake these words unto all the sons of Israel,—and the people were greatly depressed. 40 So they arose early in the morning, and went up into the top of the mountain, saying,—
We are here—therefore will we go up into the place as to which Yahweh hath said, that we have sinned.
- 41 But Moses said,
Wherefore is it that ye are going beyond the bidding of Yahweh,—since that cannot prosper?
- 42 Do not go up,
For Yahweh is not' in your midst,—
Lest ye be smitten down before your enemies.
- 43 For the Amalekites and the Canaanites are there before you,
So shall ye fall by the sword,—
For <inasmuch^b as ye have turned back from following Yahweh>
Therefore^b will Yahweh not be with you.
- 44 But they presumptuously^c ascended^e into the top of the mountain,—though neither the ark of the covenant of Yahweh, nor Moses moved out of the midst of the camp. 45 So then the Amalekites and the Canaanites, that dwelt in that mountain, [came down],—and smote them and routed them, even unto Hormah.

§ 17. Legislation again.

- 1 Then spake Yahweh unto Moses, saying: 15
- 2 Speak unto the sons of Israel, and thou shalt say unto them,—
<When ye shall enter into the land of your dwelling-places, which I am giving unto you; 3 and ye would offer as an altar-flame unto Yahweh, an ascending-offering or a sacrifice,^d for celebrating a vow or as a freewill-offering, or in your appointed seasons,—by way of offering a satisfying

^a Cp. Ps. xcv. 11.

^b Or: "get to know."

^c Here then is a clear case of children suffering for their parents, and of the punishment of the parents being mitigated thereby. Though not suffered to enter the land, all this generation, except the principal offenders,

were spared, and fed, guided, cared for, and honoured with Yahweh's presence. Ere their carcasses fell in the desert, they may, many of them, have learned invaluable lessons. Cp. note on Exo. xxxiv. 7; also Deu. xxiv. 16.

^a Cp. chap. xiii. 32 n.

^b Or render "for therefore

... and" — O.G. 475^b.

^c Lit.: "were presumptuous to ascend." For like idiom, see chap. xxxv.

31; also Gen. ii. 3; xxxi.

27. Cp. Deu. i. 41, 43.

^d Prob. = "peace-offering"

Cp. P.B., Leviticus, pp. 60 (iii), 62 (5).

odour unto Yahweh, from the herd or from the flock > ⁴ then shall he that bringeth near his oblation bring near unto Yahweh a meal-offering, of fine meal a tenth part [of an ephah] overflowed with the fourth part of a hin of oil; ⁵ <wine also for a drink-offering, the fourth part of a hin> shalt thou offer with the ascending-offering or with the sacrifice, ⁶ — for each' he-lamb. ⁶ Or <with a ram> thou shalt offer a meal-offering, of fine meal, two tenths,—overflowed with oil, the third of a hin; ⁷ <wine also, for a drink-offering, the third of a hin> shalt thou bring near as a satisfying odour unto Yahweh.

12 And <when thou wouldst offer a choice young bullock, as an ascending-offering or sacrifice,—for celebrating a vow, or as a peace-offering unto Yahweh> ⁹ then shall he bring near, with his choice young bullock, a meal-offering, of fine meal, three tenths,—overflowed with half a hin of oil; ¹⁰ <wine also> shalt thou bring near for a drink-offering, half a hin,—for an altar-flame of satisfying odour, unto Yahweh. ¹¹ <Thus and thus> shall it be done, for each' ox, and for each' ram,—and for each' young one among the sheep, or among the goats: ¹² <according to the number which ye shall offer> <thus and thus> shall ye do for each' one, according to their number.

13 <Every one born in the land> <thus and thus> shall offer these things,—when bringing near an altar-flame of a satisfying odour unto Yahweh.

14 And <when there shall sojourn with you a sojourner, or one who is in your midst to your generations, and he would offer an altar-flame of a satisfying odour, unto Yahweh> <as ye' offer> ||so|| shall he' offer. ¹⁵ <In the convocation> ||one statute|| shall there be, for you' and for the sojourner who sojourneth,—an age-abiding statute, unto your generations, <as ye' are> so' ||the sojourner|| shall be, before Yahweh: ¹⁶ <one law and one regulation> shall there be, for yourselves' and for the sojourner that sojourneth with you.

17 Then spake Yahweh unto Moses, saying:

18 Speak unto the sons of Israel, and thou shalt say unto them,—

<When ye enter into the land whereinto ||I|| am bringing you> ¹⁹ then shall it be, <when ye eat the bread of the land> that ye shall heave up a heave-offering unto Yahweh. ²⁰ <Of the first of your meal> shall ye heave up ||a cake|| as a heave-offering, — <like the heave-offering of grain> ||so|| shall ye heave it. ²¹ <Of the first of your meal> shall ye give unto Yahweh, a heave-offering, — unto your generations.

* Prob. = "peace-offering." Cp. P.B., Leviticus, pp. 60 (iii), 62 (5).

22 And <when ye shall make a mistake, ^a and not observe all these commandments,—which Yahweh hath spoken unto Moses;—

23 even all that Yahweh hath given unto you in command, by the hand of Moses,—from the day that Yahweh gave command, and onward, unto your generations> ²⁴ then shall it be—<if |away from the eyes of the assembly| it hath been done |by mistake|> that all the assembly shall offer one choice young bullock for an ascending-sacrifice, as a satisfying odour unto Yahweh, with the meal-offering thereof and the drink-offering thereof, according to the regulation,—and one young he-goat, as a sin-bearer.

25 So shall the priest put a propitiatory-covering over all the assembly of the sons of Israel, and pardon shall be granted unto them,—because <a mistake> it was, ||they|| therefore have brought in their offering — an altar-flame unto Yahweh, and their sin-bearer before Yahweh, for their mistake: ²⁶ and pardon shall be granted unto all the assembly of the sons of Israel, and unto the sojourner that sojourneth in their midst,—for <in the case of all the people> it was |by mistake|.

27 And <if ||any one' person|| shall sin by mistake> then shall he bring near a she-goat of the first year, as a sin-bearer: ²⁸ and the priest shall put a propitiatory-covering over the person who hath made the mistake, when he hath sinned by mistake before Yahweh,—even put a propitiatory-covering over him, and pardon shall be granted him. ²⁹ <For the native born among the sons of Israel, and for the sojourner that sojourneth in their midst> ||one law' shall there be unto you—|for acting by mistake. ³⁰ But <as for the person who acteth with a high hand — of the native born or of the sojourners> <Yahweh himself> ||he|| reproacheth,—therefore shall that person be cut off out of the midst of his people.

31 <Because <the word of Yahweh> hath he despised, and <his commandment> hath he broken> that person shall be ||surely cut off||, ||his iniquity|| is in himself.

32 <While the sons of Israel were in the desert> they found a man gathering sticks on the sabbath-day. ³³ And they who found him gathering sticks |brought him near| unto Moses, and unto Aaron, and unto all the assembly.

34 And they put him in ward, — because it was not clear what they should do unto him. ³⁵ Then said Yahweh unto Moses, The man shall be ||put to death||,—all the assembly ||stoning him with stones||, outside the camp.

^a Cp. Lev. iv. 13.

³⁶ So then all the assembly ||put him forth|| outside the camp, and stoned him with stones, and he died,—

As Yahweh commanded Moses.

³⁷ And Yahweh spake unto Moses, saying :

³⁸ Speak unto the sons of Israel, and thou shalt say unto them.

That they shall make them fringes on the corners^a of their garments, unto their generations — and shall put upon the fringe of the corner, a cord of blue : ³⁹ so shall they serve you as fringes, and when ye see them, then shall ye call to mind all the commandments of Yahweh, and shall do them,—and shall not spy out, [after your own hearts, and after your own eyes] for things, after which ||ye|| are ready to go unchastely away : ⁴⁰ to the intent ye may call to mind, and do all my commandments, and be^b holy unto your God.

||I—Yahweh|| am your God — who brought you forth out of the land of Egypt, to become your' God,—

||I—Yahweh|| am your God.

§ 18. *The Conspiracy against Moses under Korah, Dathan and Abiram.*

16 ¹ Then took^c Korah, son of Izhar, son of Kohath, son of Levi,—and Dathan and Abiram, sons of Eliab, and On, son of Peleth, sons^d of Reuben ; ² and rose up^e before Moses, with certain men of the sons of Israel, two hundred and fifty,—princes of assembly, called to the stated meeting, men of renown ; ³ and gathered themselves together against Moses and against Aaron, and said unto them,

||Too much for you|| when ||all the assembly|| are ||all of them|| holy, and <in the midst of them> is Yahweh,—

Wherefore, then, should ye set yourselves up, above the convocation of Yahweh?

⁴ And <when Moses heard it> he fell upon his face. ⁵ Then spake he unto Korah, and unto all his assembly, saying,

<In the morning> will Yahweh make known —who are his, and who is the holy one, and will cause him to come near unto himself,—yea <him whom he shall choose> will he cause to come near unto himself.

⁶ ||This|| do,—

Take to you censers, Korah, and all his assembly ; ⁷ and place therein fire, and put thereon incense, before Yahweh, to-morrow,

So shall it be—that <the man whom Yahweh shall choose> ||he|| shall be the holy one. Too much for you, ye sons of Levi!

⁸ And Moses said unto Korah,—

Hear, I pray you, ye sons of Levi! ⁹ Is it too small a thing for you, that the God of Israel hath separated you from the assembly of Israel, to bring you near unto himself,—to do the laborious work of the habitation of Yahweh, and to stand before the assembly to wait upon them? ¹⁰ But <having brought thee near, and all thy brethren the sons of Levi with thee> must ye seek [priesthood also]?

¹¹ Wherefore' ||thou and all thine assembly|| are conspiring against Yahweh,— But <Aaron> what is he', that ye should murmur against him'?

¹² Then sent Moses, to call for Dathan and for Abiram, sons of Eliab,—and they said, We will not come up :

¹³ Was it ||a small thing|| that thou didst bring us up out of a land flowing with milk and honey, to put us to death^a in the desert, but thou must ||continue even to lord it|| over us?

¹⁴ Certainly <not into a land flowing with milk and honey> hast thou brought us, nor given unto us an inheritance of field and vineyard,—

<The eyes of those men> wilt thou dig out?

We will not come up.

¹⁵ Then was Moses very angry, and he said unto Yahweh,

Do not thou have respect unto their meal-offering.

<Not one ass from them> have I taken, neither have I wronged one of them.

¹⁶ And Moses said unto Korah,

||Thou, and all thine assembly|| come ye before Yahweh,—[thou, and they, and Aaron] ||to-morrow||.

¹⁷ And take ye each man his censer, and put thereon incense, then shall ye bring near before Yahweh, each man his censer, two hundred and fifty censers,—and ||thou and Aaron|| each man his censer.

¹⁸ So they took each man his censer, and put thereon fire, and placed thereon incense,—and took their stand at the entrance of the tent of meeting with Moses and Aaron. ¹⁹ And Korah gathered together against them all the assembly, unto the entrance of the tent of meeting,—then appeared the glory of Yahweh, unto all the assembly. ²⁰ Then spake Yahweh unto Moses and unto Aaron, saying :

²¹ Separate yourselves out of the midst of this assembly,—that I may consume them in a moment.

²² And they fell upon their faces, and said, O God, the God of the spirits of all flesh,—

^a Or (permissive hiph.): "let us die." Cp. O.T. Ap., "Pharaoh's Heart," etc. ^b Some cod. (w. Sep., Syr. and Vul.) read: "and Moses and Aaron took their stand," etc.—G.n.

^c Hence the futility of the opinion of some, that there is no spirit in man as a constituent part of his personality. Comp. chap. xxvii. 16; also Is. lviii. 16; Zech. xii. 1.

^a "Wings."

^b Or: "remain." Cp. chap. xxxvi. 12.

^c *Gr.*: "Then rose up . . .

² yea rose up"—G.n.

^d Some cod. (w. Sam. and Sep.) have: "son"—G.n.

- shall [one man] sin, and <against all the assembly> wilt thou be wroth?
- ²³ And Yahweh spake unto Moses, saying,
- ²⁴ Speak unto the assembly, saying,—
Get ye up from round about the habitation of Korah, Dathan and Abiram.
- ²⁵ So Moses rose up, and went, unto Dathan and Abiram,—then went, after him, the elders of Israel. ²⁶ And he spake unto the assembly, saying—
Remove, I pray you, from beside the tents of these lawless men, and do not touch aught that pertaineth unto them,—lest ye be carried off, in all their sins.
- ²⁷ So they went up from beside the habitation of Korah, Dathan and Abiram, on every side,—and [Dathan and Abiram] came out and stationed themselves, at the entrance of their tents, with their wives and their sons, and their little ones. ²⁸ Then said Moses,
<Hereby> shall ye know, that [Yahweh] hath sent me, to do' all these works,—verily, not out of my own heart:—
- ²⁹ <If <as all human beings die> these' do die, and [the visitation of all human beings] be visited upon them> [Yahweh] hath not sent me.
- ³⁰ But <if <a creation> Yahweh create,^a and the ground open wide her mouth, and swallow them up, with all that pertain unto them, and so they go down, alive, unto hades> then shall ye know, that these men have despis'd Yahweh.
- ³¹ And it came to pass, <as he made an end of speaking all these words> that the ground which was under them [clave a-]under[; ³² and the earth opened' her mouth, and swallowed up them, and their households,—and all the human beings who pertained unto Korah, with all their goods: ³³ so [they], and all that pertained unto them, [went down], alive, unto hades,—and the earth [closed upon them], and they perished out of the midst of the convocation. ³⁴ And [all Israel who were round about them] fled at their cry,^b—for they said,
Lest the earth [swallow us up].
- ³⁵ Fire also came forth, from Yahweh,—and consumed the two hundred and fifty men, who offered the incense.
- ³⁶ Then spake Yahweh unto Moses, saying:
- ³⁷ Say unto Eleazar, son of Aaron the priest, that he take up the censers out of the midst of the burning, and <the fire> scatter thou yonder,—for they have been hallowed.
- ³⁸ <As for the censers of these sinners against their own persons> they shall be made into beaten-out plates, as an overlay for the altar, for they had brought them near

^a Showing that "to create" in the Biblical sense is not "to make something out of nothing," but

simply to make a new thing, realise a new idea. Cp. Gen. i. 1, note c. ^b Lit.: "voice" or "sound."

- before Yahweh, and hallowed them,—so shall they become a sign, unto the sons of Israel.
- ³⁹ And Eleazar the priest took the censers of bronze, which the consumed men had brought near,—and beat them out into plates for overlaying the altar: ⁴⁰ a memorial unto the sons of Israel.
- That no stranger, who is [not of the seed of Aaron] shall draw near to offer incense before Yahweh,—lest he become like Korah and like his assembly,
As spake Yahweh by the hand of Moses, with regard thereto.
- ⁴¹ And all the assembly of the sons of Israel murmured, on the morrow, against Moses and against Aaron, saying,—
[Ye] have caused the death of the people of Yahweh.
- ⁴² And it came to pass, <when the assembly gathered themselves together^a against Moses and against Aaron> that they turned towards the tent of meeting, and lo! the cloud [had covered it]; and the glory of Yahweh [appeared].
- ⁴³ And Moses and Aaron came in, before the tent of meeting. ⁴⁴ Then spake Yahweh unto Moses, saying:
- ⁴⁵ Lift yourselves up out of the midst of this assembly, that I may consume them, as in a moment,—
And they fell upon their faces. ⁴⁶ Then said Moses unto Aaron—
Take the censer and place thereon fire, from off the altar, and put incense [thereon], and, going quickly into the assembly, put a propitiatory-covering over them,—for wrath [hath gone forth] from before Yahweh, the plague [hath begun].
- ⁴⁷ Then took Aaron, as Moses spake, and ran into the midst of the convocation, and lo! the plague [had begun] among the people,—so he placed the incense, and put a propitiatory-covering over the people: ⁴⁸ thus did he take his stand between the dead and the living,—and the plague [was restrained]. ⁴⁹ And so it was, that they who died in the plague were fourteen thousand, and seven hundred,—besides them who died over the matter of Korah. ⁵⁰ And Aaron returned unto Moses, unto the entrance of the tent of meeting,—when [the plague] had been restrained.

§ 19. Aaron's Budding Staff.

- ¹ Then spake Yahweh unto Moses, saying: **17**
- ² Speak unto the sons of Israel, and take of them, one staff each for an ancestral house, of all their princes, by their ancestral houses, [twelve staves],—<each man's name> shalt thou write upon his staff; **5** and <Aaron's name> shalt thou write upon the staff of Levi,—for <one staff>

^a Or: "were had been called together."

shall there be for the head of their ancestral house. ⁴ Then shalt thou lay them up in the tent of meeting,—before the testimony, where I meet with you.^a ⁵ So shall it come to pass, that <the man whom I shall choose> ||his staff|| shall bud,—so will I cause to cease from against me' the murmurings of the sons of Israel, wherewith ||they| are murmuring against you'.

⁶ And Moses spake unto the sons of Israel, and every one of their princes gave unto him |a staff apiece, for each prince| by their ancestral houses, ||twelve staves||,—and |the staff of Aaron| was in the midst of their staves. ⁷ So Moses laid up the staves before Yahweh,—in the tent of the testimony.

⁸ And it came to pass |on the morrow|, that Moses entered into the tent of the testimony; and lo! the staff of Aaron for the house of Levi |had budded|,—yea it had brought forth buds, and bloomed blossoms, and borne ripe almonds. ⁹ So then Moses brought forth' all the staves, from before Yahweh, unto all the sons of Israel,—and they saw and took, each man his own staff.

¹⁰ And Yahweh said unto Moses—

Put back the rod of Aaron, before the testimony, to be kept as a sign unto such as are perverse,^b—that thou mayest bring to an end their murmurings against^c me, that they die not.

¹¹ Thus did Moses,—<as Yahweh commanded him> |so| did he.

¹² Then spake the sons of Israel unto Moses, saying:

Lo! we have breathed our last—we are lost, we are ||all|| lost: ¹³ ||whosoever draweth near—draweth near—unto the habitation of Yahweh| dieth,—are we ever to have made an end of breathing our last?

§20. Provision for Priests and Levites.

18 ¹ And Yahweh said unto Aaron,^d

||Thou, and thy sons, and the house of thy father with thee||^e shall bear the iniquity of the sanctuary,—and ||thou, and thy sons with thee|| shall bear the iniquity of your priesthood. ² Therefore also <thy brethren of the tribe of Levi, the stem of thy father> bring thou near with thee, and let them be joined^f unto thee, and let them wait upon thee,—||both on thee and on thy sons with thee||, before the tent of the testimony.^g ³ So shall they keep thy charge, and the charge of all the tent,—

only' <unto the vessels^a of the sanctuary, and unto the altar> shall they not come near, lest they die—||both they, and ye||. ⁴ So shall they be joined unto thee, and shall keep the charge of the tent of meeting, as to all the laborious work of the tent,—but ||a stranger|| shall not come near unto you. ⁵ So shall ye keep the charge of the sanctuary, and the charge of the altar,—that there no more' be wrath against the sons of Israel.

⁶ ||I|| therefore, lo! I have taken your brethren the Levites, out of the midst of the sons of Israel,—<unto you> as a gift' are they given, unto Yahweh, to do the laborious work of the tent of meeting. ⁷ But ||thou and thy sons with thee|| shall keep the charge of your priesthood, as to every matter of the altar, and as to the interior of the veil, and shall do the laborious work,—<as a laborious service of gifts> do I give your priesthood, and ||the stranger who cometh near|| shall be put to death.

⁸ And Yahweh spake unto Aaron,

||I||, therefore, lo! I have given unto thee' the charge of my heave-offerings,—as to all the hallowed things of the sons of Israel—<unto thee> have I given them, as pertaining to the anointing, and unto thy sons, for a statute age-abiding. ⁹ ||This|| shall be thine, out of the things most holy, out of the fire,—their every oblation—to the extent of their every meal-offering, and their every sin-bearer, and their every guilt-bearer wherewith they make amends^b unto me, <most holy unto thee> shall it be, and unto thy sons. ¹⁰ <As something most holy> shall ye eat it,—||every male|| shall eat it, <holy> shall it be unto thee.

¹¹ ||This||, therefore, shall be thine—the heave-offering of their gift, even all the wave-offerings of the sons of Israel, <unto thee> have I given them, and unto thy sons and unto thy daughters with thee, by a statute age-abiding,—||every one that is clean in thy house|| shall eat it. ¹² <All the best of oil, and all the best of new-wine and corn,—the firstfruits thereof, which they shall give unto Yahweh> <unto thee> have I given them. ¹³ <The firstfruits of all that is in their land which they shall bring in unto Yahweh> <thine> shall it be,—||every one that is clean in thy house|| shall eat it: <every devoted thing in Israel> <thine> shall it be: ¹⁵ <every thing that is born first^c—of all flesh that may be offered unto Yahweh, among men and among beasts> shall be thine,—only' thou shalt ||redeem|| the firstborn of men, and <the firstborn of unclean beasts> shalt thou redeem.

¹⁶ And <as to the redemption price thereof> <from a month old> shalt thou redeem, by thine estimate, five shekels of silver, by

^a Some cod. (w. Sam., Sep., and Vul., have: "thee"—G.n.

^b Lit.: "sons of perverseness."

^c M.L.: "from against."

^d N.B.: To Aaron, once more!

^e Here referring to the Levites. Note the more limited description that

follows as to the priesthood.

^f Cp. Gen. xxix. 34. By "word-play"—O.G. 530^b.

^g Or, possibly, as R.V.: "but thou, and thy sons with thee shall be before the tent of the testimony."

^a Or: "furniture."

^b Or: "which they give back."

^c M.L.: "every thing that bursteth open a matrix."

the shekel of the sanctuary,—<twenty gerahs> it is'.¹⁷ Only' <a firstling ox or a firstling sheep or a firstling goat> shalt thou not redeem, ||hallowed|| they are',—<their blood>^a shalt thou dash against the altar, and <of their fat> shalt thou make a perfume, an altar-flame, for a satisfying odour unto Yahweh:¹⁸ and ||their flesh|| shall be thine,—<as the wave-breast and as the right leg> <thine> shall it be:¹⁹ <all the heave-offerings^b of the holy things, which the sons of Israel shall heave up unto Yahweh> have I given unto thee, and unto thy sons and unto thy daughters with thee, by a statute age-abiding,—<an age-abiding covenant of salt> it is', before Yahweh, for thee, and for thy seed with thee.

²⁰ Then said Yahweh unto Aaron:

<In their land> thou shalt have no inheritance, and no <allotted portion> shalt thou have, in their midst,—||I|| am thine allotted portion and thine inheritance, in the midst of the sons of Israel.²¹ And <unto the sons of Levi> lo! I have given all the tenth in Israel for an inheritance,—the allotted portion for their laborious work which ||they|| are performing, the laborious work of the tent of meeting:²² that the sons of Israel [come near no more], unto the tent of meeting,—to bear sin, to die.²³ So shall the Levites themselves perform the laborious work of the tent of meeting, and ||they|| shall bear their iniquity, a statute age-abiding, unto your generations, and <in the midst of the sons of Israel> shall they take no inheritance.²⁴ Because <the tenth of the sons of Israel, which they shall offer up unto Yahweh as a heave-offering> have I given unto the Levites, as an inheritance,—<for this cause> said I regarding them,

<In the midst of the sons of Israel> shall they take no inheritance.

²⁵ Then spake Yahweh unto Moses, saying:

²⁶ <Unto the Levites> therefore, shalt thou speak, and shalt say unto them,
<When ye shall take of the sons of Israel the tenth which I have given unto you from them, as your inheritance> then shall ye offer^c up therefrom the heave-offering of Yahweh, ||a tenth of the tenth||.²⁷ So shall your heave-offering be reckoned your own,—as corn out of the threshing-floor, and as the abundance, out of the wine-press.²⁸ ||Thus|| shall ||ye also|| offer^c up the heave-offering of Yahweh, out of all your tenths which ye shall take from the sons of Israel,—

and give therefrom the heave-offering of Yahweh, unto Aaron, the priest.²⁹ <Out of all your gifts> shall ye offer^a up every^b heave-offering of Yahweh,—out of all the best thereof, the hallowed part thereof, out of it.

³⁰ And thou shalt say unto them,—

<When ye offer the best thereof, out of it> then shall it be reckoned to belong unto the Levites, as the increase of the threshing-floor, and as the increase of the wine-press.³¹ And ye shall eat it in any place, ||ye, and your household||,^c—for ||a reward|| it is, unto you, the allotted portion for your laborious work in the tent of meeting.³² And ye shall not, by reason of it, bear sin, when ye offer up the best thereof, out of it; and <the hallowed things of the sons of Israel> shall ye not profane, neither shall ye die.

§ 21. *The Ashes of the Red Heifer and the Waters of Separation.*

¹ And Yahweh spake unto Moses and unto Aaron, saying:

² ||This|| is the statute of the law, which Yahweh hath commanded, saying,—

Speak unto the sons of Israel—That they bring unto thee a red heifer, without defect, wherein is no blemish, and whereupon hath come no yoke.³ Then shall ye give her unto Eleazar the priest, and he shall take her forth unto the outside of the camp, and she shall be slain, before him;⁴ and Eleazar the priest shall take of her blood, with his finger,—and shall sprinkle, towards the front of the tent of meeting, of her blood, seven times;⁵ and the heifer shall be burned up before his eyes,—||her skin, and her flesh, and her blood, with her dung|| shall be burned up.

⁶ Then shall the priest take cedar-wood, and hyssop and crimson,—and cast into the midst of the burning up of the heifer.
⁷ And the priest shall wash his clothes, and bathe his flesh in water, and afterwards' come into the camp,—but the priest shall be unclean until the evening.⁸ And ||he that burneth her|| shall wash his clothes in water,^d and bathe his flesh in water,—and be unclean, until the evening.⁹ Then shall a man that is clean gather up the ashes of the heifer, and put them by, outside the camp, in a clean place,—so shall they be for the assembly of the sons of Israel, to keep for water of separation, it is ||a taking away of sin||.^e ¹⁰ Then

^a Lit.: "heave."

^b Some cod. (w. Sep. and Vul.) have simply: "the"—G.n.

^c Some cod. (w. Sam., Onk., Jon., Sep., and Vul.) have: "households" (pl.)—G.n.

^d Some cod. (w. Sep., Syr.,

and Vul.) omit "in water" in this clause. Cp. Lev. xvi. 28.—G.n.
^e Or: "a cleansing from sin." Lit.: "sin," Heb.: *hattāth*. Cp. O. T. Ap., "Sin = Sin-offering = Sin-bearer."

* Some cod. (w. Sam. MS., Onk. MS., Jon., Sep. and Syr.) have: "and [or "but"] their blood"—G.n.

^b Some cod. (w. Sam., Onk., Jon., Sep., and Syr.) have: "every heave-offering"—G.n.
^c Lit.: "heave."

shall he that gathered up the ashes wash his clothes, and be unclean until the evening,—so shall it be for the sons of Israel, and for the sojourner that sojourneth in your midst, by a statute age-abiding.

- 11 <He that toucheth the dead, even any human person> shall be unclean seven days. 12 ||He|| shall cleanse himself from sin therewith, on the third day, then <on the seventh day> shall he be clean,—but <if he cleanse not himself from sin on the third day> then <on the seventh day> shall he not be clean. 13 <Whosoever toucheth the dead, the person of the human being that dieth, and doth not cleanse himself from sin> <the habitation of Yahweh> hath he made unclean; that person, therefore, shall be cut off out of Israel,—<because the water of separation> was not dashed upon him> <unclean> shall he be, his uncleanness is yet upon him. 14 ||This|| is the law—<When [a human being] shall die in a tent> ||every one who goeth into the tent, and every one who is in the tent|| shall be unclean, seven days.
- 15 And ||in the case of every open vessel, on which no cover is fastened|| <unclean> it is'. 16 And ||whosoever toucheth, on the face of the field, one slain with a sword, or one who hath died, or a human bone, or a grave|| shall be unclean, seven days.
- 17 And they shall take, for him that is unclean, of the ashes of the burning of the sin-bearer,—and living water shall be put thereon, in a vessel. 18 Then shall a man that is clean |take hyssop, and dip in the water|, and sprinkle upon the tent, and upon all^a the vessels,^b and upon the persons who were there,—and upon him that touched the bone, or him who had been slain, or him who had died of himself, or the^c grave; 19 and the clean person shall sprinkle upon the unclean, on the third day, and on the seventh day,—so shall he cleanse himself from sin, on the seventh day, and shall wash his clothes, and bathe in water, and be clean in the evening. 20 But <in the case of the man who shall be unclean and shall not cleanse himself from sin> that person |shall be cut off|, out of the midst of the convocation,—for <the sanctuary of Yahweh> hath he made unclean, ||the water of separation|| hath not been dashed upon him, <unclean> he is'.
- 21 So shall it be unto them^d for a statute age-abiding,—and ||he that sprinkleth the

water of separation|| shall wash his clothes, and ||he that toucheth the water of separation|| shall be unclean until the evening; 22 and ||whatsoever the unclean person toucheth|| shall be unclean,—and ||the person who toucheth it|| shall be unclean until the evening.

§ 22. *The Waters of Meribah* (= "Contention").

- 1 Then came the sons of Israel, the whole 20 assembly, into the desert of Zin, in the first month, and the people dwelt in Kadesh,—and Miriam died there, and was buried there.
- 2 And there was no water for the assembly,—so they gathered together against Moses, and against Aaron. 3 And the people contended with Moses,—and spake, saying, Would, then, we had died^a when our brethren died,^a before Yahweh!
- 4 Wherefore' then, hast thou^b brought the convocation of Yahweh into this desert,—to die there, ||we, and our cattle||?
- 5 And wherefore' did ye^c cause us to come up out of Egypt, to bring us into this wretched place?—not a place of seeds, and figs, and vines, and pomegranates! <even water> is there none' to drink.
- 6 And Moses and Aaron went in, from the presence of the multitude^d unto the entrance of the tent of meeting, and fell upon their faces,—and the glory of Yahweh appeared' unto them. 7 Then spake Yahweh unto Moses, saying:
- 8 Take the staff, and gather together the assembly, ||thou, and Aaron thy brother||, then shall ye speak unto the cliff, before their eyes, and it shall give forth its waters,—so shalt thou bring forth unto them water, out of the cliff, and shalt cause the assembly, and their cattle, to drink.
- 9 And Moses took the staff, from before Yahweh,—as he commanded him. 10 And Moses and Aaron gathered together the convocation, before the cliff,—and he said unto them: Hear, I pray you, ye rebels! <Out of this cliff> must we bring forth for you, water?
- 11 And Moses lifted high his hand, and smote the cliff, with his staff, twice,—and there came forth water in abundance, and the assembly and their cattle |did drink|.
- 12 Then said Yahweh unto Moses and unto Aaron, <Because ye believed not in me, to hallow me in the eyes of the sons of Israel> ||therefore|| shall ye not bring in this convocation into the land which I have given unto them.
- 13 ||The same|| were the waters of Meribah [that is "Contention"] in that the sons of Israel contended with Yahweh,—and so he hallowed himself among them.

^a Some cod. (w. Sam., Sep., and Syr.) omit "all"—G.n.

^b Or: "articles of furniture."

^c These definite articles, referring back to the

particular cases specified, should scarcely be suppressed in English.

^d Some cod. (w. Onk. MS., Jon., Sep., and Syr.) have "unto you"—G.n.

^a *ML.*: "breathed our—their last."

^b So it should be (w. Sep.), but *M.C.T.* has: "have

ye"—G.n.

^c *Gr.*: "didst thou"—G.n.

^d Or: "convocation." *Heb.* *kāhāl*.

§ 23. *Edom refuses Israel a Passage.*

14 And Moses sent messengers from Kadesh, unto the king of Edom,—

||Thus|| saith thy brother Israel,

||Thou thyself|| knowest all the distress which befell us; ¹⁵ and how our fathers went down to Egypt, and we abode in Egypt, many days, —and that the Egyptians ill-treated us, and our fathers; ¹⁶ and we made outcry unto Yahweh, and he heard our voice, and sent a messenger, and brought us forth out of Egypt,—lo! then, ||we|| are in Kadesh, a city at the extremity of thy boundary.

17 Let us, we pray thee, pass through thy land—we will not pass through field or vineyard, nor will we drink the waters of a well,—<by the king's road> will we go—we will turn neither to the right hand nor to the left, until we get through thy boundary.

18 And Edom said unto him,

Thou shalt not pass through my land,^a—lest <with the sword> I come out to meet thee.

19 And the sons of Israel said unto him—

<By the highway> will we go up, and <if <thy waters> we should drink—||I, and my cattle||> then would I give the price thereof,—only'—it is nothing!—<with my feet> would I pass through.

20 And he said,

Thou shalt not pass through.

And Edom came out to meet him, with a strong people, and with a firm hand. ²¹ Thus did Edom refuse to give Israel passage through his boundary,—and Israel turned away from him.

§ 24. *The Death of Aaron on Mount Hor.*

22 Then set they forward from Kadesh,—and the sons of Israel, all the assembly, came in to Mount Hor. ²³ Then spake Yahweh unto Moses and unto Aaron, in Mount Hor,—

near the boundary of the land of Edom, saying:

24 Aaron shall be withdrawn unto his kinsfolk, for he shall not enter into the land, which I have given unto the sons of Israel,—because ye spurned my bidding, at the waters of Meribah.

25 Take thou Aaron, and Eleazar his son,—and bring them up Mount Hor; ²⁶ and strip thou Aaron of his garments, and put them upon Eleazar his son,—and ||Aaron|| shall be withdrawn, and shall die there.

27 And Moses did as Yahweh commanded,—and they went up into Mount Hor, in sight of all the assembly. ²⁸ And Moses stripped Aaron of his garments, and put them upon Eleazar his son, and Aaron died there, in the top of the mount,—and Moses and Eleazar came down out of the mount. ²⁹ And all the assembly

^a Lit.: "through me."

saw that Aaron was dead;^a and they bewailed Aaron thirty days, even all the house of Israel.

§ 25. *The Seraph Serpents.*

1 And the Canaanite, the king of Arad, who dwelt in the South,^b heard that Israel had entered^c by the way of Atharim,^d—so he made war with Israel, and took some of them captive.

2 Then Israel vowed a vow unto Yahweh, and said,—

<If thou wilt surely deliver up|| this people into my hand> then will I utterly destroy their cities.

3 And Yahweh hearkened unto the voice of Israel, and delivered up the Canaanite into his hand,^e so he utterly destroyed them, and their cities,—and called the name of the place Hor-mah [that is, "Utter Destruction"].

4 Then brake they up from Mount Hor, by way of the Red Sea, to go round the land of Edom,—and the soul of the people became impatient because of the way. ⁵ So then the people spake against God, and against Moses,

Wherefore' have ye brought us up out of Egypt, to die in the desert? for there is neither bread, nor water, and ||our soul|| doth loathe this contemptible bread!

6 And Yahweh sent among the people the poisonous serpents,^f and they bit the people,—and much people out of Israel died'. ⁷ Then came the people of Israel unto Moses, and said—

We have sinned, in that we spake against Yahweh, and against thee,

Pray thou unto Yahweh, that he may take from us the serpent.

So Moses prayed for the people.

8 Then said Yahweh unto Moses—

Make thee a like serpent,^g and put it upon a standard,—and it shall come to pass, that ||any one who is bitten|| <as soon as he seeth it> shall live.

9 So Moses made a serpent of bronze, and put it upon the standard,—and it came to pass—that <if the serpent had bitten any man> <as soon as he directed his look unto the serpent of bronze> he lived.^h

§ 26. *From Edom to Moab.*

10 And the sons of Israel brake up,—and encamped in Oboth. ¹¹ And they brake up from Oboth,—and encamped in Ije-Abarim, in the desert which is over against Moab, towards the rising of the sun. ¹² <From thence>

brake they up,—and encamped in the ravine of Zered. ¹³ <From thence> brake they up, and encamped on the other side of Arnon, which

^a Or: "had breathed his last."

^b Heb.: *negev*.

^c Or: "was entering."

^d "Perh. name of caravan-route"—O.G.

^e So it should be (w. Sam.

and Sep.)—G.n. [M.C.T. has not these three words.]

^f Or: "the seraph serpents." Cp. ver. 8.

^g Heb.: "a *seraph*." Cp. ver. 6.

^h Cp. Jn. iii. 14, 15.

is in the desert, that cometh forth out of the boundary of the Amorites,—for ||Arnon|| is the boundary of Moab, between Moab and the Amorites. ¹⁴ For this cause is it said, in the Book of the Wars of Yahweh,—

. . . Waheb^a with a hurricane,
And the ravines of Arnon ;
¹⁵ And the bottom of the ravines, that extendeth toward the dwelling of Ar,—
And adjoineth to the boundary of Moab,
¹⁶ And <from thence> towards Beer,— ||the same|| is the well, whereof Yahweh said unto Moses,

Gather together the people, that I may give them water.
¹⁷ ||Then|| sang Israel this song,—

Spring thou up, O well!
Respond ye thereunto ;
¹⁸ A well!—princes digged' it,
||Nobles of the people|| delved it,
With a sceptre,
With their staves.

And <from the desert> to Mattanah'; ¹⁹ and <from Mattanah> to Nahabiel'; and <from Nahabiel> to Bamoth'; ²⁰ and <from Bamoth of the valley, which is in the field-country of Moab> to the top of Pisgah,—which overlooketh Jeshimon.^b ²¹ Then sent Israel, messengers, unto Sihon king of the Amorites, saying:

²² Let me pass through thy land—we will not turn aside into field or into vineyard, nor will we drink the water of a well,— <by the king's road> will we go, until we get through thy boundary.

²³ And Sihon suffered not Israel to pass through his boundary, but Sihon gathered together all his people, and came forth to meet Israel, towards the desert, and entered Jahaz,—and fought with Israel. ²⁴ And Israel smote him with the edge of the sword,^c—and took possession of his land from Arnon unto Jabbok, unto the sons of Ammon, for ||strong|| was the boundary of the sons of Ammon. ²⁵ So Israel took all these cities,—and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all her villages;^d ²⁶ for ||as for Heshbon|| <the city of Sihon king of the Amorites> it was,—||he|| having fought with the former king of Moab, and taken all his land out of his hand, unto Arnon. ²⁷ <For this cause> say the poets—

Enter ye Heshbon,—
Built and prepared be the city of Sihon;
²⁸ For ||a fire|| hath come forth out of Heshbon,
||A flame|| out of the stronghold of Sihon ;
It hath consumed Ar of Moab,

^a Lit.: *eth-wahab*, "Object of a verb lost out of the text"—O.G. 255.

^b "Prob. some part of the wilderness of Judah bordering on Dead Sea"—O.G.

^c "According to the mouth of the sword, *i.e.*, as the sword can devour—without quarter"—O.G. 352.
^d Lit.: "daughters" = "farmsteads," "environs," "villages."

The lords^a of the high places^b of Arnon.

²⁹ Woe to thee, Moab,
Thou art lost, O people of Chemosh,—
He hath given up his sons as fugitives
And his daughters into captivity,
Unto the king of the Amorites, Sihon.
³⁰ Then we shot them—
Heshbon is destroyed, as far as Dibon,—
Then laid we waste as far as Nophah,
A fire^c reacheth unto Medeba.

³¹ So then Israel dwelt in the land of the Amorites.
³² And Moses sent to spy out Jazer, and they captured the villages^d thereof,—and dispossessed the Amorites that were there. ³³ Then turned they, and went up by the way of Bashan,—and Og, king of Bashan, came forth to meet them—

||he and all his people|| to give battle at Edrei. ³⁴ Then said Yahweh unto Moses—
Do not fear him, for <into thy hand> have I delivered him, and all his people, and his land,—

Therefore shalt thou do unto him, as thou didst unto Sihon, king of the Amorites, who was dwelling in Heshbon.

³⁵ So then they smote him, and his sons, and all his people, until there was not left him, a remnant,—and took possession of his land.

¹ Then did the sons of Israel break up,—and encamp in the waste plains of Moab, on the other side of the Jordan by Jericho. **22**

§ 27. *Balak King of Moab sends for Balaam.*

² And Balak son of Zippor saw' all that Israel had done unto the Amorites ; ³ and Moabshrank with great fear from the presence of the people, because <many> they were',—and Moab was alarmed at the presence' of the sons of Israel.

⁴ So Moab said unto the elders of Midian—
||Now|| shall the gathered host^e lick up all that are round about us, as the ox doth lick up the verdure of the field.

But ||Balak son of Zippor|| was king unto Moab at that time. ⁵ So he sent messengers unto Balaam son of Beor, to Pethor, which was by the river of the land of the sons of his people,^f to call him,—saying—

Lo ! ||a people|| hath come forth out of Egypt
Lo !^g he hath covered the eye of the land,
Yea ||he|| is tarrying over against me.
⁶ ||Now|| therefore, do come, I pray thee, curse me, this people,
For <stronger> he is' than I,

^a Or: "the baalim."

^b Or: "height."

^c So it should be (w. Sam. and Sep.)—G.n. M.C.T. has "which" (*asher*), but with a stigma on the *resh* (r). Cp., however, G. Intro. 926-928, where the following reading of the final couplet is favourably suggested:

"The women also even unto Nophah

And the men even unto Medeba."

^d Lit.: "daughters."

^e Heb.: *kôhâl*.

^f Some cod. (w. Sam., Syr., and Vul.) have: "sons of Ammon"—G.n.

^g Some cod. (w. sp. v.r. [*svir*] Sam., Onk. MS., Jan., Sep., and Syr.) have here: "and lo!"—G.n.

- <If peradventure I prevail> we shall smite him.
- That I may drive him out of the land, —
For I know that "he whom thou dost bless" is to be' blessed,
And "he whom thou dost curse" is to be' cursed.
- 7 And the elders of Moab and the elders of Midian, went their way, with the rewards of divination in their hand, — so they came in unto Balaam, and spake unto him the words of Balak. ⁸ And he said unto them —
Tarry ye here for the night, and I will bring you back word, as Yahweh shall speak unto me.
- So the princes of Moab abode with Balaam. ⁹ And God came in unto Balaam, — and said,
Who are these men, with thee?
10 Then said Balaam unto God, —
"Balak, son of Zippor, king of Moab" hath sent unto me :
11 Lo! "the people that hath come forth out of Egypt" — he covereth the eye of the land. "Now!"^a do come, do revile me him, Peradventure I shall prevail in making war with him,
And shall drive him out.
- 12 And God said unto Balaam,
Thou shalt not go with them, —
Thou shalt not^b curse the people,
For <blessed> he is'.
- 13 And Balaam rose up in the morning, and said unto the princes of Balak,
Get you into your own land, —
For Yahweh hath refused' to let me go with you.
- 14 So the princes of Moab arose, and came in unto Balak, — and said,
Balaam refused' to come with us.
- 15 Then added Balak again, — to send princes, more and weightier than these. ¹⁶ And they came in unto Balaam, — and said unto him —
"Thus" said Balak son of Zippor,
Do not be withheld, I pray thee, from coming unto me :
17 For I will "honour" thee, "exceedingly", and <all that thou shalt say unto me> will I do.
Do come therefore, I pray thee, oh revile me this people.
- 18 And Balaam responded, and said unto the servants of Balak,
<Though Balak would give me his house full of silver and gold> I could not go beyond the bidding of Yahweh my God, to do less or more.
- 19 "Now" therefore, abide here, I pray you, even "ye" — for the night, — that I may get to know what further' Yahweh may be speaking with me.
- 20 And God came in unto Balaam, by night, and said unto him —

^a Some cod. (w. Sam., Jon., and Sep.) have: "Now therefore" — G.n.

^b A sp. v.r. (*sevir*) (w. most

MSS., Sam., Jon., Sep., Syr., Vul.): "Neither shalt thou" — G.n.

- <If "to call thee" the men have come in> arise, go with them, —
"But only" <the thing that I shall speak unto thee> that I shalt thou do.
- 21 So Balaam arose' in the morning, and saddled his ass, — and went with the princes of Moab. ²² Then kindled the anger of God, because he' "was going",^a and the messenger of Yahweh stationed' himself in the way, to withstand him, — "as he was riding upon his ass, his two young men being with him". ²³ And the ass saw the messenger of Yahweh, stationed in the road, with his drawn sword in his hand, so the ass turned aside out of the road, and went into the field, — and Balaam smote the ass, to make her turn back into the road. ²⁴ But the messenger of Yahweh took his stand, in a hollow pass of the vineyards, — with a fence on this side, and a fence on that side. ²⁵ And <when the ass saw the messenger of Yahweh> she squeezed herself against the wall, and squeezed the foot of Balaam, against the wall, — and again' he smote her. ²⁶ And the messenger of Yahweh went on further', and took his stand in a narrow place, where there was no way to turn to the right hand or to the left. ²⁷ And <when the ass saw' the messenger of Yahweh> she sank down under Balaam, — then was Balaam's anger kindled, and he smote the ass with the staff. ²⁸ And Yahweh opened the mouth of the ass, — and she said unto Balaam —
What have I done to thee, that thou hast smitten me, these three times?
29 And Balaam said unto the ass,
Surely thou hast been making sport of me, —
Would there had' been a sword in my hand,
for "now" would I have slain thee.
- 30 Then said the ass unto Balaam —
Am not "I" thine own ass, on which thou hast ridden all thy life, until this day? Have I been wont' to do unto thee [thus]?
And he said,
Nay!
31 Then did Yahweh unveil the eyes of Balaam, and he saw the messenger of Yahweh stationed in the road, with his sword drawn in his hand, — so he bent his head and bowed down before him. ³² And the messenger of Yahweh said unto him,
Wherefore' hast thou smitten thine ass, these three times?
Lo! I myself' am come forth to withstand thee, because headlong' was thy way before me.
- 33 And the ass hath seen' me, and hath turned aside at my presence, these three times :
<Unless she had turned aside from my

^a Or: "was really going." The emphasis here (strangely overlooked by both A.V. and R.V.) is significant. It seems to suggest that the command of ver. 20 scarcely even amounted to a per-

mission, but was rather a piece of irony, or, at most, intimated that if Balaam was determined to go, he would not be forcibly prevented. Cp. O.T. Ap. "Pharaoh's heart, The hardening of."

presence> yea [now] <even thee>^a had I slain, but <her> had I suffered to live.

³⁴ Then said Balaam unto the messenger of Yahweh—

I have sinned, for I knew not, that [thou] wast stationed to meet me in the road,—
[Now], therefore, <if it be displeasing in thine eyes> I must get me back again.

³⁵ And the messenger of Yahweh said unto Balaam—

Go with the men:

Only' <the word that I shall speak unto thee> [that] shalt thou speak.

So Balaam went his way with the princes of Balak.

³⁶ And Balak heard' that Balaam [was coming],—so he went forth to meet him, unto a city of Moab which was upon the boundary of Arnon, which was in the utmost part of the boundary. ³⁷ And Balak said unto Balaam:

Did I not [send] unto thee, to call thee?

Wherefore' didst thou not come unto me?

Am I not <in very deed> able to honour thee?

³⁸ And Balaam said unto Balak—

Lo! I am come unto thee,

[Now]! [can] I [possibly] promise [anything]!

<The word that God shall put in my mouth> [that] must I speak.

³⁹ So Balaam went with Balak,—and they entered Kiriath-huzoth.

⁴⁰ And Balak sacrificed herd and flock,—and sent unto Balaam, and unto the princes that were with him. ⁴¹ And it came to pass in the morning, that Balak took Balaam, and brought him up the high places of Baal,—and he saw from thence the utmost part of the people.

§ 28. Balaam's First Prophecy.

²⁸ ¹ Then said Balaam unto Balak:

Build me here, seven altars,—and prepare me here, seven bullocks and seven rams.

² And Balak did' as Balaam had spoken',—and Balak and Balaam caused to ascend a bullock and a ram on each altar. ³ Then said Balaam unto Balak:

Station thyself by thine ascending-sacrifice, and let me go my way—peradventure' Yahweh may come and meet me, and <what thing soever he may shew me> I will tell thee.

So he went his way to a bare height. ⁴ And God came unto Balaam,—so he said unto him—

<The seven altars> have I built in a row,^b and have caused to ascend, a bullock and a ram on each altar.

⁵ And Yahweh put a word into the mouth of Balaam,—and said—

Return unto Balak, and [thus] shalt thou speak.

⁶ So he returned unto him, and lo! he was

^a Cp. for inversion Gen. xli. p. 9, *ante*.
13, and Intro., Chap. II., ^b So O.G. 780b.

stationed by his ascending-sacrifice,—[he, and all the princes of Moab]. ⁷ So he took up his parable and said,—

<From Aram> doth Balak' conduct me,
[The king of Moab] from the mountains of the East,

Come thou! curse me Jacob,
Yea, come thou! rage on Israel.

⁸ How can I revile one whom God' hath not' reviled?

Yea, how can I rage on one on whom Yahweh' hath not' raged?

⁹ Surely <from the head of the rocks> do I see him,

Yea <from the hills> do I observe him,—

Lo! [a people] who alone' doth dwell,
And <among the nations> he doth not reckon himself.

¹⁰ Who' hath counted the dust of Jacob?

Or who' hath numbered^a the fourth part of Israel?

Let me^b die the death of the upright,
And let my hereafter^c be like his!

¹¹ Then said Balak unto Balaam,
What hast thou done for me?

<To revile mine enemies> I summoned thee,
and lo! thou hast [kept on blessing].^d

¹² And he answered and said,—

Was it not [to be so] that <whatsoever> Yahweh should put into my mouth> [the same] should I take heed to speak?^e

§ 29. Balaam's Second Prophecy.

²⁹ ¹³ Then said Balak unto him—

Come, I pray thee, with me, unto another place, from whence thou mayest see him, <nothing but his utmost part> shalt thou see, but <all of him> shalt thou not see,—and so revile me him, from thence.

¹⁴ And he took him to the field of Zophim, unto the head of Pisgah,—and built seven altars, and caused to ascend a bullock and a ram on each altar.

¹⁵ Then said he to Balak,

Station thyself here, by thine ascending-sacrifice,^f—while [I] meet him yonder.

¹⁶ And Yahweh met Balaam, and put a word into his mouth,—and said—

Return unto Balak, and [thus] shalt thou speak.

¹⁷ So he came in unto him, and [there he was]—stationed by his ascending-sacrifice, and the princes of Moab, with him. And Balak said unto him,

What hath Yahweh spoken?

^a So it should be (w. Sam. MS. and Sep.)—G.n. Cp. G. Intro. 168. [M.C.T. has a form which might be rendered: "Or is able to number."]

^b M.L.: "my soul."

^c Or: "latter end."

^d The infinitive here follows—

ing the finite verb: see Intro., Chap. II., Synopsis, B, b, end.

^e Or: "heedfully ('scrupulously') speak."

^f Some cod., one ear. pr. ed., (w. Sam. and Syr.) have: "sacrifices"—G.n.

- 18 Then took he up his parable, and said,—
Rise, Balak, and hear,
Give ear unto me, son of Zippor!
- 19 God is [not a man] that he should lie,
Nor [a son of Adam] that he should repent,—
Hath [he] said, and will not perform?
Yea spoken, and will not make it stand fast?
- 20 Lo! <to bless> have I received [command],—
And I will bless,^a nor will I take it back.
- 21 He^b hath not discovered trouble, in Jacob,
Neither hath he^b seen wretchedness in
Israel,—
||Yahweh, his God|| is with him,
And ||the acclaim of a king|| in his midst:
- 22 <God> having brought them forth out of
Egypt>
||The very^c horns of the buffalo|| are his:
- 23 Surely, there is no enchantment against
Jacob,
Nor divination against Israel,—
||Now|| shall it be said—
Of Jacob, and of Israel,
What' hath God' wrought!
- 24 Lo [a people] <like a lioness> shall rise,
And <like a strong lion> shall rouse himself
up;
He will not lie down, till he eat the torn,
And <the blood of the slain> he drink.
- 25 Then said Balak unto Balaam,
Thou shalt neither ||revile|| him,—nor ||bless||
him.
- 26 And Balaam responded, and said unto Balak,—
Spake I not unto thee, saying,
<All that Yahweh shall speak> ||that|| must
I do?

§ 30. *Balaam's Third and Fourth Prophecies.*

- 27 And Balak said unto Balaam,
Come, I pray thee! let me take thee unto
another place,—peradventure' <it may be
right in the eyes of God> that thou revile
me him, from thence.
- 28 So Balak took Balaam,—unto the head of Peor,
that looketh over the face of the Jeshi-
men.^d ^e And Balaam said unto Balak,
Build me here, seven altars,—and prepare me
here, seven bullocks and seven rams.
- 29 And Balak did as Balaam said,—and caused to
ascend a bullock and a ram on each altar.
- 24¹ And <when Balaam saw that it was good in
the eyes of Yahweh, to bless Israel> he went
not as at other times, to invoke enchantments,—
but set [towards the desert] his face. ² So
Balaam lifted up his eyes, and saw Israel,
dwelling, according to his tribes,^e—then came

- upon him, the Spirit of God; ³ and he took up
his parable, and said,—
The oracle of Balaam, son of Beor,
Yea the oracle of the man, of opened eye;
4 The oracle of one hearing sayings of God,
Who <the sight of the Almighty> receiveth
in vision,
Who, falleth down, but hath unveiled eyes:—
- 5 How pleasing are thy tents, O Jacob,—
Thy^a habitations, O Israel:
- 6 Like ravines extended,^b
Like gardens by a river,—
Like aloce-trees Yahweh hath planted,^c
Like cedars by waters:
- 7 He poureth forth water from his buckets,^d
And ||his seed|| is among many waters,—
And taller than Agag is his King,
And exalted is his kingdom.
- 8 <God> having brought him^e forth out of
Egypt>
||The very horns of the buffalo|| are his,—
He eateth up nations that assail him,
And <the bones of them> he breaketh,
And <the loins of him> he crusheth:
- 9 He hath knelt—hath lain down,
Like a strong lion, yea like a lioness,
Who shall rouse him up?
||Such as bless thee|| are each one blessed,
But ||such as curse thee|| are each one cursed.
- 10 Then kindled the anger of Balak against
Balaam, and he smote together his hands,—and
Balak said unto Balaam—
<To revile my foes> I called thee,
And lo! thou hast ||kept on blessing||,^f
these three times.
- 11 ||Now|| therefore, [see thou unto thy place,—
I said, I will ||highly honour||
thee; but lo! Yahweh hath kept
thee back from honour.
- 12 And Balaam said unto Balak,—
Was it not so, that <even unto thy mes-
sengers whom thou didst send unto me> I
spake, saying—
- 13 <Though Balak would give me his house
full of silver and gold> yet could I not
go beyond the bidding of Yahweh,
to do good or ill, out of my own heart,—
<what Yahweh shall speak> ||that||
must I speak?
- 14 ||Now|| therefore, behold me! going to my own
people,—
Come now! let me advise thee, what this
people shall do unto thy people, in the
after-part of the days.^g

ful order: see chap. ii.
The sight seems to
have greatly impressed
Balaam: cp. vers. 5, 6.
^a Some cod. w. Sam., Jon.,
Syr., and Vul. have:
"And thy"—G.n.
^b Perh.: "Like palm-trees
spread out"—O.G.
^c Some cod. (w. Jon., Sep.,
and Syr.) have: "Like

tents Y. hath pitched"—
G.n. [Cp. He. viii. 2.]
^d N.B.: According to the
Massoretic pointing:
"his two buckets."
Cp. Is. xlviii. 1.
^e Some cod. (w. Onk., Jon.,
and Syr.) have: "them":
cp. chap. xxiii. 22—G.n.
^f See chap. xxiii. 11, n.
^g Cp. Is. ii. 2.

^a So it should be (w. Sam.
and Sep.)—G.n. [M.C.T.
has: "And he hath
blessed."]
^b Or: "one."

^c Prob. "kaph writatis."
Cp. O.G. 451.
^d Cp. chap. xxi. 20, n.
^e I.e., with his tribes
encamped in beauti-

- 15 So he took up his parable, and said,—
 The oracle of Balaam, son of Beor,
 Yea the oracle of the man, of opened eye;
 16 The oracle of one hearing sayings of God,
 And knowing the knowledge of the Most
 High,—
 Who <the sight of the Almighty> re-
 ceiveth in vision,
 Who falleth down, but hath unveiled eyes:—
 17 I see One, who is not now,
 I observe One, who is not nigh,—
 There hath marched forth^a a Star out of
 Jacob,
 And arisen a Sceptre out of Israel,
 That hath dishonoured the beard of Moab,
 Yea the crown of the head^b of all the
 tumultuous;^c
 18 So Edom hath become a possession,
 Yea a possession' is Seir to his foes,—
 But [Israel] is doing valiantly;
 19 Yea One wieldeth dominion out of Jacob,—
 Who hath destroyed the remnant out of
 the fortress.
 20 And <when he saw Amalek> he took up his
 parable and said—
 <The beginning of nations> —Amalek,
 But [his latter end] is even to perish.
 21 And <when he saw the Kenite> he took up
 his parable, and said,—
 Enduring' thy dwelling-place,
 Set thou, then, <in the crag> thy nest;^d
 22 Yet shall it be for destruction, O Kain,—
 How long shall Assyria hold thee captive?
 23 And he took up his parable,^e and said,—
 Alas! who shall survive its fulfilment by God;
 24 When [ships] [come] from the coast of the
 isles,^f
 And humble Assyria, and humble the
 Hebrew,—
 And [he too]^g is even to perish?
 25 Then Balaam arose, and went, and returned
 unto his place,—and [Balak also] went his way.

§ 31. *Israel and the Daughters of Moab: Phinehas
 jealous for his God.*

- 25 ¹ And Israel remained among the acacias,^h—
 and the people began to go away unchastely
 unto the daughters of Moab; ² who invited the
 people unto the sacrifices of theirⁱ gods,—so the
 people did eat, and did bow themselves down

^a Evidently the prophetic perfect, as the previous couplet shows. Cp. Dav. Heb. Syn., pp. 61, 62.

^b So it shd. be (w. Sam.). Cp. Jer. xliiii. 45—G.N. [M.C.T. has: "And hath undermined the tumultuous."]

^c Mi.: "the sons of tumult."

^d Heb.: *kén*. N.B.: *kéni*, *kén*, *kain*.

^e This is added as a general strain.

^f Or: "Kittim (Cyprus)-side."

^g The emphasis suggests that the person here intended is the master of the ships, who has himself humbled Asshur and Heber.

^h *I.e.*, in the valley of the a., a valley in Moab.

ⁱ This pronoun is feminine.

unto their^a gods. ³ Thus Israel let himself be bound unto Baal-peor,^b—and the anger of Yahweh kindled upon Israel. ⁴ And Yahweh said unto Moses—

Take all the heads of the people, and crucify^c them unto Yahweh, in the face of the sun,—that the heat of the anger of Yahweh may turn away' from Israel.

- ⁵ And Moses said unto the judges of Israel,—
 Slay ye each one his men, who have let themselves be bound unto Baal-peor.

⁶ And lo! [a man of the sons of Israel coming in] who brought near unto his brethren a Midianite woman, before the eyes of Moses, and before the eyes of all the assembly of the sons of Israel,—[when they' were weeping at the entrance of the tent of meeting]. ⁷ And Phinehas, son of Eleazar, son of Aaron the priest, saw' it,—so he rose up out of the midst of the assembly, and took a spear in his hand;

⁸ and went in after the man of Israel, into the pleasure-tent, and thrust both of them through, the man of Israel, and the woman, in her parts of shame,—so the plague was restrained, from against the sons of Israel. ⁹ Then was it found that they who had died by the plague were four and twenty thousand. ¹⁰ Then spake Yahweh unto Moses, saying:

- ¹¹ [Phinehas, son of Eleazar, son of Aaron the priest] hath turned back my wrath from against the sons of Israel, in that he was jealous with my jealousy, in their midst,—so that I made not an end of the sons of Israel, in my jealousy. ¹² Wherefore' say,—

Behold me! giving unto him my covenant of peace; ¹³ so shall it prove to be unto him, and unto his seed after him, the covenant of our age-abiding priesthood,—because he was jealous for his God, and did put a propitiatory-covering over the sons of Israel.

¹⁴ Now [the name of the man of Israel that was smitten, who was smitten with the Midianitish woman] was Zimri, son of Salu,—prince of an ancestral house of the Simeonites; ¹⁵ and [the name of the woman who was smitten, the Midianitess] was Cozbi, daughter of Zur,—<the head of his kindred, of an ancestral house in Midian> was he.

¹⁶ And Yahweh spake unto Moses, saying:

- ¹⁷ Besiege the Midianites,—and ye shall smite them: ¹⁸ for [besiegers] were they' unto you', with their wives wherewith they beguiled you, over the matter of Peor,—and over the matter of Cozbi, daughter of a prince of Midian, [their sister], who was smitten in the day of the plague, over the matter of Peor.

^a This pronoun is feminine.

^b "Master of the generative organ; a Moabitish idol in whose worship females prostituted themselves"—Davies' H. L.

^c To fasten, to a stake, to

impale, to nail to—i.e. to crucify, as the Vul. rightly translates"—Fuerst, Davies. "Some solemn form of execution, but meaning uncertain"—O.G.

§ 32. *The Second Numbering.* Cp. § 1.

- 26 ¹ And it came to pass <after the plague> that Yahweh spake unto Moses, and unto Eleazar, son of Aaron the priest, saying:
- ² Reckon ye up the sum of all the assembly of the sons of Israel, from twenty years old and upwards, by their ancestral houses,--every one able to go forth to war, in Israel.
- ³ So then Moses and Eleazar the priest spake with them, in the waste plains of Moab,--by the Jordan near Jericho, saying:
- ⁴ From twenty years old and upwards,
As Yahweh commanded Moses, and the sons of Israel, who had come forth out of the land of Egypt.
- ⁵ ¶Reuben, the firstborn of Israel,-- the sons of Reuben,
<[To] Hanoeh> [pertained] the family of the Hanoehites;
<To Pallu> the family of the Palluites;
- ⁶ <To Hezron> the family of the Hezronites,--
<To Carmi> the family of the Carmites.
- ⁷ ¶These|| are the families of the Reubenites,--and they who were numbered of them were found to be--forty-three thousand, and seven hundred, and thirty.^a
- ⁸ Now [the sons^b of Pallu] were Eliab; ⁹ and [the sons of Eliab] Nemuel, and Dathan and Abiram,--
¶The same|| Dathan and Abiram, notable men of the assembly, who contended against Moses, and against Aaron, in the assembly of Korah, when they contended against Yahweh; ¹⁰ and the earth opened her mouth, and swallowed them up--with Korah also, when the assembly died,--when the fire consumed two hundred and fifty men, and they became a warning;^c
- ¹¹ But ¶the sons of Korah|| died not.
- ¹² ¶The sons of Simeon, by their families||,
<To Nemuel> pertained the family of the Nemuelites,
<To Jamin> the family of the Jaminites,--
<To Jachin> the family of the Jachinites;
- ¹³ <To Zerah> the family of the Zerahites,--
<To Shaul> the family of the Shaulites;
- ¹⁴ ¶These|| are the families of the Simeonites,--¶two and twenty thousand, and two hundred||.^d
- ¹⁵ ¶The sons of Gad, by their families||,
<To Zephon> pertained the family of the Zephonites;
<To Haggi> the family of the Haggites,--
<To Shuni> the family of the Shunites;
- ¹⁶ <To Ozni> the family of the Oznites,--
<To Eri> the family of the Erites;

- ¹⁷ <To Arod> the family of the Arodites,--
<To Arelites> the family of the Arelites:
- ¹⁸ ¶These|| are the families of the sons of Gad, as to them who were numbered of them,--¶forty thousand, and five hundred||.^e
- ¹⁹ ¶The sons of Judah||,
Er and Onan,--but Er and Onan died' in the land of Canaan.
- ²⁰ And so, as to the sons of Judah, by their families, it was found that--
<To Shelah> pertained the family of the Shelanites,
<To Perez> the family of the Perezites,--
<To Zerah> the family of the Zerahites;
- ²¹ And, as to the sons of Perez, it was found that--
<To Hezron> pertained the family of the Hezronites,--
<To Hamul> the family of the Hamulites;
- ²² ¶These|| are the families of Judah, as to them who were numbered of them,--¶seventy-six thousand, and five hundred||.^b
- ²³ ¶The sons of Issachar, by their families||,
<Unto Tola> [pertained]^c the family of the Tolaites,--
<To Puvah> the family of the Punites;
- ²⁴ <To Jashub> the family of the Jashubites,--
<To Shimron> the family of the Shimronites;
- ²⁵ ¶These|| are the families of Issachar, as to them who were numbered of them,--¶sixty-four thousand, and three hundred||.^d
- ²⁶ ¶The sons of Zebulun, by their families||,
<To Sered> pertained the family of the Seredites,
<To Elon> the family of the Elonites,--
<To Jahleel> the family of the Jahleelites;
- ²⁷ ¶These|| are the families of the Zebulunites, as to them who were numbered of them,--¶sixty thousand, and five hundred.^e
- ²⁸ ¶The sons of Joseph, by their families,--
Manasseh, and Ephraim||.
- ²⁹ ¶The sons of Manasseh||,
<To Machir> pertained the family of the Machirites, and ¶Machir|| bought Gilead,--
<To Gilead> pertained the family of the Gileadites.
- ³⁰ ¶These|| are the sons of Gilead:
<Iezer> the family of the Iezerites,--
<To Helek> the family of the Helekites;
- ³¹ And <Asriel> the family of the Asrielites;

^a Then, 46,500;
Now, 43,730; less, 2770.

^c Or: "signal."

^d Then, 59,300;

^b A sp. v.r. (*sevir*) has: Now, 22,200; less, 37,100.
"son"--G.n.

^e Then, 45,650;
Now, 40,500; less, 5,150.

^b Then, 74,600;

^c Now, 76,500; more, 1,900.

^d Some cod. (w. Sam. and Sep.) have: "Unto"--

G.n. [And imply the verb, as in other cases.]

^d Then, 51,100;

^e Now, 61,300; more, 9,900.

^c Then, 57,400;

^d Now, 60,500; more, 3,100.

- And <Shechem> the family of the Shechemites;
- 32 <And Shemida> the family of the Shemidaites;
- And <Ifepher> the family of the Hephherites.
- 33 Now ¶Zelophehad, son of Ifepher, had no sons', but only ¶daughters,¶^a —and ¶the names of the daughters of Zelophehad¶ were Mahlah and Noah, Hoglah, Milcah,^b and Tirzah.
- 34 ¶These¶ are the families of Manasseh, — and ¶they who were numbered of them,¶—¶fifty-two thousand, and seven hundred.¶^c
- 35 These¶ are the sons of Ephraim by their families,
- <To Shuthelah> pertained the family of the Shuthelahites,
- <To Becher> the family of the Becherites, —
- <To Tahan> the family of the Tahanites.
- 36 And^d ¶these¶ are the sons of Shuthelah,
- <To Eran>^e pertained the family of the Eranites.^e
- 37 ¶These¶ are the families of the sons of Ephraim, as to them who were numbered of them, —¶thirty-two thousand, and five hundred.¶^f
- ¶These¶ are the sons of Joseph, by their families.
- 38 The sons of Benjamin, by their families,¶
- <To Bela> pertained the family of the Belaites,
- <To Ashbel> the family of the Ashbelites, —
- <To Ahiram> the family of the Ahiramites;
- 39 <To Shephupham> the family of the Shuphamites, —
- <To Hupham> the family of the Huphamites.
- 40 And the sons of Bela were Ard and Naaman, —
- [<To Ard> pertained] the family of the Ardites,
- <To Naaman> the family of the Naamites.
- 41 ¶These¶ are the sons of Benjamin, by their families, —and they who were numbered of them, — were ¶forty-five thousand, and six hundred.¶^g
- 42 ¶These¶ are the sons of Dan, by their families:
- <To Shuham> pertained the family of the Shuhamites, —
- ¶These¶ are the families of Dan, by their families:
- 43 ¶All the families of the Shuhamites, as to them who were numbered of them,
- were ¶sixty-four thousand, and four hundred.¶^h
- 44 ¶The sons of Asher, by their families,¶:
- <To Imnah> pertained the family of the Imnites,
- <To Ishvi> the family of the Ishvites, —
- <To Beriah> the family of the Beriites;
- 45 <To the sons of Beriah>
- <To Heber> pertained the family of the Heberites,
- <To Malchiel> the family of the Malchielites;
- 46 And the name of the daughter of Asher¶ was Serah.
- 47 ¶These¶ are the families of the sons of Asher, as to them who were numbered of them, —¶fifty-three thousand, and four hundred.¶^b
- 48 ¶The sons of Naphtali, by their families,¶
- <To Jahzeel> pertained the family of the Jahzeelites;
- <To Guni> the family of the Gunites;
- 49 <To Jezer> the family of the Jezerites;
- <To Shillem> the family of the Shillemites.
- 50 ¶These¶ are the families of Naphtali, by their families, —and they who were numbered of them, were ¶forty-five thousand, and four hundred.¶^c
- 51 ¶These¶ are they who were numbered of the sons of Israel, ¶six hundred and one thousand, — seven hundred, and thirty.¶^d
- 52 Then spake Yahweh unto Moses, saying:
- 53 <Unto these> shall be apportioned the land, as an inheritance, by the number of names.
- 54 <For the large one> thou shalt make large his inheritance, and <for the small one> thou shalt make small his inheritance, — <unto each one, in proportion to them who were numbered of him> shall be given his inheritance.
- 55 Nevertheless' <by lot> shall the land be apportioned, — <by the names of the tribes of their fathers> shall they inherit.
- 56 <At the bidding of the lot> shall be apportioned his inheritance, — between large and small.
- 57 And ¶these¶ are they who were numbered of the Levites, by their families,
- <To Gershon> pertained the family of the Gershonites,
- <To Kohath> the family of the Kohathites;
- <To Merari> the family of the Merarites.
- 58 ¶These¶ are the families of Levi—
- The family of the Libnites,
- The family of the Hebronites,
- The family of the Mahlites,
- ^a Cp. chap. xxvii. 1; xxxvi. 1-12.; Josh. xvii. 3, 4.
- ^b Some cod. (w. Sep., Syr., and Vul.) have: "and Milcah"—G.n.
- ^c Then, 32,200; Now, 52,700; more, 20,500.
- ^d Some cod. (w. Sam., Jon., and Sep.) omit: "and"—G.n.
- ^e Some cod. (w. Sam., Sep., and Syr.) have: "Edan .. Edanites"—G.n. [N.B. interchange of *Dalath* and *Resh*.]
- ^f Then, 40,500; Now, 32,500; less, 8,000.
- ^g Then, 35,400; Now, 45,600; more, 10,200.
- ^h Then, 62,700; Now, 64,400; more, 1,700.
- ^a Then, 53,400; Now, 45,400; less, 8,000.
- ^b Then, 41,500; Now, 603,550; Now, 53,400; more, 11,900.
- ^c Then, 601,730; less, 1,820.

The family of the Mushites,
The family of the Korahites,—
And **¶**Kobath^b begat Amram; ⁵⁹ and **¶**the
name of the wife of Amram^c was Jochebed,
daughter of Levi, who was born to Levi in
Egypt,—and she bare to Amram, Aaron
and Moses, and Miriam, their sister.

⁶⁰ And **¶**there were born to Aaron^d, Nadab,
and Abihu,—Eleazar, and Ithamar;

⁶¹ But Nadab and Abihu died^e,—when
they brought near strange fire be-
fore Yahweh :

⁶² And they who were numbered of them
were found to be—**¶**twenty-three
thousand^f, **¶**all the males, from one
month old and upwards^g,—for they
had not numbered themselves in the
midst of the sons of Israel, because
there was given unto them no inheri-
tance, in the midst of the sons of
Israel.

⁶³ **¶**These^h are they who were numbered by
Moses, and Eleazar, the priest,—when they
numbered the sons of Israel, in the waste plains
of Moab, by Jordan, near Jericho. ⁶⁴ And
<among these> was there not found a manⁱ of
them who had been numbered by Moses, and
Aaron the priest,—when they numbered the
sons of Israel, in the desert of Sinai. ⁶⁵ For
Yahweh had said^j of them,

They shall **¶**surely die^k in the desert.

And there was not left of them a man^l, save
only **¶**Caleb son of Jephunneh, and Joshua
son of Nun^m.

§ 33. *The Daughters of Zelophehad.*

27 ¹ Then came near the daughters of Zelophehad,
son of Hephher, son of Gilead, son of Machir,
son of Manasseh, pertaining to the families of
Manasseh, son of Joseph,—**¶**theseⁿ being the
names of his daughters, Mahlah, Noah, and
Hoglah and Milcah, and Tirzah. ² So they
stood before Moses, and before Eleazar the
priest, and before the princes, and all the
assembly,—at the entrance of the tent of meet-
ing, saying :

³ **¶**Our father^o died in the desert, although **¶**he^p
was not among the assembly that conspired
against Yahweh, in the assembly of
Korah,—but <in his own sin> died he ;
and <sons> had he none.

⁴ Wherefore^q should the name of our father
be withdrawn, out of the midst of his
family, because he had no son ?

Give ye^r unto us a possession, in the midst of
the brethren of our father.

⁵ And Moses brought near their cause, before
Yahweh. ⁶ Then spake Yahweh unto
Moses, saying :

⁷ <A right thing> are the daughters of
Zelophehad speaking : Thou shalt **¶**surely

give^s them a possession of an inheritance,
in the midst of the brethren of their
father,—and shalt cause the inheritance of
their father to pass over unto them.

⁸ And <unto the sons of Israel> shalt thou
speak, saying,—

<When **¶**any man^t shall die, having no^u
¶son^v> then shall ye cause his inheri-
tance to pass over to his daughter.

⁹ And <if he hath no^w daughter> then
shall ye give his inheritance unto his
brethren. ¹⁰ And <if he hath no^x
brethren> then shall ye give his inheri-
tance unto the brethren of his father.

¹¹ And <if his father^y hath no^z brethren>
then shall ye give his inheritance unto
his blood-relation that is near unto him,
of his family, and he shall possess it,—

So shall it serve the sons of Israel as a
regulative statute.^a

As Yahweh commanded Moses.

§ 34. *Moses warned of his Death, and Joshua appointed.*

¹² And Yahweh said unto Moses,

Go up into this mount of Abarim,—and see
the land which I have given unto the sons
of Israel ;

¹³ And <when thou hast seen it> then shalt
¶thou also^b be withdrawn unto thy kins-
folk,—as **¶**[Aaron thy brother] was with-
drawn ; ¹⁴ because ye resisted my bidding—
in the desert of Zin, when the assembly
contended,—that ye should hallow me re-
garding the waters, before their eyes,—**¶**the
same^c were the waters of Meribah, of
Kadesh, in the desert of Zin.

¹⁵ Then spake Moses unto Yahweh, saying :

¹⁶ Let Yahweh, God of the spirits of all flesh,^d
appoint^e a man over the assembly ; ¹⁷ who
may go out before them, and who may come
in before them, and who may take them
out, and who may bring them in,—that the
assembly of Yahweh become not as sheep
that have no^f shepherd.

¹⁸ And Yahweh said unto Moses :

Take thee Joshua^g son of Nun, a man in
whom is spirit,—then shalt thou lean thy
hand upon him ; ¹⁹ and shalt cause him to
stand before Eleazar the priest, and before
all the assembly,—and shalt charge him,
before their eyes ; ²⁰ and shalt put some of
thine honour upon him,—that all the
assembly of the sons of Israel **¶**[may hearken].

²¹ And <before Eleazar the priest> shall he
stand,^h and shall ask by him for the decision
of the Lights,ⁱ before Yahweh,—<at the

^a Reminding us of our
modern English "Rules
of Court" ; cp. chap.
xxxv. 29.

^b See chap. xvi. 22, n.

^c Heb. : *y'hosua'*. Exo.
xvii. 9.

^d Mark this !

^e Heb. : *'urim*. Referring
to the breastplate, and
probably to the precious
stones therein : see Exo.
xxviii. 30, n.

^f So it should be (w. Sam. has : " Give thou. ")
and Sep.—G.n. [M C.T.]

bidding thereof> shall they go out, and <at the bidding thereof>^a shall they come in—||he, and all the sons of Israel with him, even all the assembly||.

²² And Moses did' as Yahweh commanded him,—and took Joshua and caused him to stand before Eleazar the priest, and before all the assembly; ²³ and leaned his hands upon him, and charged him,—

As Yahweh spake by the hand of Moses.

§ 35. *The Appointed Festivals.*

²⁸ ¹ And Yahweh spake unto Moses, saying:

² Command the sons of Israel, and thou shalt say unto them,—

<My offering, my food, for my altar-flames, my satisfying odour> shall ye take heed to offer unto me, in its season. ³ Therefore shalt thou say to them,

||This|| is the altar-flame, which ye shall offer^b unto Yahweh,—he-lambs a year old, without defect, ||two daily||, as a continual ascending-sacrifice. ⁴ <The one lamb> shalt thou offer in the morning,—and <the other lamb> shalt thou offer between the two evenings; ⁵ also the tenth of an ephah of fine meal, for a meal-offering,—overflowed with beaten oil, the fourth of a hin: ⁶ a continual ascending-sacrifice,—which was offered in Mount Sinai, as a satisfying odour, an altar-flame, unto Yahweh. ⁷ Also the drink-offering thereof, the fourth of a hin for each' lamb,—<in a holy place> shall it be poured out, as a libation of strong drink unto Yahweh. ⁸ And <the other' lamb> shalt thou offer, between the two evenings; <like the meal-offering of the morning, and like the drink-offering thereof> shalt thou offer, an altar flame, a satisfying odour, unto Yahweh.

⁹ But <on the sabbath day> two he-lambs a year old, without defect,—and two-tenths of fine meal as a meal-offering, overflowed with oil, and the drink-offering thereof: ¹⁰ the ascending-sacrifice of a sabbath, on its own sabbath,—besides the continual ascending-sacrifice, and the drink-offering thereof.

¹¹ And <in the beginnings of your months> shall ye bring near an ascending-sacrifice unto Yahweh,—two choice bullocks, and one ram, seven he-lambs a year old, without defect; ¹² and three-tenths of fine meal, as a meal-offering,^c overflowed with oil, to each' bullock,—and two-tenths of fine-meal, as a meal-offering, overflowed with oil, to each' ram; ¹³ and a tenth, severally, of fine meal, as a meal-offering, overflowed with oil, to each' lamb,—an ascending-sacrifice, a satisfying odour, an altar-flame unto Yahweh. ¹⁴ And ||as their drink-offerings||,

||half a hin|| shall be to a bullock, and the third of a hin to a ram, and the fourth of a hin to a lamb, ||of wine||,— ||This|| is the ascending-sacrifice of a month, in its month, ||for the months of the year||. ¹⁵ Also one he-goat, as a sin-bearer unto Yahweh,—<besides the continual' ascending-sacrifice> shall it be offered, with the drink-offering thereof.

¹⁶ And, <on the first month, on the fourteenth day' of the month> shall be a passover unto Yahweh; ¹⁷ and <on the fifteenth day of this month> a festival,—<seven days> ||unleavened cakes|| shall be eaten.

¹⁸ <On the first day> a holy convocation,—<no laborious work>, shall ye do; ¹⁹ but ye shall bring near—as an altar-flame—an ascending-sacrifice unto Yahweh,—two choice bullocks, and one ram,—and seven he-lambs a year old, <without defect> must they be for you; ²⁰ and <for their meal-offering> fine meal, overflowed with oil,—<three-tenths for a bullock, and two-tenths for a ram> shall ye offer; ²¹ ||a tenth, severally|| shalt thou offer, for each' lamb,—||for the seven lambs||; ²² also one he-goat for bearing sin, to put a propitiatory-covering over you; ²³ <[in addition to] the ascending-sacrifice of the morning, which is for the continual' ascending-sacrifice> shall ye offer these. ²⁴ <Like these> shall ye offer, daily, for seven days, as the food of the altar-flame of a satisfying odour, unto Yahweh,—<besides the continual' ascending-sacrifice> shall it be offered, with the drink-offering thereof. ²⁵ And <on the seventh day> shall ye have [a holy convocation],—<no laborious work> shall ye do.

²⁶ And <on the day of firstfruits, when ye bring near a new meal-offering unto Yahweh, in your weeks> ||a holy convocation|| shall there be unto you, <no laborious work> shall ye do; ²⁷ but ye shall bring near as an ascending-sacrifice, for a satisfying odour unto Yahweh, two choice bullocks,

²⁸ one^a ram,—seven he-lambs a year old; also their meal-offering, fine meal, overflowed with oil,—three-tenths for each' bullock, two^b-tenths for the one' ram; ²⁹ a tenth, severally, for each' lamb,—of the seven lambs; ³⁰ one^c young he-goat,—for putting a propitiatory-covering over you: ³¹ <[in addition to] the continual ascending-sacrifice, with the meal-offering thereof> shall ye offer them,—<without defect> shall they be for you, with their drink-offerings.

¹ And <in the seventh month, on the first of ²⁹ the month> ||a holy convocation|| shall there be unto you, <no laborious work>

^a Some cod. (w. one ear. pr. ed., Sam., Jon., and Syr.) have: “and one”—G. n.
^b Some cod. (w. Sam., Sep., Syr., and Vul.) have: “and one”—G. n.
^c Some cod. (w. one ear. pr. ed., Sam., Sep., and Syr.) have: “and two”—G. n.

^a That is, at the bidding of the sign so obtained.
^b Or: “bring near.”
^c Or: “gift.”

shall ye do.—<a day of loud acclamation> shall it be unto you. ²Therefore shall ye offer, as an ascending-sacrifice, for a satisfying odour unto Yahweh, one choice bullock, one ram,—seven he-lambs a year old, without defect; ³and as their meal-offering, fine meal, overflowed with oil,—three-tenths to a bullock, two-tenths to a ram; ⁴and one-tenth to each' lamb,—of the seven lambs; ⁵and one young he-goat as a sin-bearer,—for putting a propitiatory-covering over you: ⁶in addition' to the monthly ascending-sacrifice, with the meal-offering thereof, and the continual' ascending-sacrifice, with the meal-offering thereof and the drink-offering thereof, according to their regulation,—for a satisfying odour, an altar-flame, unto Yahweh.

⁷ And <on the tenth of this seventh month> ||a holy convocation|| shall there be unto you,—when ye shall humble your souls,—<no work> shall ye do; ⁸but ye shall bring near, as an ascending-sacrifice unto Yahweh, a satisfying odour, one choice bullock, one ram,—seven he-lambs a year old, <without defect> shall they be for you; ⁹and, as their meal-offering, fine meal overflowed with oil,—three-tenths to a bullock, two-tenths to the one' ram; ¹⁰a tenth severally to each' lamb,—of the seven lambs; ¹¹one^a young he-goat as a sin-bearer,—[in addition' to] the propitiatory sin-bearer,^b and the continual' ascending-sacrifice, with its meal-offering and their drink-offerings.

¹² And <on the fifteenth day of the^c seventh month> ||a holy convocation|| shall there be unto you,—<no laborious work> shall ye do,—but ye shall celebrate a festival unto Yahweh, seven days. ¹³Then shall ye bring near as an ascending-sacrifice—an altar-flame of a satisfying odour unto Yahweh,—thirteen choice bullocks, two rams,—fourteen he-lambs a year old, <without defect> shall they be; ¹⁴and <as their meal-offering> fine-meal overflowed with oil, three-tenths to each' bullock, of the thirteen bullocks, two-tenths to each' ram, of the two rams; and a tenth severally, to each' lamb,—of the fourteen lambs; ¹⁵also one young he-goat, as a sin-bearer,—in addition' to the continual ascending-sacrifice, the^d meal-offering thereof, and the drink-offering thereof. ¹⁷And <on the second day> twelve choice bullocks, two rams,—fourteen he-lambs a year old, without defect; ¹⁸with their meal-offerings and

their drink-offerings—to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; ¹⁹also one young he-goat as a sin-bearer,—in addition' to the continual' ascending-sacrifice, with its meal-offering, and their drink-offerings.

²⁰And <on the third day> eleven bullocks, two rams,—and fourteen he-lambs a year old, [without defect]; ²¹with their meal-offering and their drink-offerings, to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; ²²also one young he-goat as a sin-bearer,—in addition' to the continual' ascending-sacrifice, with the meal-offering thereof, and the drink-offering thereof.

²³And <on the fourth day> ten bullocks, two rams,—fourteen he-lambs a year old, [without defect]; their^a meal-offering, and their drink-offerings, to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; ²⁵also one he-goat as a sin-bearer,—in addition' to the continual' ascending-sacrifice, the^b meal-offering thereof, and the drink-offering thereof.

²⁶And <on the fifth day> nine bullocks, two rams,—fourteen he-lambs a year old, without defect; ²⁷with their meal-offering and their drink-offerings,—to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; ²⁸also one young he-goat as a sin-bearer,—in addition' to the continual' ascending-sacrifice, with the meal-offering thereof, and the drink-offering thereof.

²⁹And <on the sixth day> eight bullocks, two rams,—fourteen he-lambs a year old, without defect; ³⁰with their meal-offering and their drink-offerings—to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; ³¹also one young he-goat as a sin-bearer,—in addition' to the continual' ascending-sacrifice, the^c meal-offering thereof, and the drink-offerings^d thereof.

³²And <on the seventh day> seven bullocks, two rams,—fourteen he-lambs a year old, without defect; ³³with their meal-offering and their drink-offering, to the bullocks, to the rams, and to the lambs—by their number, according to their^e regulation; ³⁴also one young he-goat as a sin-bearer,—in addition' to the continual' ascending-sacrifice, the^e meal-offering thereof, and the drink-offering thereof.

³⁵[And] <on the eighth day> ||a closing feast|| shall there be unto you,—<no laborious work> shall ye do;

^a Some cod. (w. Sam., Sep., Syr., and Vul.) have: "and one"—G.n.

^b The principal offering on this, the great Day of Propitiation, as ordained in Lev. xvi. Cp. O.T. Ap. Article, "Sin=Sin-

offering = Sin-bearer."

^c Some cod. (w. Sam., Sep., Syr., and Vul.) have: "this"—G.n.

^d Some cod. (w. Sam., Sep., Syr., and Vul.) have: "and the"—G.n.

^a Some cod. (w. Sam., Sep., Syr., and one ear. pr. edn.) have: "and their"—G.n.

^b Some cod. (w. Sam., Onk., Syr., and Vul.) have:

"and the"—G.n.

^c Some cod. (w. Sam., Onk., Syr. and one ear.

pr. edn.) have: "and the."—G.n.

^d Some cod. (w. Jon. and Syr.) have: "drink-offering" [singular].—G.n.

^e Some cod. (w. Sam., Syr., and Vul.) have: "the r."—G.n.

³⁶ but ye shall bring near—as an ascending-sacrifice, an altar-flame of a satisfying odour, unto Yahweh—one bullock, one ram,—seven he-lambs a year old, without defect: ³⁷ [with]^a their meal-offering and their drink-offerings—to the bullock, to the ram, and to the lambs—by their number, according to the regulation; ³⁸ also one young he-goat as a sin-bearer,—in addition' to the continual' ascending-sacrifice, with the meal-offering thereof, and the drink-offering thereof.

³⁹ ||These| shall ye offer unto Yahweh, in your appointed seasons,—besides' your vow-offerings and your freewill offerings—as your ascending-sacrifices, and as your meal-offerings, and as your drink-offerings, and as your peace-offerings.

⁴⁰ So Moses told the sons of Israel,—
According to all that Yahweh
commanded Moses.

§ 36. *The Vows of Wives and Daughters.*

30 ¹ And Moses spake unto the heads of the tribes of the sons of Israel, saying:
||This|| is the thing which Yahweh hath commanded—

² <When ||a man|| shall vow a vow unto Yahweh, or swear an oath to bind a bond upon his soul> he shall not break his word, —<according to all that proceedeth out of his mouth> shall he do.

³ And <when ||a woman|| shall vow a vow unto Yahweh,—and bind a bond, in the house of her father, in her youth; ⁴ and her father shall hear her vow or her bond which she bindeth upon her soul, and her father shall hold his peace at her> then shall all her vows stand', and ||every bond which she hath bound upon her soul|| shall stand. ⁵ But

<if her father forbade' her, in the day when he heard> ||none of her vows or her bonds which she hath bound upon her soul|| shall stand, — and ||Yahweh|| will pardon her, because her father forbade' her. ⁶ But <if she ||belonged|| to

a husband, when her vows were taken upon her,—or a rash utterance fell from her lips, wherewith she put a bond upon her soul; ⁷ and her husband heard' it, and <on the day that he heard> he held his peace at her> then shall her^b vows stand', and ||her bonds which she hath bound upon her soul|| shall stand. ⁸ But <if |on the day her husband heard|, he forbade her> then shall he have made of none effect her vow that is upon her, or the rash utterance of her lips, wherewith she put a bond upon her soul,—and ||Yahweh|| will pardon her

her ⁹ But <as for the vow of a

widow, or of a woman divorced> ||whatsoever she hath bound on her soul|| shall stand against her. ¹⁰ But <if <in the house of her husband> she vowed,—or bound a bond upon her soul, with an oath; ¹¹ and her husband heard, and held his peace at her, did not forbid her> then shall all her vows stand', and ||every bond which she hath bound upon her soul|| shall stand. ¹² But

<if her husband |did make| them |of none effect| on the day he heard> ||nothing which came forth out of her lips—of her vows, or of the bond of her soul|| shall stand, —||her husband|| made it of none effect, and ||Yahweh|| will pardon her. ¹³ <As for any vow, or any oath of binding, to humble one's soul> ||her husband|| may make it stand, or ||her husband|| may make it of none effect. ¹⁴ But <if her husband ||do hold his peace|| at her, from day to day> then shall he cause all her vows to stand, or all her bonds which are upon her,—cause them to stand|| because he held his peace at her, on the day when he heard. ¹⁵ And <if he ||do make them of none effect|| after that he hath heard them> then shall he bear her iniquity.

¹⁶ ||These| are the statutes which Yahweh commanded Moses, between a man and his wife,—between a father and his daughter, ||in her youth, in the house of her father||.

§ 37. *The Avenging of Israel on the Midianites.*

¹ Then spake Yahweh unto Moses, saying: **31**

² Exact thou, the avenging of the sons of Israel, from the Midianites,—and <afterwards>—³ shalt thou be withdrawn unto thy kinsfolk.

³ So Moses spake unto the people, saying,
Arm ye from among you men, for the war,—and let them go against Midian, to render the avenging of Yahweh upon Midian. ⁴ <A thousand from each tribe,—of all the tribes of Israel> shall ye send forth unto the war.

⁵ And there volunteered out of the thousands of Israel, a thousand of each tribe,—twelve thousand, armed^b for war. ⁶ And Moses sent them, a thousand of each tribe, to the war,—||them, and Phinehas son of Eleazar the priest|| to the war, with the vessels of the sanctuary, and the alarm trumpets,^c in his hand. ⁷ So they made war upon Midian, as Yahweh had commanded Moses,—

and slew every male: ⁸ and <the kings of Midian> slew they besides their other slain—namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian,—<Balaam also, son of Beor> slew they with the sword. ⁹ And the sons of Israel took

* Some cod. (w. Sam., Syr., and Vul.) have: "with" [vaw]—G.n.

^b Some cod. (w. Sam., Sep., Syr., and Vul.) have: "all her"—G.n.

^a So it shd be (w. Sam., Jon., Sep., Syr., and Vul.)—G.n. [M.C.T. omits "and,"]

^b "Delivered over to, assigned to"—O.G.
^c Which were also prayer-trumpets. Cp. chap. x 10

captive the women of Midian, and their little ones,—<all their cattle also, and all their flocks, and all their substance> carried they off as a prey; ¹⁰ <all their cities also, in their sites, and all their encampments> burned they up with fire.

¹¹ Then took they all the spoil, and all the booty,—both of man and beast; ¹² and brought in unto Moses, and unto Eleazar the priest, and unto the^a assembly of the sons of Israel—the captives, and the booty, and the spoil, unto the camp,—unto the waste plains of Moab, which are by Jordan, near Jericho.

¹³ And Moses, and Eleazar the priest, and all the princes of the assembly, went forth to meet them,—unto the outside of the camp.

¹⁴ Then was Moses sore displeased with the officers of the force,—the princes of thousands, and the princes of hundreds, who were coming in from the warring' host.

¹⁵ And Moses said unto them,—

Have ye saved alive every female? ¹⁶ Lo! ||they|| became unto the sons of Israel, by the advice of Balaam, the cause of daring^b acts of treachery against Yahweh, over the affair of Peor,—and then came the plague against the assembly of Yahweh!

¹⁷ ||Now|| therefore, slay ye every male among the young,—<every woman also that hath cohabited with man> slay ye. ¹⁸ But <all the young of womankind that have not cohabited with man> preserve alive for yourselves.

¹⁹ ||Ye|| then, pitch outside the camp, for seven days,—<whosoever hath killed a person, and whoever hath touched the slain> cleanse yourselves (from sin) on the third' day, and on the seventh' day, ||ye, and your captives||.

²⁰ Every garment also, and every article of skin, and every thing made of goat's-hair, and every article of wood> shall ye cleanse (from sin).

²¹ Then said Eleazar the priest unto the men of the host, who had been to the war:

||This|| is the statute of the law, which Yahweh hath commanded Moses:

²² Surely <the gold, and the silver,—the^c bronze, the^c iron, the^c tin and the lead>

²³ ||whatsoever thing can go into fire|| ye shall pass through fire, and it shall be clean, only' <with the water of separation> shall ye cleanse it (from sin).

But <whatsoever cannot go into fire> ye shall pass through water.

²⁴ And ye shall wash your clothes, on the seventh day, and be clean,—and <afterwards> shall ye come into the camp.

²⁵ Then spake Yahweh unto Moses, saying:

²⁶ Reckon thou up the sum of the booty that

was captured, both of man and of beast,— ||thou, and Eleazar the priest, and the ancestral heads of the assembly||; ²⁷ and divide the booty into two parts, between them who took upon them the war, who went out in the host,—and all the [rest of the] assembly.

²⁸ Then shalt thou levy a tribute unto Yahweh —<from the men of war, who went forth in the host>, one' living thing, out of five hundred,—of the human beings, and of the herd, and of the asses, and of the flock: ²⁹ <out of their half> shall ye take [them],—and thou shalt give [them] unto Eleazar the priest, as a heave-offering unto Yahweh.

³⁰ And <out of the half allotted to the sons of Israel> shalt thou take one allotted portion out of fifty, of the human beings, of^a the herd, of^a the asses and of the flock, of all^b the cattle,—and shalt give them unto the Levites, who keep the charge of the habitation of Yahweh.

³¹ And Moses and Eleazar the priest did,—

As Yahweh commanded Moses.

³² And it came to pass that the booty, <over and above the prey which the people of the host had seized> was,—<of the flock> six hundred and seventy-five thousand; ³³ and <of the herd> seventy-two thousand; ³⁴ and <of the asses> sixty-one thousand; ³⁵ and <of the human persons, even of the woman-kind who had not cohabited with man>, —||all the persons||, thirty-two thousand.

³⁶ And the half, the share of them who had gone forth in the host, was,—||the number of the flock||—three hundred and thirty-seven thousand, and five hundred; ³⁷ and so, ||the tribute unto Yahweh, out of the flock|| was—six hundred and seventy-five; ³⁸ and ||the herd|| thirty-six thousand,—and ||the tribute of them unto Yahweh||—seventy-two; ³⁹ and ||the asses|| thirty thousand, and five hundred,—and ||the tribute of them unto Yahweh||, sixty-one; ⁴⁰ and ||the human persons|| sixteen thousand,—and ||the tribute of them unto Yahweh||, thirty-two persons. ⁴¹ And Moses gave the tribute—the heave-offering of Yahweh, unto Eleazar the priest,—

As Yahweh commanded Moses.

⁴² And <of the half, allotted unto the sons of Israel,—which Moses halved away from the men who had gone out in the host> ⁴³ ||the half allotted unto the assembly|| was—<of the flock> three hundred and thirty-seven thousand, and five hundred; ⁴⁴ and <of the herd>, six and thirty thousand; ⁴⁵ and <of asses>, thirty thousand and five hundred; ⁴⁶ and <human persons>, sixteen thousand. ⁴⁷ So then, Moses

^a Some cod. (w. Sam., Jon., Sep., Syr., and Vul.) have: "all the"—G.n.
^b So prob.—Davies' H.L. Cp., however, 2 Ch. xxxvi. 14. Perh. another

reading = cause of committing treachery.—O.G.
^c Some cod. (w. Sam., Jon., Sep., Syr., and Vul.) have "and the" [also in these three instances]—G.n.

^a Some cod. (w. Sam., Jon., Sep., Syr., and Vul.) have: "and of"—G.n.
^b Some cod. (w. Sam. MS.,

Jon., Sep.,^y yr, and Vul.) have: "and of all" G.n.

took—out of the half belonging to the sons of Israel, the allotted portion, one out of fifty, of the human beings, and of the beasts,—and gave them unto the Levites, [the keepers of the charge of the habitation of Yahweh],

As Yahweh commanded Moses.

48 Then came near unto Moses, the officers who belonged unto the thousands of the host,—the princes of thousands, and the princes of hundreds; 49 and said unto Moses,

Thy servants|| have reckoned up the sum of the men of war who are in our hand,—and there is not missed from among us ||a man||

50 Therefore have we brought near an offering unto Yahweh, what [each man] hath found—articles of gold, ankle chains and bracelets, rings, earrings and buckles,—to put a propitiatory-covering over our souls,^a before Yahweh.

51 So Moses and Eleazar the priest took the gold, of them,—all the wrought articles. 52 And all the gold of the heave-offering which they offered up^b unto Yahweh, was—sixteen thousand, seven hundred and fifty shekels,—[of the princes of thousands, and of the princes of hundreds].

53 The men of the host|| had taken prey, each man for himself.^c 54 So then Moses and Eleazar the priest took' the gold of the princes of thousands, and hundreds,—and brought it into the tent of meeting, as a memorial for the sons of Israel, before Yahweh.

§ 38. *The Trans-Jordanic Inheritance of the Two-and-a-Half Tribes.*

32 1 Now [much cattle] had come into the possession of the sons of Reuben, and of the sons of Gad, [an exceeding mighty number]. And <when they saw the land of Jazer and the land of Gilead> lo! [the place] was a place for cattle. 2 So the sons of Gad and the sons of Reuben came in,—and spake unto Moses, and unto Eleazar the priest, and unto the princes of assembly, saying:

3 <As touching Ataroth and Dibon, and Jazer and Nimrah, and Heshbon, and Elealeh,—and Sebam, and Nebo, and Beón—⁴the land which Yahweh smote' before the assembly of Israel> <a land for cattle> it is',—and [thy servants] have cattle.

5 And they said—
<If we have found favour in thine eyes> let this land be given unto thy servants, for a possession,—do not take us over the Jordan.

6 Then said Moses unto the sons of Gad and unto the sons of Reuben,—
Shall [your brethren] go into the war, and [ye] settle down here? 7 Wherefore, then, should ye dissuade the heart of the sons of Israel,—from passing over into the land which Yahweh hath given' to them?

8 [Thus] did your fathers,—when I sent them from Kadesh-barnea, to view the land, 9 and they went up as far as the ravine of Eshcol,^a and viewed the land, and then dissuaded the heart of the sons of Israel from entering into the land, which Yahweh [had given them].¹⁰ Then was the anger of Yahweh kindled, on that day,—and he sware, saying:

11 Surely none of the men that came up out of Egypt, from twenty years old and upwards, shall see the soil, which I sware unto Abraham, unto Isaac, and unto Jacob,—because they have not followed after me fully; 12 save Caleb son of Jephunneh, the Kenezite, and Joshua, son of Num,—for they followed after Yahweh [fully].

13 So the anger of Yahweh kindled upon Israel, and he made them wander in the desert, forty years,—until all the generation who had done the evil in the eyes of Yahweh [had wasted away].

14 Lo! therefore, ye have arisen in the room of your fathers, a brood of sinful men,—to heap up yet more upon the heat of the anger of Yahweh towards Israel.

15 <If ye do turn away from following him> then will he yet again leave them behind in the desert,—so shall ye bring destruction upon all this people.

16 Then came they near unto him, and said,
<Folds for flocks> would we build for our cattle [here],—and cities for our little ones; but [we] would arm ourselves promptly, before the sons of Israel, until that we have brought them into their place,—so should our little ones remain in the fortified cities, because of the inhabitants of the land. 18 We would not return unto our houses,—until the sons of Israel have possessed themselves [each man] of his inheritance. 19 For we would not inherit with them, over the Jordan, and onwards,—because our inheritance hath come unto us on this side the Jordan, towards sunrise.

20 And Moses said unto them,
<If ye will indeed do this thing,—if ye will arm yourselves, before Yahweh, for the war; 21 and every armed man of you pass over the Jordan before Yahweh,—until he hath dispossessed his enemies, from before him; 22 and the land be subdued' before Yahweh> then <afterwards> shall ye return, and shall be acquitted by Yahweh and by Israel,—and this land shall be' yours for a possession before Yahweh.

23 But <if ye shall not do this> lo!^b ye will have sinned against Yahweh,—and take note of your sin, that it will find you out.

24 Build you cities for your little ones, and folds for your flocks,—and then <that which hath gone forth from your mouth> ye shall do.

25

26

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* Or: "persons." b Mi.: "heaved." c See ver. 32.

^a Cp. chap. xiii. 23, 24. lo!"—G.n.
^b Sp. v.r. (*sevir*): "then

²⁵ Then spake the sons of Gad, and the sons of Reuben, unto Moses, saying,—

¶Thy servants|| will do, as ||my lord|| is giving command. ²⁶ ¶Our little ones, our wives, our cattle, and all our beasts|| shall remain there, in the cities of Gilead; ²⁷ and ||thy servants|| will pass over, every one armed for war, before Yahweh, to battle,—as ||my lord|| is speaking.

²⁸ So Moses gave command concerning them, unto Eleazar the priest, and unto Joshua son of Nun,—and unto the heads of the fathers of the tribes, of the sons of Israel; ²⁹ and Moses said unto them—

<If the sons of Gad and the sons of Reuben will pass' with you over the Jordan, every one armed for the war, before Yahweh, and the land be subdued' before you> then shall ye give unto them the land of Gilead, for a possession.

³⁰ But <if they will not pass over armed, with you>^a then shall they accept a possession in your midst, in the land of Canaan.

³¹ Then responded the sons of Gad and the sons of Reuben, saying,—

<That which Yahweh had spoken unto thy servants> ||so|| will we do.

³² ¶We|| will pass over, armed, before Yahweh, into the land of Canaan,—then shall be ||ours|| the possession of our inheritance across the Jordan.

³³ So then Moses gave unto them—even unto the sons of Gad, and unto the sons of Reuben, and unto the half tribe of Manasseh son of Joseph—the kingdom of Sihon, king of the Amorites, and the kingdom of Og, the king of Bashan,^b the land, by her cities, with boundaries, even the cities of the land round about.

³⁴ And the sons of Gad built Dibón, and Ataroth,—and Aroer; ³⁵ and Atroth-shophán and Jazer, and Jogbehah; ³⁶ and Beth-nimrah, and Beth-hárán,—fortified cities, and folds for flocks. ³⁷ And ||the sons of Reuben|| built Heshbon, and Elealeh,—and Kiriathaim, ³⁸ and Nébó and Baal-meón—their names being changed, and Sibmah,—and they gave names^c to the cities which they built. ³⁹ Then went the sons of Machir, son of Manasseh, to Gilead, and captured it, and dispossessed the Amorites who were therein. ⁴⁰ So Moses gave Gilead unto Machir, son of Manasseh,—and he dwelt therein. ⁴¹ And ||Jair, son of Manasseh|| went, and captured their encampments,—and called them Havvoth-jair [=“The encampments of Jair”].^d ⁴² And ||Nobah|| went, and captured Kenáth, with the villages^e thereof,—and called it Nobah, after his own name.

^a Sep. has here: “to do battle before Y., then shall ye bring over their little ones and their wives and their cattle before you into the land of Canaan; so shall they accept,” etc.—G. n.

^b Prob. “the Bashan,” but precisely in what sense is doubtful.

^c Prob. = “their own names.”

^d Cp. Den. iii. 14, n.

^e Lit.: “daughters.”

§ 39. *The Itinerary of the Israelites.*

¹ ¶These|| are the departures^a of the sons of 33 Israel, whereby they came forth out of the land of Egypt, by their hosts,—in the hand of Moses and Aaron. ² And Moses wrote^f their comings forth, by their departures, at the bidding of Yahweh,—and ||these|| are their departures, by their comings forth.

³ So then they brake up from Rameses, in the first month, on the fifteenth day of the first month.—<on the morrow of the passover> came forth the sons of Israel, with an uplifted hand, in the sight of all the Egyptians; ⁴ when ||the Egyptians|| were burying them whom Yahweh had smitten among them, every first-born,—when <upon their gods> Yahweh had executed judgments. ⁵ Thus then the sons of Israel brake up from Rameses,—and encamped in Succoth. ⁶ And they brake up from Succoth,—and encamped in Ethan, which is at the edge of the desert. ⁷ And they brake up from Ethan, and turned upon Pi-hahiroth, which is over against Baal zéphón,—and encamped before Migdól. ⁸ And they brake up from before Hahiroth,^b and pass'd through the midst of the sea, towards the desert,—and went their way a journey of three days, in the desert of Ethan, and encamped in Marah. ⁹ And they brake up from Marah, and came in towards Elin; there being <in Elin> twelve fountains of water, and seventy palm-trees, so they encamped there. ¹⁰ And they brake up from Elin,—and encamped by the Red Sea. ¹¹ And they brake up from the Red Sea,—and encamped in the desert of Sin. ¹² And they brake up from the desert of Sin,—and encamped in Dophkah. ¹³ And they brake up from Dophkah,—and encamped in Alush. ¹⁴ And they brake up from Alush,—and encamped in Rephidim, where was no water, for the people to drink. ¹⁵ And they brake up from Rephidim,—and encamped in the desert of Sinai. ¹⁶ And they brake up from the desert of Sinai,—and encamped in Kibroth-hattaavah. ¹⁷ And they brake up from Kibroth-hattaavah,—and encamped in Hazeroth. ¹⁸ And they brake up from Hazeroth,—and encamped in Rithmah. ¹⁹ And they brake up from Rithmah,—and encamped in Rimmon-perez. ²⁰ And they brake up from Rimmon-perez,—and encamped in Libnah. ²¹ And they brake up from Libnah,—and encamped in Rissah. ²² And they brake up from Rissah,—and encamped in Kehelathah. ²³ And they brake up from Kehelathah,—and encamped in Mount Shepher. ²⁴ And they brake up from Mount Shepher,—and encamped in Haradah. ²⁵ And they brake up from Haradah,—and encamped in Makhe-loth. ²⁶ And they brake up from Makhe-

^a Lit.: “the pullings-out,” “the breakings up.”

^b Sp. v. r. and some cod. (w. one ear. pr. edn.,

Sam., Jon., Syr. and Vul.) have: “from Pi-hahiroth”—G. n.

loth,—and encamped in Tahath. ²⁷ And they brake up from Tahath,—and encamped in Terah. ²⁸ And they brake up from Terah,—and encamped in Mithkah. ²⁹ And they brake up from Mithkah,—and encamped in Hashmonah. ³⁰ And they brake up from Hashmonah,—and encamped in Moseroth. ³¹ And they brake up from Moseroth,—and encamped in Bene-jaakan. ³² And they brake up from Bene-jaakan, and encamped in Hor-haggidgad. ³³ And they brake up from Hor-haggidgad,—and encamped in Jotbathah. ³⁴ And they brake up from Jotbathah,—and encamped in Abroah. ³⁵ And they brake up from Abroah,—and encamped in Eziongeber. ³⁶ And they brake up from Eziongeber,—and encamped in the desert of Zin, [‘the same’] is Kadesh. ³⁷ And they brake up from Kadesh,—and encamped in Mount Hor, on the outskirts of the land of Edom; ³⁸ and Aaron the priest went up into Mount Hor, at the bidding of Yahweh, and died there,—in the fortieth year, by the coming forth of the sons of Israel out of the land of Egypt, in the fifth month, on the first of the month. ³⁹ Now [Aaron] was a hundred and twenty-three years old, when he died in Mount Hor. ⁴⁰ And a Canaanite, king of Arad, who was dwelling in the South, in the land of Canaan, heard of the coming in of the sons of Israel. ⁴¹ And they brake up from Mount Hor,—and encamped in Zalmonah. ⁴² And they brake up from Zalmonah,—and encamped in Punon. ⁴³ And they brake up from Punon,—and encamped in Oboth. ⁴⁴ And they brake up from Oboth, and encamped in Iye-abarim, within the bounds of Moab. ⁴⁵ And they brake up from Iyim,—and encamped in Dibon-gad. ⁴⁶ And they brake up from Dibon-gad,—and encamped in Almon-diblathaim. ⁴⁷ And they brake up from Almon-diblathaim,—and encamped among the mountains of Abarim, before Nebo. ⁴⁸ And they brake up from the mountains of Abarim,—and encamped in the waste plains of Moab, by Jordan near Jericho. ⁴⁹ Thus did they encamp by the Jordan, from Beth-jeshimoth unto Abel-Shittim [that is, “The acacia-meadows”],^a—in the waste plains of Moab.

⁵⁰ And Yahweh spake unto Moses, in the waste plains of Moab,—by Jordan near Jericho, saying:

⁵¹ Speak unto the sons of Israel, and thou shalt say unto them,—
 <When ye do pass over the Jordan, into the land of Canaan> ⁵² then shall ye dispossess all the inhabitants of the land, from before you, and shall destroy all their figured stones,—<all their molten images> also shall ye destroy, and <all their high places> shall ye lay waste.

⁵³ So shall ye possess the land, and settle down therein,—for <unto you> have I given the land to possess it.

⁵⁴ And ye shall take your inheritance in the land by lot, by your families—<for the large one> ye shall make large his inheritance, and <for the small one> make small his inheritance, <whithersoever the lot cometh out to him>: his shall it be,—<by the tribes of your fathers> shall ye take your inheritance.

⁵⁵ But <if ye do not dispossess the inhabitants of the land from before you: then shall it be, that they whom ye leave remaining of them! will become pricks in your eyes, and thorns in your sides,—and will harass you, concerning the land, wherein [ye] are settling down. ⁵⁶ And it shall be,—that <as I thought to do unto them> I will do unto you.

§ 40. *The Boundaries of the Land.*

¹ And Yahweh spake unto Moses, saying: 34
² Command the sons of Israel, and thou shalt say unto them,

<When [ye] are coming into the land of Canaan> this is the land which shall fall unto you, as an inheritance, even the land of Canaan, by the boundaries thereof.

³ Ye shall therefore have a south corner, from the desert of Zin, on the side of Edom,—so shall ye have a south boundary, from the end of the salt sea, eastward: ⁴ and the boundary shall go round for you from the south towards the cliffs of Akrabbim, then cross over towards Zin, and the extension thereof shall be from the south to Kadesh-barnea,—then shall it reach out to Hazar-addar, and cross over towards Azmon; then shall the boundary turn round from Azmon towards the ravine of Egypt,—and the extension thereof shall be towards the sea.

⁶ And <for a west’ boundary>—ye shall have the great sea, even a boundary,—[this] shall serve you as a west’ boundary.

⁷ And [this] shall serve you as a north’ boundary,—<From the great sea> ye shall draw a line for you, to Mount Hor:^a

⁸ <From Mount Hor> ye shall draw a line to the entering in of Hamath,—and the extension of the boundary shall be towards Zedad; ⁹ then shall the boundary reach out towards Ziphron, and the extension thereof, be to Hazar-enân. [This] shall serve you as a north’ boundary.

¹⁰ Then shall ye draw for yourselves a line, for an east boundary,—from Hazar-enân towards Shephâm; ¹¹ and the boundary shall go down from Shephâm towards Riblah, on the east of Ain,—then shall the boundary go down, and strike on the side of the Sea of Chinnereth, eastward: ¹² then shall the boundary go down towards the Jordan, and the extension thereof be to the salt’ sea. [This] shall be your land, by the boundaries thereof round about.

^a Cp. chap. xxv. 1.

^a A spur of the Lebanon.

13 And Moses commanded the sons of Israel saying,—

¶This is the land, which ye shall inherit by lot, which Yahweh had commanded to be given to the nine tribes, and the half tribe.

14 For the tribe of the sons of the Reubenites, by their ancestral house, and the tribe of the sons of Gad, by their ancestral house, have received,—and [the half tribe of Manasseh] have received, their inheritance:
15 [the two tribes, and the half tribe] have received their inheritance—on this side Jordan near Jericho, eastwards, towards sunrise.

16 Then spake Yahweh unto Moses, saying:

17 ¶These are the names of the men who shall receive for you the land, as an inheritance,— Eleazar, the priest, and Joshua son of Nun.

18 Also <one prince from each tribe> shall ye take to receive the land' as an inheritance.
19 These therefore, are the names of the men,—

<For the tribe of Judah> Caleb, son of Jephunneh;

20 And <for the tribe of the sons of Simeon> Shemuel, son of Ammihud;

21 <For the tribe of Benjamin> Elidad, son of Chislon;

22 And <for the tribe of the sons of Dan> a prince—Bukki, son of Jogli;

23 <For the sons of Joseph>
<For the tribe of the sons of Manasseh> a prince,—Hammiel, son of Ephod;

24 And <for the tribe of the sons of Ephraim> a prince,—Kemuel, son of Shiphthán;

25 And <for the tribe of the sons of Zebulun> a prince,—Elizaphán, son of Parnach;

26 And <for the tribe of the sons of Issachar> a prince,—Paltiel, son of Azzán;

27 And <for the tribe of the sons of Asher> a prince,—Ahilud, son of Shelomi;

28 And <for the tribe of the sons of Naphthali> a prince,—Pedahel,^a son of Ammihud.

29 ¶These are they whom Yahweh hath commanded, to receive—for the sons of Israel—their inheritance, in the land of Canaan.

§ 41. *The Cities of the Levites and the Cities of Refuge.*

35 ¹ And Yahweh spake unto Moses in the waste plains of Moab,—by Jordan, near Jericho, saying:

² Command the sons of Israel, that they give unto the Levites—out of the inheritance which they possess—[cities to dwell in],— <pasture land also unto the cities, round about them> shall ye give unto the Levites.

^a In some copies of the Massorah; Pedah-el two words,—G. n.

³ So shall the cities be theirs, to dwell in,— and their pasture lands; shall be for their cattle and for their goods, and for all their beasts.

⁴ And [the pasture lands of the cities which ye shall give unto the Levites] shall be,—from the wall of the city, and outwards, a thousand cubits, round about ⁵ So ye shall measure—on the outside of the city—the eastward' quarter two thousand by the cubit, and the south' quarter two thousand by the cubit, and the west' quarter two thousand by the cubit, and the north' quarter two thousand by the cubit, with [the city] in the midst. This shall be unto them^a the pasture lands of the cities.

⁶ And <among the cities which ye shall give unto the Levites> shall be the six cities of refuge, which ye shall give, that the manslayer may flee thither,—and <besides them> ye shall give, forty-two cities.

⁷ ¶All the cities which ye shall give unto the Levites' shall be forty-eight cities,—[them, and their pasture lands]. ⁸ And <as touching the cities which ye shall give out of the possession of the sons of Israel> <from the many> shall ye take many, and <from the few> shall ye take few,—<each, according to his inheritance, which they shall inherit> shall give of his cities, unto the Levites.

⁹ Then spake Yahweh unto Moses, saying:

¹⁰ Speak unto the sons of Israel, and thou shalt say unto them,—

[When ye are passing over the Jordan, unto the land of Canaan] ¹¹ then shall ye find for you, convenient cities, <cities of refuge> shall they be unto you,—and the manslayer, who hath slain a person^b [by mistake], [shall flee thither.] ¹² So shall the cities serve you for places of refuge from the redeemer,^c —that the manslayer may not die, until he has stood before the assembly, for judgment.^d

¹³ And <as touching the cities which ye shall give> <six cities of refuge> shall there be unto you. ¹⁴ <Three of the cities> shall ye give, on this side the Jordan, and <three of the cities> shall ye give in the land of Canaan,—<cities of refuge> shall they be.

¹⁵ <For the sons of Israel, and for the sojourner, and for the settler in your midst> shall these six cities serve, [as places of refuge],— that any one may flee thither who hath slain^b a person, [by mistake].

¹⁶ <If, then, <with an instrument of iron> he smote him, and he died> <a manslayer> he is',—a manslayer [shall surely die]. ¹⁷ Or

^a Sp. v. r. (*sepir*) and some cod. (w. Sam., Jon., Sep., Syr., and one ear. pr. edn.) have: "unto you"—G. n.

^b Or (ml.): "smitten a soul."

^c Heb.: *gō'el*. It seems important not to vary the rendering here. Our Redeemer does more for the slain than this! Still, is He not an avenger!

^d Or: "judicial sentence."

<if <with a stone thrown by hand,^a whereby one might die> he smote him, and he died> <a manslayer> he is,—the manslayer shall surely die!.¹⁸ Or <if <with hand-weapon of wood, wherewith one might die> he smote him, and he died> <a manslayer> he is,—the manslayer shall surely die!.¹⁹ <The blood'-redeemer> [he] shall put to death the manslayer,—<when he lighteth upon him> [he] shall put him to death.

²⁰ Or <if <with hate> he shall thrust at him, or hurl at him designedly, and he have died> ²¹ or <if <with enmity> he hath smitten him with his hand, and he is dead> then shall he that dealt the blow [be surely put to death] <a manslayer> he is,—[the blood'-redeemer] shall put to death the manslayer [when he lighteth upon him].

²² But <if <suddenly, without enmity> he shall thrust him, or hurl upon him any missile, [without design]; ²³ or with any stone whereby one might die, without seeing [him], and it fall upon him, and he dieth; [he] not being at enmity with him, nor seeking to harm him> ²⁴ then shall the assembly judge, between him that smote and the blood'-redeemer,—according to these regulations!; ²⁵ and the assembly shall rescue the manslayer out of the hand of the blood'-redeemer, and the assembly shall restore him unto his city of refuge, whither he had fled,—and he shall dwell therein, until the death of the high priest, who hath been anointed with the hallowing' oil. ²⁶ But <if the manslayer [go out] of the bounds of his city of refuge, wherinto he hath fled; ²⁷ and the blood'-redeemer [find him], outside the bounds of his city of refuge> then may the blood'-redeemer slay the slayer, without being guilty of blood; ²⁸ for <in his city of refuge> should he have remained, until the death of the high priest,—and <after the death of the high priest> might he have returned into the land which he doth possess.

²⁹ So shall these serve you as a regulative statute^b unto your generations,—[wheresoever ye may dwell].^c

³⁰ <Whosoever taketh away life>^d <at the mouth of witnesses> shall the slayer be slain,—but 'one witness' shall not testify^e against a person, to put [him] to death.

³¹ And ye shall accept no ransom for the life of him that slayeth, if he have unlawfully caused^f death,—but he must surely be put to death!.³² And ye shall accept no ransom for him that hath fled to his city of

refuge, if he should return to dwell in the land before the death of the priest.³³

³³ So shall ye not pollute the land wherein ye are,^b for [blood]^c doth pollute the land,—and [for the land] no propitiatory-covering can be made, as touching blood, that is shed therein, [save with the blood of him that shed it];^d ³⁴ thou^e must not then make unclean the land wherein [ye] are dwelling, in the midst of which [I] have my habitation; for [I—Yahweh] am making my habitation in the midst of the sons of Israel.

§ 42. *The Marriage of Heiresses circumscribed.*

¹ Then came near the heads of fathers, belonging **36** to the family of the sons of Gilead, son of Machir, son of Manasseh, out of the families of the sons of Joseph,—and spake before Moses, and before the princes, heads of fathers, belonging to the sons of Israel; ² and they said— <Unto my lord> did Yahweh give command, to bestow the land as an inheritance, by lot, unto the sons of Israel,—[my lord'] therefore, was commanded by Yahweh, to give the inheritance of Zelophehad our brother, unto his daughters. ³ <When, therefore, <unto any one from among the sons of the [other] tribes of the sons of Israel> they become wives> their inheritance shall disappear' out of the inheritance of our fathers, and be added to the inheritance of the tribe to which they shall be received,—and so <out of the lot of our inheritance> shall it disappear'. ⁴ And <when the jubilee shall come to the sons of Israel> then shall their inheritance be added' unto the inheritance of the tribe to which they shall be received,—and <out of the inheritance of the tribe of our fathers> shall their inheritance disappear'.

⁵ Then Moses commanded the sons of Israel, at the bidding of Yahweh, saying,— <A right thing> are [the tribe of the sons of Joseph] speaking.

⁶ [This] is the thing which Yahweh hath commanded, as to the daughters of Zelophehad, saying: <Unto whomsoever it may be good in their eyes> let them become wives,—save only' <unto the family of the tribe of their father> let them become wives. ⁷ So shall no inheritance belonging to the sons of Israel go round' from tribe to tribe,—for the sons of Israel shall [each one] cleave [unto the inheritance of the tribe of his fathers]. ⁸ And [every daughter possessing an inheritance, from among the tribes of the sons of Israel] <unto one of the family of the tribe of her father> shall become wife,—to the intent that the sons of

^a *ML.*: "a stone of hand = a hand stone."

^b *Comp.* chap. xxvii. 11, and n.

^c *ML.*: "in all your dwelling-places."

^d *Or.*: "slayeth a person"; *ml.*: "smiteth a soul."

^e *ML.*: "answer."

^f (*Cp.* for idiom: Gen. ii. 3; xxxi. 27, etc.)

^a Some cod. (w. Sam., Sep., and Syr.) have: "high priest"; *cp.* ver. 28—*G.n.*

^b Some cod. (w. Sam., Sep., Syr., and Vul.) have:

"are dwelling" — *G.n.* *Cp.* ver. 34.

^c *L.v.*: "the blood" lawlessly shed = innocent blood wantonly shed.

^d *Cp.* Gen. ix. 6.

^e Some cod. (w. Sam., Onk., Jon., Sep., Syr., and Vul.) have: "ye" — *G.n.*

Israel may possess, [each one] the inheritance of his fathers; ⁹ and no inheritance go round' from one tribe to another tribe,—for the tribes of the sons of Israel shall cleave [each one unto his own inheritance].

- ¹⁰ <As Yahweh commanded Moses> [so] did' the daughters of Zelophehad. ¹¹ Thus then did Mahlah, Tirzah, and Hoglah, and Mileah, and Noah, the daughters of Zelophehad, become wives [unto the sons of their father's brethren].

¹² <Unto men from among the families of the sons of Manasseh, son of Joseph> became they wives, —and so their inheritance remained' with the tribe of the family of their father.

- ¹³ [These] are the commandments and the regulations which Yahweh gave in charge, by the hand of Moses, unto the sons of Israel,—in the waste plains of Moab, by Jordan, near Jericho.

THE BOOK OF DEUTERONOMY.

§1. *Historical Introduction—Editorial, written West of the Jordan: cp. vers. 1 and 5.^a*

- ¹ [These] are the words, which Moses spake unto all Israel, over the Jordan,—in the wilderness, in the waste plain^b over against Suph, between Paran and Tophel, and Laban and Hazereth, and Di-zabab: ² eleven days from Horeb, by way of Mount Seir,—as far as Kadesh-barnea.^c
- ³ And it came to pass, <in the forty^h year, in the eleventh month, on the first of the month> that Moses spake unto the sons of Israel, according to all that Yahweh had given him in charge, for them; ⁴ after he had smitten Sihon, king of the Amorites, who dwelt in Heshbon,—and Og, king of Bashan,^d who dwelt in Ashtaroth, in^e Edrei: ⁵ <over the Jordan, in the land of Moab> did Moses take in hand^f to expound this law, saying:—

§2. *A Retrospect—Spoken by Moses, with an Occasional Editorial Explanation thrown in.*

- ⁶ [Yahweh our God] spake unto us in Horeb, saying,—
<Long enough> have ye dwelt in this mountain:
- ⁷ Turn ye and set yourselves forward, and enter into the hill country of the Amorites, and into all the places near, in the plain, in the mountain, and in the lowland, and in the south, and in

the coast of the sea,—the land of Canaan, and the Lebanon, as far as the great river, the river Euphrates.^a

- ⁸ See! I have set before you, the land,—enter, and possess the land, which Yahweh sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them, and unto their seed after them.
- ⁹ So I spake unto you, at that time, saying,—
I am unable [by myself], to carry^b you.
- ¹⁰ [Yahweh your God] hath multiplied you,—and [here ye are] to-day, like the stars of the heavens, for multitude. ¹¹ Yahweh, the God of your fathers! be adding unto you the like of you, a thousand times,—and bless you, as he hath spoken unto you!^c
- ¹² How' should I carry^b [by myself] the fatigue of you and the burden of you, and your controversies?
- ¹³ Set forth, for you—men wise and discerning, and known to your tribes,—that I may appoint them to be heads over you.
- ¹⁴ And ye answered me,—and said,
[Good] is the word which thou hast spoken, to be done'.
- ¹⁵ So I took heads for your tribes, wise men and known, and placed them as heads over you,—captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, and overseers for your tribes.
- ¹⁶ And I charged your judges, at that time, saying,—
Ye are to hear, between your brethren,

^a See O.T. Ap. art.: "Deuteronomy, Authorship of."

^b Heb.: 'arabab.

^c So short a time ought the journey to Canaan to have taken; but now the fortieth year has come and they are only just about to enter: Cp.

chap. ii. 14.

^d Lit.: "the Bashan"; i.e., "the campaign." Num. xxi. 33.

^e Some cod. (w. Sep., Syr., and Vul.) have: "and in." Cp. Jos. xii. 4—G.N.

^f "Take upon himself"—O.G.

^a Cp. Gen. xv. 18.

^b Num. xi. 12-14.

^c Note this outburst; so

natural on the lips of the real Moses.

- and shall judge righteously, between each man and his brother, and his sojourner. ¹⁷ Ye shall not take note of faces, in judgment—<so^a the small, as^a the great> shall ye hear, ye shall not shrink from the face of any man, for [judgment]^a <unto God> belongeth,—but <the thing which is too hard for you> shall ye bring near unto me, and I will hear it.
- ¹⁸ So I commanded you, at that time, all the things which ye should do.
- ¹⁹ And <when we brake up from Horeb> we came through all that great and terrible desert^b which ye saw, by way of the hill-country of the Amorites, as Yahweh our God commanded us,—and we entered in, as far as Kadesh-barnea. ²⁰ Then said I unto you,—
Ye are come in as far as the hill-country of the Amorites, which [Yahweh our God] is giving unto us.
- ²¹ See thou—Yahweh thy God hath set^c before thee, the land,—go up—take possession, as Yahweh the God of thy fathers hath spoken unto thee, do not fear, neither be dismayed.
- ²² And ye came near unto me, all of you, and said—
Let us send men before us, that they may search out for us, the land,—and bring us back word, the way by which we must go up, and the cities whereinto we must enter.^c
- ²³ And the thing [was good in mine eyes],—so I took from among you twelve men, one man for each tribe. ²⁴ And they turned and went up the hill-country, and entered in as far as the ravine of Eshcol, and explored it.^d
- ²⁵ And they took in their hand of the fruit of the country, and bare it down unto us,—and brought us back word, and said,
Good^e is the land, which [Yahweh our God] is giving unto us.
- ²⁶ Nevertheless ye were not willing to go up,—but rebelled against the bidding of Yahweh, your God; ²⁷ and murmured in your tents, and said,
<Because Yahweh hated^f us> hath he brought us forth out of the land of Egypt,—to deliver us into the hand of the Amorites, to destroy us.
- ²⁸ [Whither] are [we] to go up? [Our own brethren]^g have made our heart^f melt, saying—
<A people greater and taller^h than we, cities large and walled-up into
- the heavens,—yea, moreover,^g sons of Anakim> have we seen there.
- ²⁹ Then I said unto you,—
Ye must not tremble, nor be afraid of them;
- ³⁰ <Yahweh your God, who is going before you> [he] will fight for you,—according to all that he did with you in Egypt, before your eyes; ³¹ also in the desert which thou hast seen, where Yahweh thy God carried thee as a man will carry his son,^a throughout all the way that ye journeyed, until ye entered as far as this place.
- ³² But <in this thing> ye were putting no^a trust in Yahweh your God; ³³ who was going before you in the way—to search out for you a place,^b where ye might encamp,—in the fire by night, that ye might get sight of the way wherein ye should go, and in the cloud, by day.
- ³⁴ And Yahweh heard^c the voice of your words, —and was wroth, and sware—saying:
- ³⁵ Surely, not one of these men, this wicked generation,—shall see^d the good land, which I swear to give unto your fathers: saving Caleb, son of Jephunneh, [he] shall see it, and <unto him> will I give the land through which he hath trodden, [and unto his sons],—because he hath wholly followed Yahweh.
- ³⁷ <Even with me> did Yahweh show himself angry, for your sakes, saying,—
[Even thou] shalt not enter therein.
- ³⁸ <Joshua son of Nun, who standeth before thee> [he] shall enter in thither,—<him> strengthen thou, for [he] shall cause Israel to inherit it.
- ³⁹ And <your little ones, of whom ye said they should become a prey, and your sons, who to-day know not good and evil> [they] shall enter in thither,—and <unto them> will I give it, and [they] shall possess it.
- ⁴⁰ But <as for you> turn ye, for your^e part,—and set forward towards the desert, by way of the Red Sea.
- ⁴¹ Then responded ye and said unto me—
We have sinned against Yahweh, [We, ourselves] will go up, and fight, according to all that Yahweh our God hath commanded^f us.
- And <when ye had girded on every man his weapons of war> ye foolishly^g went up^e towards the hill-country. ⁴² Then said Yahweh unto me—
Say unto them,
Ye shall not go up, nor fight, for I am not^h in your midst,—[lest ye should be smitten before your enemies].
- ⁴³ So I spake unto you, howbeit ye hearkened not,—but rebelled against the bidding of

^a Mt.: "the judgment"—
i.e. suited to each occasion;
but prob. the art. is that of "species";
hence better omitted, as
in text.

^b Cp. chap. viii. 15. Note
the trace of vivid remem-
brance.

^c Cp. Num. xiii., xiv.

^d Lit.: "footed it,"
"tracked it."

^e Cp. Num. xiii. 28.

^f Some cod. (w. 1 car. pr.
edn.) have: "heart" (pl.)
—G.n.

^g Some cod. (w. Sam. and
Sep. have: "more in
number [larger]"—G.n.

^a Cp. Num. xi. 11, 12.

^b Cp. Exo. xv. 7; Num. x.
33; Josh. iii. 3, 4; Eze.

xx. 6.

^c Cp. for construction,
Num. xiv. 44, n.

Yahweh, and presumptuously' went up the hill-country. ⁴⁴ Then came forth the

Amorites who were dwelling in that country, to meet you, and they chased you, as do [bees];^a and struck you down in Seir, as far as Hormah. ⁴⁵ So then ye returned

and wept, before Yahweh,—but Yahweh hearkened not unto your voice, nor gave ear unto you. ⁴⁶ And ye abode in

Kadesh many days,—how many' were the days that ye abode [there]!

2 ¹ Then turned we, and set forward towards the desert, by way of the Red Sea, as Yahweh, spake' unto me; and we encompassed Mount Seir many days. ² And Yahweh spake unto me, saying;

³ <Long enough> have ye encompassed this mountain,—turn yourselves northwards. ⁴ And <the people> command thou, saying,

Ye' are about to pass through the boundary of your brethren, the sons of Esau, who are dwelling in Seir,—and <should they be afraid of you> take ye good' heed to yourselves: ⁵ do not engage in strife with them, for I will not give you of their land, so much as place for the tread of a foot-sole,—for <as a possession to Esau> have I given Mount Seir. <Food> shall ye buy of them with silver, so shall ye eat,—<yea even water> shall ye buy of them with silver, so shall ye drink. ⁷ For [Yahweh thy God] hath blessed thee, in all the work of thy hand,^b he hath considered thy traversing of this great desert,— <these forty years> hath Yahweh thy God been with thee, thou hast lacked [nothing].

⁸ So we passed on, away from our brethren the sons of Esau, who dwell in Seir, from the way of the waste plain, from Elath, and from Ezion-geber,—and we turned and passed on by way of the desert of Moab.

⁹ And Yahweh said unto me—

Do not lay siege to Moab, nor engage in strife with them, in battle,—for I will not give unto thee of his land, as a possession, for <unto the sons of Lot>^c have I given Ar, as a possession.

¹⁰ [The Emim] formerly dwelt therein,—a people great and many and tall, like the Anakim.

¹¹ <Giants> used [they also] to be accounted, like the Anakim,—but [the Moabites] called them Emim.^d ¹² And <in Seir> dwelt the Horim aforetime, but the sons of Esau' dispossessed them, and destroyed them from before them, and dwelt in their stead,—as did Israel

unto the land of his own possession, which Yahweh had given unto them.

¹³ [Now]^a arise, and pass ye over the ravine of Zered.

So we passed over the ravine of Zered.

¹⁴ Now [the days in which we journeyed from Kadesh-barnea, as far as where we crossed the ravine of Zered] were thirty-eight years,^b—until all the generation of the men of war were consumed' out of the midst of the camp, as Yahweh had sworn unto them.

¹⁵ Yea [even the hand of Yahweh] was against them, to destroy them out of the midst of the camp,—until they were consumed.

¹⁶ So it came to pass <when all the men of war were consumed, by dying, out of the midst of the people> ¹⁷ then spake Yahweh unto me, saying:

¹⁸ [Thou] art passing, to-day, the boundary of Moab, even Ar; ¹⁹ so wilt thou draw near over against the sons of Ammon, do not thou besiege them, neither engage in strife with them,—for I will not give of the land of the sons of Ammon unto thee, as a possession, for <unto the sons of Lot>^c have I given it as a possession.

²⁰ <A land of giants> used [that also] to be accounted,—[giants] dwelt therein aforetime, but the Ammonites [called them Zamzummim]:

²¹ a people great and many and tall, like the Anakim,—but Yahweh destroyed them from before them, and they took their possessions, and dwelt in their stead: ²² as he did for the sons of Esau, who are dwelling in Seir,—when he destroyed the Horim from before them, and they took their possessions, and have dwelt in their stead, [even unto this day]. ²³ <The Avvim also, who dwelt in settlements^d as far as Gaza > [Capthorim,^e who were coming forth out of Capthor], destroyed them, and dwelt in their stead.

²⁴ Arise ye, set forward, and cross over the ravine of Arnon, see! I have given into thy hand—Sihon king of Heshbon, the Amorite, and his land, begin—take possession,—and engage in strife with him in battle.

²⁵ [This day] will I begin to extend the dread of thee, and the fear of thee, over the face of the peoples under all the heavens,—who will hear the report of thee, then will they quake, and writhe in pain because of thee.

²⁶ So I sent messengers out of the desert of Kadesh, unto Sihon, king of Heshbon,—with words of peace saying:

²⁷ I would pass along through thy land, <by

^a Lit.: "the bees"; here again art. of "species".
^b Some cod. (w. some ear. pr. eds. and Sam., Jon.,

Sep., Syr. and Vul.) have: "hands" (pl.)—G.n.
^c Cp. Gen. xix. 37.
^d Prop.: "Frights."

^a Some cod. (w. Sam. and Sep.) have: "Now therefore"—G.n.
^b Cp. chap. i. 2, n.
^c Cp. Gen. xix. 38; and

ver. 9, *ante*.
^d Or: "villages."
^e Or: "Cretans"—O.G.
Cp. Gen. x. 14.

the road, by the road> will I go,—I will not turn aside, to the right hand or to the left: ²⁸ <Food for silver> shalt thou sell me, so will I eat, and <water for silver> shalt thou let me have, so will I drink,—only I would pass through on my feet;—²⁹ as the sons of Esau, who are dwelling in Seir, did to me, and the Moabites, who are dwelling in Ar,—until that I pass over the Jordan, into the land which ||Yahweh our God|| is giving unto us.

³⁰ But Sihon king of Heshbon |was not willing|, to let us pass along through it,—for Yahweh thy God had suffered^a him to make his spirit harsh, and his heart bold, that he might give him into thy hand—(as [appeareth] this day).

³¹ Then said Yahweh unto me, See! I have begun to deliver up before thee, Sihon and his land,—begin, take possession, that thou mayest make a possession of his land.

³² So then Sihon came out to meet us, |he, and all his people|, to give battle at Jahaz.

³³ And Yahweh our God delivered him up before us,—and we smote him, and his sons,^b and all his people. ³⁴ And we captured all his cities, at that time, and devoted to destruction every city of males, with the women, and the little ones,—we left not remaining a survivor: ³⁵ only' <the cattle> made we our' prey,—and the spoil of the cities which we captured, ³⁶ <From Aroer, which is on the edge of the ravine of Arnon, and the city that is in the ravine, even as far as Gilead> there was not a fortress that proved too high for us,—<the whole> did Yahweh our God deliver up before us.

³⁷ Only' <unto the land of the sons of Ammon> didst thou not come near,—all the side of the Jabbok ravine, nor the cities of the hill country, nor any which Yahweh our God had forbidden to us.

3 ¹ Then turned we, and went up, the way of Bashan:^c and Og king of Bashan |came out| to meet us, |he, and all his people| to give battle at Edrei. ² And Yahweh said unto me:

Do not fear him, for <into thy hand> have I delivered him, and all his people, and his land,—so then thou shalt do unto him, as thou didst unto Sihon king of the Amorites, who was dwelling in Heshbon.

³ Then did Yahweh our God deliver into our hand,^d Og also, king of Bashan, and all his people,—so we smote him, until there was not left remaining to him a survivor.

⁴ And we captured all his cities, at that time,

there was no fortress, which we took not from them,—sixty cities, all the region of Argob,^e ||the kingdom of Og in Bashan||. ⁵ ||All these|| were fortified cities, each with a high wall, folding gates^b and a bar,—besides country towns exceeding many. ⁶ And we devoted them to destruction, [doing unto them] as we did unto Sihon king of Heshbon,—devoting to destruction every city of males, the^c women, and the little ones. ⁷ But <all the cattle, and the spoil of the cities> made we our' prey.

⁸ Thus did we, at that time, take the land out of the hand of the two kings of the Amorites (which was over the Jordan),^d—from the ravine of Arnon as^e far as Mount Hermon.

⁹ ||Sidonians,| call Hermon, Sirion,—but ||the Amorites| call it Semir.^f

¹⁰ All the cities of the table-land, and all Gilead,^g and all Bashan,—unto Salecah, and Edrei,—cities of the kingdom of Og, in Bashan.

¹¹ For <only Og, king of Bashan|| was left remaining of the remnant of the giants, Jo!^h |his bedstead|| was a bedstead of iron, is not ||the same|| in Rabbath, of the sons of Ammon? <nine cubits> the length thereof, and <four cubits> the breadth thereof, by the fore-arm of a man.ⁱ

¹² And <this land> took we in possession at that time,—<from Aroer which is by the ravine of^k Arnon, and half the hill-country of Gilead and the cities thereof> gave I unto the Reubenites, and unto the Gadites; ¹³ but <the remainder of Gilead, and all Bashan, the kingdom of Og> gave I unto the half tribe of Manasseh,—all the region of the Argob, with^l all Bashan.

||The same|| is called, A land of giants. ¹⁴ ||Jair, son of Manasseh|| took all the region of Argob, as far as the boundary of the Geshurites, and the Maachathites,—and called them, after his own name, The Bashan of Havvoth-jair^m unto this day.

¹⁵ And ||unto Machir|| gave I Gilead;

¹⁶ And <unto the Reubenites and unto the Gadites> gave I—from Gilead, even as far as the ravine of Arnon, the middle of the ravine, and boundary,—even as far as the Jabbok ravine, the boundary of the sons of

^a Cp. Exo. iv. 21, and O.T. Ap. article, "Pharaoh's Heart, The Hardening of."

^b So read; but *written*

"son" (sing.)—G.n.

^c See Num. xxxii. 33, n.

^d Some cod. w. 3 car. pr. clds. and Sep. and Vul., have: "hands"—G.n.

^a "Argob=rich in clods, deep-soiled, fertile. Its present name is Rājib; it abounds with ruins"—Davies' H. L.

^b Or: "doors."

^c Some cod. (w. Jon., Sep., Syr. and Vul.) have: "and the"—G.n.

^d Obviously an explanatory editorial clause. See O.T. Ap.: art. "Deuteronomy, Authorship of."

^e Some cod. (w. Sam., Sep. and Syr.) have: "and even as"—G.n.

^f This also is probably an editorial explanation. See O.T. Ap.: "Deuter-

onomy, Authorship of," § L., "the rough country."

^h Sp. v.r. (*sevir*): "and lo!"

ⁱ This again may well be editorial.

^k Some cod. (w. Sam., Onk., Jon., Sep., Syr. and Vul.) have: "edge (lip) of the ravine"—G.n.

^l Ml.: "reaching" to" [in M.C.T.]; but some cod. (w. Jon., Sep., Syr., Vul.) have: "and"—G.n.

^m Cp. Num. xxxii. 41; Josh. xiii. 30; Jdg. x. 4; 1 Kings iv. 13; 1 Ch. ii. 23.

Ammon; ¹⁷ the Waste Plain also, and the Jordan and boundary,—from Chinnereth, even as far as the sea of the Waste Plain, the Salt Sea, under the slopes of Pisgah, on the east.

¹⁸ So I commanded you, at that time, saying,—

[[Yahweh your God] hath given unto you this land to possess it, <earned> shall ye pass over before your brethren the sons of Israel, all the sons of valour,^a

¹⁹ Only' your wives and your little ones and your cattle—[I know that ye have [much cattle]—shall abide in your cities' which I have given unto you; ²⁰ until that Yahweh shall give rest unto your brethren, as well as you, so shall [they too] possess the land which [Yahweh your God] is giving unto them,^b over the Jordan,—then shall ye return, every man unto his possession, which I have given unto you.

²¹ <Joshua^c also> commanded I, at that time, saying,—

[[Thine' are the eyes] that have seen all that Yahweh your God hath done unto these two kings, [thus] will Yahweh do unto all the kingdoms, whereunto [thou] art passing over: ²² ye shall not fear them,—for <Yahweh your God> [he] it is that is fighting for you.

²³ Then sought I Yahweh, at that time, for a favour, saying:^d

²⁴ My Lord Yahweh, [thou thyself] hast begun to shew thy servant thy greatness, and thy firm hand,—as to which, what GOD is there, in the heavens or in the earth, that can do according to thy doings, and according to thy mighty deeds? ²⁵ Let me pass over, I pray thee, that I may see the good land that is over the Jordan,—this good mountain, and the Lebanon.

²⁶ But Yahweh had been provoked^e with me, for your sakes, and hearkened not unto me,—and Yahweh said^f unto me,

Enough for thee! do not add a word unto me further, in this matter. ²⁷ Ascend the top of the Pisgah, and lift up thine eyes—westward, and northward, and southward and eastward—and see with thine own eyes,—for thou shalt not pass over this Jordan. ²⁸ But command thou Joshua, and confirm him and embolden him,—for [he] shall pass over before this people, and [he] shall cause them to inherit the land, which thou shalt see.

²⁹ So we abode in the valley, over against Beth-peor.

^a N.B. = "valiant men."

^b A sp. v.r. (*scipic*, some cod. (w. 1 car. pr. ed.) have: "unto you"—G.n. [But the word in the text better maintains the continuity of the dis-

course—Tr.]

^c Heb.: *y'hoshua'*. Exo. xvii. 9, n.

^d Would a romancist have dared to forge this prayer also?

§ 3. *A Charge based upon the Retrospect and upon further Reminiscences—spoken by Moses.*

1 [[Now] therefore, O Israel, hearken thou unto 4

the statutes, and unto the regulations, which [I] am teaching you, to do [them],—to the end ye may live, and enter, and possess the land, which [Yahweh, the God of your fathers] is giving unto you. ² Ye shall not add unto the word which [I] am commanding you, neither shall ye take away^a therefrom,—that ye may keep the commandments of Yahweh your God, which [I] am commanding you. ³ [Yours are the eyes] that have seen what Yahweh did in Baal-peor, for <every man who went after Baal-peor> did Yahweh thy God destroy' out of thy midst; ⁴ but [ye who kept on cleaving unto Yahweh your God] <alive> are ye all' to-day.^b

⁵ See! I have taught you statutes, and regulations, as Yahweh my God commanded' me,—that ye should do so', in the midst of the land whereinto ye' are entering to possess it. ⁶ Therefore shall ye observe, and do [them], for [that] will be your wisdom, and discernment, in the eyes of the peoples,—who will hear all these statutes, and will say—

Nevertheless^c <a people wise and discerning> is this great nation.

⁷ For what' great nation is there which hath gods^d nigh unto it,—like Yahweh our God, whensoever we have cried out unto him?

⁸ Or what' great nation which hath righteous statutes and regulations, like all this law, which [I] am setting before you, to-day?

⁹ Only' take thou heed to thyself, and keep thy soul diligently so that thou forget not the things which thine own eyes have seen, and so that they go not out of thy heart, all the days of thy life,—but thou shalt make them known unto thy sons, and unto thy sons' sons:—

¹⁰ What day thou didst stand before Yahweh thy God, in Horeb,^e when Yahweh said unto me,

Gather unto me the people, that I may let them hear my words,—which they must learn, that they may revere me, all the days which they' are living upon the soil, <their children also> must they teach.

¹¹ So ye drew near and stood, under the mountain. Now [the mountain] was burning with fire, up to the midst of

^a Cp. chap. xii. 32.

^b A vivid reminder of a recent event.

^c As if to say: "However much we may fear or despise them, yet this we must acknowledge—that," &c.

^d Or: "a god."

^e Observe that before Moses cites the Ten Com-

mandments (chap. v.) he enlarges on the awe-inspiring manner in which they were spoken, herein following the general method of Exo. xix. and xx. nn. Cp. also chaps. xxxi. and xxxii. of this Book in illustration of the same anticipatory style.

- the heavens,—darkness, cloud, and thick gloom.^a
- ¹² Then spake Yahweh unto you, out of the midst of the fire,— <a voice of words> ye' were hearing, <no' form> were ye seeing, [there was] ||only a voice||.^b ¹³ Then declared he unto you his covenant, which he commanded you to do, [the ten words],— and wrote them upon two tables of stone.
- ¹⁴ And <unto me>^c gave Yahweh command, at that time, to teach you, statutes and regulations,—that ye should do them, in the land whereinto ye' are passing over, to possess it.
- ¹⁵ Ye must take diligent heed, therefore, unto your own souls,—for ye saw no manner of form, on the day Yahweh spake unto you in Horeb, out of the midst of the fire;
- ¹⁶ lest ye should break faith, and make you an image,^d a form of any likeness,—a model of male or female; ¹⁷ a model of any beast, that is in the earth,—a model of any winged bird, that flieth in the heavens; ¹⁸ a model of any thing that creepeth on the ground,— a model of any fish that is in the waters beneath the earth; ¹⁹ or lest thou shouldst lift up thine eyes towards the heavens, and see the sun, and the moon, and the stars—all^e the host of the heavens, and shouldst be seduced, and shouldst bow thyself down to them, and be led to serve them,—the which Yahweh thy God hath assigned' unto all the peoples under all the heavens;
- ²⁰ whereas <you> hath Yahweh taken, and brought you forth out of a smelting-pot of iron, [out of Egypt],—that ye might become his own' inherited' people, as at this day.
- ²¹ But ||Yahweh|| shewed himself angry with me, for your sakes,^f—and sware, that I should not pass over the Jordan, and that I should not enter into the good land, which ||Yahweh thy God|| is giving unto thee, as an inheritance; ²² for ||I|| am about to die in this land, I' am not' to pass over the Jordan,—but ||ye|| are to pass over, and possess this good land.
- ²³ Take heed to yourselves, lest ye forget the covenant of Yahweh your God, which he hath solemnised with you, —and so make for yourselves an image,^d the form of anything, the which^g Yahweh thy God hath forbidden thee; ²⁴ seeing that ||as for Yahweh thy God|| <a consuming fire> he is',—a jealous God.
- ²⁵ <When thou shalt beget' sons, and sons' sons, and become careless^h in the land, and break faith, and make an image,^d the form of any

thing, and shalt do the thing that is wicked in the eyes of Yahweh thy God, provoking him to anger> ²⁶ I take both the heavens and the earth to witness against you, to-day, that ye shall ||perish|| speedily from off the land which ye' are passing over the Jordan to possess,—ye shall not prolong your days thereupon; for ||ye shall surely be laid waste||; ²⁷ and Yahweh will scatter you among the peoples,—and ye shall have left remaining of you, men easily counted,^a among the nations whither Yahweh will drive you; ²⁸ and ye will serve, there, gods made by the hands of man,—wood or stone, which neither see, nor hear, nor eat, nor smell.

²⁹ <If thou shalt^b seek from thence, Yahweh thy God> then shalt thou find him,—when thou shalt search after him with all thy heart, and with all thy soul.

³⁰ <In thy distress, when all these things [have found thee out] —in the afterpart of the days> thou wilt return unto Yahweh thy God, and wilt hearken to his voice. ³¹ For <a God of compassion>^c is Yahweh thy God, he will not forsake thee, neither will he destroy thee,—nor forget the covenant of thy fathers which he sware unto them.

- ³² For ask, I pray you, of the former days which were before thee, even from the day when God created man upon the earth, yea from one end of the heavens, even to the other end of the heavens,—whether aught was ever brought to pass, like this great thing, or was ever heard of like it: ³³ Did' a people ever hear the voice of a god^d speaking out of the midst of fire, as ||thou|| [didst hear], and yet live? ³⁴ Or did a god ever make trial of entering in, to take unto him a nation, out of the midst of a nation,^e by provings, by signs and by wonders, and by fighting,^f and by a firm hand and by a stretched-out arm, and by great terrors,— according to all that Yahweh your God [did for you] in Egypt, before your eyes? ||Thou|| wast allowed to see, that thou mightest know, that ||Yahweh|| he' is God, there is' none other than ||he alone||.
- ³⁵ <Out of the heavens> he let thee hear his voice, to instruct thee,—and <upon the earth> he let thee see his great fire, and <his own words> thou didst hear, out of the midst of the fire. ³⁷ And <because that he loved thy fathers> therefore chose he his seed after him,—and brought thee forth, with his presence, with his great might, out of Egypt; ³⁸ to dispossess nations, greater and stronger than thou, from before thee,— to bring thee in, to give unto thee their land for an inheritance: As at this day.

^a Exo. xx. 21.

^b Would any godly man in the days of Hezekiah or Manassah have dared to invent these details?

^c This emphasis marks the resumption of Moses' mediation, which Exo. xxi.-xxiii. shews to have been employed in giving Israel a collection of

By-laws.

^d Heb.: *pesel*. Cp. Exo. xx. 4. n.

^e Or: "any of."

^f Mt.: "over your words" or "affairs".

^g A sp. v. r. (*sepir*) would lead us to translate: "as" instead of: "the which."—(p. G. n.)

^h Or: "asleep."

^a So few!

^b So it shd be (w. Sam.)—

G. n. [M.C.T. has: "If ye shall..."]

^c Cp. Exo. xxxiv. 6, 7.

^d Some cod. (w. Sam. and Sep.) have: "a Living

God." Cp. chap. v. 26—G. n.

^e A most apt and striking description, summarising what the Book of Exodus details.

^f Cp. Exo. xiv. 25.

53 So then thou must consider to-day, and bring it back to thy heart, that ¶Yahweh he' is God,^a in the heavens above, and upon the earth beneath,—there is' none' other. ⁴⁰ So shalt thou keep his statutes and his commandments, which ¶I am commanding thee, to-day, that it may go well with thee, and with thy sons, after thee,—and to the end thou mayest prolong [thy] days upon the soil, which ¶Yahweh thy God is giving thee, [all the days].

§ 4. *Appointment of Three Cities of Refuge in the Newly-Conquered Provinces—Editorial.*

41 ¶Then did Moses set apart three cities, over the Jordan,—towards the rising of the sun;^b ⁴² that the manslayer might flee thither, who should slay his neighbour, unawares, [he] not having hated him,^c aforetime,^d—and might flee unto one of these cities, and live: ⁴³ namely Bezer, in the desert of the table-land, for the Reubenites,—and Ramoth in Gilead, for the Gadites, and Golan in Bashan, for the Manassites.

§ 5. *An Editorial Introduction leads up to Moses' Recapitulation of the Ten Commandments and his further Description of the Circumstances under which the Divine Voice uttered them.*

44 ¶This^e then is the law which Moses set before the sons of Israel: ⁴⁵ ¶These are the testimonies, and the statutes, and the regulations,—which Moses spake unto the sons of Israel, when they came forth out of Egypt: ⁴⁶ over the Jordan, in the valley over against Beth-peor,^e in the land of Sihon king of the Amorites, who dwelt in Heshbon,—whom Moses and the sons of Israel smote, when they came forth out of Egypt: ⁴⁷ so they took possession of his land, and the land of Og king of Bashan, the two kings of the Amorites, who were over the Jordan,—towards the rising of the sun; ^f ⁴⁸ from Aroer which is on the edge of the ravine of Arnon, even unto Mount Sión, [the same] is Hermon; ⁴⁹ and all the waste plain over the Jordan, towards sunrise, even unto the sea of the waste plain,—under the slopes of the Pisgah.

5 ¹ Then called Moses unto all Israel, and said unto them—

Hear, O Israel, the statutes and the regulations, which I' am speaking in your ears to-day,—so shall ye learn them, and observe, to do them.

² ¶Yahweh our God ¶solemnised with us a covenant in Horeb: ³ ¶not with our

^a Ml.: "the God" (Heb. *hū'-'elohim*).

^b Note here again how Moses is spoken of in the third person, by an editor who, judging from what follows in the next section, is on the west of the Jordan at the time

of writing.

^c "He being a not-hater to him aforetime"—O.G. 519^b.

^d Ml.: "yesterday, the third."

^e (p. chap. iii. 29 Num. xxv. 3.

^f (p. ver. 11. n.

fathers^a did Yahweh solemnise this covenant,—but with us, [ourselves]—[these here to-day, all of us living]. ⁴ <Face to face> spake Yahweh with you, in the mount, out of the midst of the fire,

5 (I' was standing between Yahweh and you, at that time, to declare unto you the word of Yahweh,—for ye shrank with fear from the presence of the fire, and went not up in the mount) saying:—

6 ¶I am Yahweh thy God, who have brought thee forth out of the land of Egypt, out of the house of servants;^b—
7 Thou shalt not have other gods, besides me;
8 Thou shalt not make unto thee an image,^c any^d form that is in the heavens above, or that is in the earth beneath, or that is in the waters beneath the earth: ⁹ thou shalt not bow thyself down to them, nor be led to serve them,—for ¶I Yahweh thy God ¶am a jealous God, visiting the iniquity of fathers upon sons, even^e unto three generations and unto four, unto them that hate me; ¹⁰ but shewing lovingkindness unto a thousand generation,—unto them who love me, and keep my commandments;^f

11 Thou shalt not utter the name of Yahweh thy God, for falsehood,—for Yahweh will not let him go unpunished who uttereth his name, for falsehood:

12 Observe the sabbath^g day, to hallow it,—as Yahweh thy God [hath commanded thee]; ¹³ <six days> shalt thou labour and do all thy work; ¹⁴ but ¶the seventh day is a sabbath unto Yahweh thy God,—thou shalt do no work—¶thou, nor thy son, nor thy daughter, nor thy servant nor thy handmaid, nor thine ox nor thine ass, nor any of thy cattle, nor thy sojourner who is within thy gates, that [thy servant and thy handmaid] may rest' [as well as thou].^h ¹⁵ So shalt thou remember that <a servant> wast thou, in the land of Egypt, and that Yahweh thy God brought thee forth from thence, with a firm hand, and with a stretched-out arm.—<for this cause> hath Yahweh thy God commanded thee to keep the sabbath^g day;^h

16 Honour thy father, and thy mother, as Yahweh thy God hath commandedⁱ thee,—that thy days may be prolonged, and that it may go well with thee, upon

^a *L.v.*: "not with our fathers only"—a well-known idiom.

^b = "Servitude" (as to concrete for abstract, cp. Gen. ii. 7, note c).

^c Heb.: *pesel*. Cp. Exo. xx. 4, n.

^d Some cod. w. Sam., Jon., Sep., Syr., Vul., have "nor any." Cp. Exo. xx. 4—G. n.

^e Some cod. w. 1 car. pr.

edm., Onk., Jon., Sep., Syr., Vul., omit: "even."

^f *W'bilti*, "his commandment"; *rend*, "his commandments"—G. n. [This "his" is plainly a corruption for "my"—cp. Exo. xx. 6—Tr.]

^g For em. cp. Intro., Chap. II., Synopsis, A, e.

^h Ml.: "to make (kroo) the day of rest."

the soil which Yahweh thy God is about to give unto thee :

- 17 Thou shalt not commit murder :
 18 Neither shalt thou^a commit adultery :
 19 Neither shalt thou^a steal :
 20 Neither shalt thou^a testify^b against thy neighbour, with a witness of falsehood :
 21 Neither shalt thou^a covet thy neighbour's wife,—neither shalt thou desire thy neighbour's house, his field, or his servant, or his handmaid, his ox^c or his ass, or anything that is thy neighbour's.

22 <These words> spake Yahweh, unto all the convocation^d of you, in the mount, out of the midst of the fire, the cloud, and the thick gloom, [a loud voice, and added not],—and he wrote them upon two tables of stone, and gave them unto me.

23 And it came to pass, <when ye heard the voice, out of the midst of the darkness, the mountain' also burning with fire> then drew ye near unto me, even all the heads of your tribes, and your elders, ²⁴ and ye said—

Lo! Yahweh our God hath let us see' his glory and his greatness, <his voice also> have we heard out of the midst of the fire,—<this day> have we seen, that God' may speak with man', who yet may live.

25 ¶Now! therefore, why' should we die? for this great fire [will consume] us,—<if "we ourselves" hear the voice of Yahweh our God any more> we shall die. ²⁶ For who [is there] of all flesh, that ever heard the voice of a Living God, speaking out of the midst of fire, [as we], and yet lived?

27 Go [thou] near, and hear, all that Yahweh our God shall say,—so shalt thou speak unto us, all that Yahweh our God shall speak unto thee, and we will hear and do.

28 And Yahweh heard' the voice of your words, when ye spake unto me,—and Yahweh said unto me—

I have heard the voice of the words of this people, which they have spoken unto thee, they have well said all which they have spoken. ²⁹ Oh that this their heart^e might remain in them, to revere me, and to keep all my commandments, all the days,—that it might be well with them and with their sons, unto times age-abiding. ³⁰ Go, say unto them,—

Return ye to your tents.

31 ¶[Thou] therefore, here' stand with me and let me speak unto thee—all the commandment, and the statutes, and

the regulations, which thou shalt teach them,—that they may do [them] in the land which I' am giving unto them, to possess it.

32 So then ye must observe to do, as Yahweh your God hath commanded you,—ye must not turn aside, to the right hand or to the left. ³³ <In all the way which Yahweh your God hath commanded you> must ye walk,—that ye may live, and it be well with you, and that ye may prolong your days in the land, which ye shall possess.

§ 6. *Further Exhortations—spoken by Moses.*

- 1 ¶[This] then, is the commandment,—[namely] **6** the statutes and the regulations, which Yahweh your God hath commanded, to teach you,—that ye may do them in the land whither ye' are passing over to possess it:
 2 that thou mayest revere Yahweh thy God, [so as] to keep all his statutes and his commandments which I' am commanding thee, [thou, and thy son and thy son's son], all the days of thy life,—and that thy days may be prolonged.
 3 Therefore shalt thou hear, O Israel, and shalt observe to do, that it may be well with thee, and that ye may multiply greatly, as Yahweh the God of thy fathers hath spoken to thee, in a land flowing with milk and honey.
 4 Hear, O Israel :
 ¶Yahweh is our God,—Yahweh alone!.
 5 Thou shalt therefore love Yahweh thy God,—with all thy heart, and with all thy soul, and with all thy might; ⁶ so shall these words, which I' am commanding thee to-day, be upon thy heart; ⁷ and thou shalt impress them upon thy sons, and shalt speak of them,—when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thy hand,^b—and they shall serve for bands, between thine eyes; ⁸ and thou shalt write them upon the posts of thy house, and within thy gates.
 10 So shall it be <when Yahweh thy God shall bring thee into the land, which he sware to thy fathers—to Abraham, to Isaac and to Jacob, to give unto thee,—into cities great and goodly, which thou didst not build; and houses full of all good things, which thou filledst not, and hevn cisterns which thou hewedst not, vineyards and oliveyards which thou plantedst not,—and shalt eat and be full > ¹² take heed unto thyself, lest thou

^a Some cod. (w. Sam., Sep., Syr.) have: "Thou shalt not"—G.n.

^b Mt.: "answer."

^c Some cod. (w. Sep., Syr.) have: "or his ox"—G.n.

^d Or: "gathered host." Heb.: *kihāl*. Cp. Num. xxii. 4.

^e = "Their present temper"—O.G.

^a If we allow that this language shews a development, in the direction of love to God, as compared with the time of the original law-giving on Mount Horeb, still how much there was in the intervening forty years' experience of Divine nursing cp. chap. i. 31! to intensify this feeling in the bosom of the real Moses!
^b Some cod. (w. Sam.) have: "hands."—G.n.

forget Yahweh,^a— who brought thee forth out of the land of Egypt, out of the house of servants.^b

- 13 <Yahweh thy God> shalt thou revere
And <him> shalt thou serve,—
And <by his name> shalt thou swear.^c
- 14 Ye shall not go after other gods,—of the gods of the peoples who are surrounding you;
15 for <a jealous GOD> is Yahweh thy God, in thy midst,—lest the anger of Yahweh thy God kindle upon thee, and so he destroy thee from off the face of the ground.
- 16 Ye shall not put Yahweh your God to the proof,—as ye put him to the proof in Massah^d [that is, "The place of proving"].
- 17 Ye shall keep the commandments of Yahweh your God and his testimonies and his statutes, which he hath commanded thee;
18 so shalt thou do what is right and what is pleasing in the eyes of Yahweh,—that it may be well with thee, and thou mayest enter in and possess the good land, which Yahweh swore unto thy fathers: ¹⁹ to thrust out all thine enemies from before thee,—
[As spake Yahweh].

§ 7. *The Children to be instructed in the National History.*

- 20 <When thy son shall ask thee in time to come,^e saying,—
What mean the testimonies, and the statutes and the regulations, which Yahweh our God commanded you? >
21 Then shalt thou say unto thy son,
<Servants>^f were we unto Pharaoh, in Egypt,—and Yahweh brought us forth out of Egypt, with a firm hand; ²² and Yahweh put forth signs and wonders, great and sore, upon Egypt, upon Pharaoh and upon all his household, before our eyes; ²³ but he brought us forth from thence,—that he might bring us in, to give unto us the land, which he swore unto our fathers. ²⁴ So then Yahweh commanded us to do all these statutes, to revere^g Yahweh our God,—for our good, all the days, to preserve us alive, (as at this day); ²⁵ and <righteousness> shall it be to us,—when we take heed to do all this commandment,^h before Yahweh our God, [as he commanded us].

§ 8. *Canaanite Nations to be cut off—Moses still speaking.*

- 7 ¹ <When Yahweh thy God shall bring thee into the land which thou' art going in to

^a Some cod. (w. Sam., Jon., Sep., Syr.) have: "Y, thy God"—G.n.

^b Cp. chap. v. 6, n.

^c The R.V. has timidly adopted one only of these three striking and welcome inversions. Cp. ante, Intro., Chap. II, 4, p. 9.

^d Ex. xvii. 2-7.

^e Mt.: "to-morrow."

^f Cp. chap. v. 6, n.

^g Almost—"so revering."

^h The whole law seems to be here and elsewhere spoken of as one great commandment. Cp. ver. 1; chap. vii. 11; xv. 5.

possess, and shall clear away many nations from before thee—the Hittites and the Girgashites and the Amorites, and the Canaanites and the Perizzites, and the Hivites and the Jebusites—seven nations greater in number and stronger than thou; and Yahweh thy God shall deliver them up before thee, and thou shalt smite them>
[thou shalt devote them to destruction],^a thou shalt not solemnise with them a covenant, neither shalt thou shew them favour; ³ neither shalt thou intermarry with them,—<thy daughter> shalt thou not give unto his' son, nor <his daughter> shalt thou take for thy' son;

- 4 for he will turn aside thy son from following me,^b and they^c will serve other gods,—so shall the anger of Yahweh kindle upon you, and he will destroy thee, speedily.
- 5 Verily <thus> shall ye do unto them:
<Their altars> shall ye tear down,
And <their pillars> shall ye break in pieces.—
And <their sacred stems> shall ye hew down,
And <their carved images>^d shall ye burn up in the fire.

- 6 For <a holy people> art thou' unto Yahweh thy God: <of thee>^e hath Yahweh thy God [made choice], that thou shouldst become his people as a treasure,^f above all the peoples that are on the face of the ground: ⁷ <not because ye were more in number than any of the peoples> did Yahweh become attached to you, and make choice of you,—for ye were fewer than any of the peoples; ⁸ but <because Yahweh loved you, and because he would keep the oath which he swore unto your fathers—did Yahweh bring you forth with a firm hand,—and redeem thee out of the house of servants,^g out of the hand of Pharaoh, king of Egypt. ⁹ So then, thou must know that [Yahweh thy God: [he] is God,—the faithful God, keeping his covenant and his *lovingkindness* with them that love him, and keep his commandments,^h to a thousand generationsⁱ ¹⁰ but requiting them who hate him unto his face, to destroy them,—he^k will not be slack towards him that hateth him, <unto his face> will he requite him. ¹¹ So shalt thou keep the commandment,^l and the statutes and the regulations, which I' am commanding thee to-day, to do them.

^a See note at the end of the Book of Joshua.

^b Here the speaker informally glides into a direct citation of Divine words.

^c Some cod. (w. Sam., Syr., Vul.) have: "he"—G.n.

^d Heb.: *pesilim*, serving as the plural of *pesel*. Cp. Exo. xx. 4, n.

^e Some cod. (w. Sam., Jon., Sep., Syr.) have: "and of thee." Cp. chap. xiv. 2—G.n.

^f Cp. ch. xxvi. 18; and Exo. xix. 5.

^g Cp. chap. v. 6, n.; Exo. xx. 2.

^h *Written*, "commandment"; *read*, "commandments" (pl.)—G.n.

ⁱ Cp. Exo. xxxiv. 6, 7.

^k Some cod. (w. Onk., one ear. pr. edn., Jon., Sep., Vul.) have: "and he"—G.n.

^l Cp. chap. vi. 1, 25, n.

12 Then shall it come to pass <if ye will hearken unto these regulations, and keep and do them> then will Yahweh thy God keep with thee, the covenant and the loving-kindness which he swore unto thy fathers; and will love thee, and bless thee, and multiply thee,—and bless the fruit of thy body and the fruit of thy ground, thy corn, and^a thy new wine and thine oil, the young of thy kine, and the ewes of thy flock, upon the soil^c which he swore unto thy fathers to give unto thee. ¹³ Blessed^d shalt thou be beyond all the peoples,—there shall not be in thee a barren male or female, nor among thy cattle; ¹⁴ and Yahweh^e will turn away from thee, all disease,—and <as for all the sore sicknesses^b of Egypt which thou knowest> he will not lay them upon thee, but will put them upon all who hate thee; ¹⁶ and thou shalt devour all the peoples whom ||Yahweh thy God|| is delivering up unto thee, thine eye shall not look with pity upon them,—neither shalt thou serve their gods, for <a snare> would it be unto thee.

17 <Although thou mightest say in thy heart:^e <More in number> are these nations than I, — ||how can|| I dispossess them?>

18 thou must not be afraid of them,—thou must remember^f what Yahweh thy God^d did, unto Pharaoh, and unto all Egypt:

19 the great provings which thine own eyes saw, and^d the signs and the wonders, and the firm hand, and the stretched-out arm, wherewith Yahweh thy God^d brought thee forth,—||so^g will Yahweh thy God do unto all the peoples, before whom thou^g art afraid. ²⁰ Moreover also <the hornet> will Yahweh thy God send among them,—until they^g are destroyed who are left remaining, and who are hiding themselves from thy face. ²¹ Thou shalt not be affrighted at their presence,—for ||Yahweh thy God in thy midst|| is a God great and to be revered.

22 So will Yahweh thy God |clear away| these nations from before thee, |little by little|,—thou mayest not consume them |at once|, lest the wild beast of the field^h should multiply over thee. ²³ But Yahweh thy God will deliver them up before thee,—and discomfit them with a great discomfiture, until they are destroyed; ²⁴ and will deliver their kings into thy hand^e and thou shalt destroy their name, from under the

heavens,—not a man shall stand before thee, until thou hast destroyed them.

25 <The carved images^a of their gods> shalt thou consume with fire,—thou shalt not covet the silver and gold upon them, to take unto thee, lest thou be ensnared thereby; for <the abomination of Yahweh thy God> it is; ²⁶ and thou shalt not bring an abomination into thy house, and so become devoted to destruction, |like it|,—thou shalt |abhor| it, and thou shalt |loathe| it, because <a thing devoted to destruction> it is.

§ 9. *Lessons taught by the Sojourn in the Desert—Moses still speaking.*

1 <All the commandment^b which I^c am commanding thee to-day> shalt thou |observe| to do,—that ye may |live|, and multiply, and enter in and possess the land, which Yahweh swore unto your fathers.

2 So then, thou shalt remember all the way^c in which Yahweh thy God caused thee to journey these forty years in the desert,—that he might humble thee, to put thee to the proof, to know what was in thy heart,—whether thou wouldst keep his commandments,^d or not. ³ So he humbled thee, and suffered thee to hunger, and fed thee with manna which thou hadst not known, neither had thy fathers^e known,—that he might lead thee to consider that <not on bread^e alone> shall the son of earth live^f, but <on whatsoever cometh from the bidding of Yahweh> shall the son of earth live.

4 Thy mantle^g hath not fallen with age from off thee, and |thy foot| hath not become swollen,—these forty years. ⁵ Thou must consider, then, with thy heart,—that <as a man chasteneth his son>:^f ||Yahweh thy God|| hath been chastening thee.

6 Thou shalt therefore keep the commandments of Yahweh thy God,—to walk in his ways, and to revere him^g.

§ 10. *Dangers of Coming Abundance—Moses still speaking.*

7 For ||Yahweh thy God|| is bringing thee into a good land; a land^g of ravines of water, of fountains and depths, coming forth in valley, and in mountain: ⁸ a land^g of wheat and barley, and vine and fig-tree, and pomegranate,—a land^g of olive oil, and honey:

9 a land^g wherein <not in scarcity> shalt thou eat food, thou shalt lack nothing therein,—a land^g whose stones are iron, and out of whose hills^h thou mayest hew copper.^h

10 So then thou shalt eat, and be satisfied,—

^a This "and" is omitted in some cod. (w. Sam., Jon.)—G.n.

^b Some cod. (w. one ear. pr. ed., Sep., Vul.) have "sickness" (singular)—G.n.

^c These counsels against timid forebodings—how natural on the lips of the real Moses; but how belated and overdone from

the pen of a romancist writing centuries after the conquest of Canaan had become an accomplished fact!

^d Some cod. (w. Sam., Jon. MS., Sep., Syr.) omit this "and"—G.n.

^e Some cod. (w. Sep., Syr., Vul.) have: "hands" (pl.)—G.n.

^a Same word as ver. 5.

^b Cp. chap. vi. 1, 25; and *ante*, ver. 11.

^c The graphic word of one to whom it was a living memory; not at all apt from the pen of a romancist.

^d Written, "command-

ment"; read, "commandments"—G.n. [But cp. chap. vi. 25, n-*Tr.*]

^e Or: "food."

^f N.B. and cp. Num. xi.

11-14; chap. i. 9, 31.

^g Or: "mountains."

^h Cp. Zech. vi. 1.

and bless Yahweh thy God, for the good land which he hath given unto thee.

- 11 Take heed to thyself, lest thou forget Yahweh thy God,—so as not to keep his commandments, and his regulations and his statutes, which I am commanding thee to-day;
- 12 lest thou eat, and be satisfied,—and <goodly houses> thou build, and inhabit; ¹³ and [thy herd and thy flock] increase, and [silver and gold] increase unto thee,—and [all that thou hast] increase; ¹⁴ and so thy heart be lifted up,—and thou forget Yahweh thy God, who brought thee forth out of the land of Egypt, out of the house of servants;^a
- 15 who caused thee to journey through the great and terrible desert,^b of fiery serpents and scorpions, and thirsty wastes, where was no water,—who brought forth for thee water out of the flinty rock; ¹⁶ who fed thee with manna in the desert, which thy fathers' had not known,—that he might humble thee, and that he might put thee to the proof, to do thee good in thy hereafter,^c ¹⁷ and lest thou shouldst say in thy heart,—

[Mine own strength and the might of mine own hand] have gotten me this wealth.

- 18 But thou shalt remember Yahweh thy God, that it was [he] who had been giving thee strength to get wealth,—that so he might establish his covenant which he sware to thy fathers (as at this day).
- 9 But it shall be <if thou [forget] Yahweh thy God, and go after other gods, and serve them, and bow thyself down to them> I testify against you, to-day, that ye shall [perish]: ²⁰ <like the nations which [Yahweh] is causing to perish from before you> [so] shall ye [perish],—because ye would not [hearken] unto the voice of Yahweh your God.

§ 11. *Confidence in Yahweh enjoined—with Self-distrust—More Reminiscences—Moses still speaking.*

- 9 ¹ Hear, O Israel! thou' art passing to-day, over the Jordan, to go in to dispossess nations, greater and stronger than thou,—cities great and fortified into the heavens; a people great and tall, the sons of Anakim,—whom [thou] knowest,^d and of whom [thou] hast heard say,
- Who can stand before the sons of Anak? So then, thou must consider to-day, that <Yahweh thy God> [he] it is that is passing over before thee, as a consuming fire, [he] will destroy them, and [he] will cause them to bow down before thee,—so shalt thou dispossess them, and destroy them speedily, as Yahweh hath spoken' unto thee.

- 4 Do not speak in thy heart, when Yahweh thy God casteth them out from before thee, saying, <For mine own righteousness> hath Yahweh brought me in, to possess this land,—

whereas it is <for the lawlessness of these nations> that [Yahweh] is dispossessing them from before thee. ⁵ <Not for thine own righteousness, nor for the uprightness of thine own heart> art thou' going in to possess their land,—but <for the lawlessness of these nations> is [Yahweh thy God] driving them out from before thee, and that he may establish the word which Yahweh sware' unto thy fathers, unto Abraham, unto Isaac, and unto Jacob. ⁶ So then, thou must consider that <not for thine own righteousness> is [Yahweh thy God] giving unto thee this good land, to possess it,—for <a stiff-necked people> thou art'.

- 7 Remember—do not forget, how thou didst provoke Yahweh thy God, in the desert,—yea <from the day when thou camest^a forth out of the land of Egypt, until ye entered as far as this place> have ye been [quarrelling] with Yahweh,^b

- 8 <Even in Horeb> ye provoked Yahweh to wrath,—so that Yahweh showed himself angry with you, to destroy you. ⁹ <When I went up into the mountain, to receive the tables of stone—the tables of the covenant, which Yahweh had solemnised with you> then abode I in the mountain, forty days and forty nights, <food> did I not eat, and <water> did I not drink.
- 10 Then did Yahweh deliver unto me the two tables of stone, written with the finger of God,—and [there was] <upon them>, according to all the words which Yahweh had spoken' with you in the mountain, out of the midst of the fire, in the day of the convocation.^c ¹¹ So then it came to pass <at the end of forty days, and forty nights> that Yahweh gave' unto me, the two tables of stone, the tables of the covenant. ¹² Then said Yahweh unto me—

Up! get down quickly out of this mountain, for thy people whom thou hast brought forth out of Egypt [have broken faith',—they have turned aside quickly, out of the way which I commanded them,—they have made them a molten image.

- 13 And Yahweh spake unto me, saying,— I have looked on this people, and lo! <a stiff-necked people> it is'. ¹⁴ Let me alone,^d that I may destroy them, and wipe out their name, from under the heavens,—and make thee' into a

^a Cp. chap. v. 6, n.

^d They had seen them: cp.

^b Cp. chap. i. 19.

i. 25.

^c Or: "thine aftertime."

^a Some cod. (w. Sam., Sep., Syr.) have: "ye came"

—G.n.

^b Note the fulness and force of the language of these two verses. A very

unlikely charge for a later romanticist to have made at all!

^c Or: "gathered host." Heb. *kāhāl*.

^d Cp. Exo. xxxii. 10, n.

nation stronger and more in number than they.

¹⁵ So I turned, and came down out of the mountain, now [the mountain] was burning with fire,—and the two tables of the covenant were upon my two hands. ¹⁶ Then looked I, and lo! ye had sinned against Yahweh your God, ye had made you a molten calf,—ye had turned aside quickly, out of the way which Yahweh had commanded you. ¹⁷ So I seized the two tables, and cast them from off my two hands,—and brake them in pieces before your eyes.

¹⁸ Then lay I prostrate before Yahweh, as at the first,^a forty days and forty nights, <food> did I not eat, and <water> did I not drink,—because of all your sin which ye had sinned, in doing the thing that was wicked^b in the eyes of Yahweh, to provoke him to anger. ¹⁹ For I shrank with fear, from the face of the anger and the hot displeasure, wherewith Yahweh was provoked against you, to destroy you,—but Yahweh hearkened unto me, even at that time. ²⁰ And <with Aaron> did Yahweh show himself exceedingly angry, to destroy him,—so I prostrated myself, even in behalf of Aaron, at that time. ²¹ And <your sin which ye had made, even the calf> took I, and burned it up with fire, and pounded it very small, until it was fine as dust,—then cast I the dust thereof into the torrent, that descended out of the mountain.^c

²² Also <at Taberah,^d and at Massah,^e and at Kibroth-hataavah>^f <a cause of provocation> became ye, unto Yahweh. ²³ Also <when Yahweh sent you out of Kadesh-barnea, saying,

Go up and possess the land, which I have given unto you>

then quarrelled ye with the bidding of Yahweh your God, and trusted him not, neither hearkened unto his voice. ²⁴ Ye have been [quarrelling] with Yahweh,—from the day that I first knew you].^g

²⁵ Thus, then, lay I prostrate before Yahweh, the forty days and the forty nights that I did lie^h prostrate,—[because Yahweh spake of destroying you]. ²⁶ Therefore I prostrated myself unto Yahweh, and said,

My Lord Yahweh! Do not destroy thy people, even thine inheritance, which thou hast redeemed in thy greatness,—which thou hast brought forth out of

^a It follows that he had lain prostrate when he first received the Tables. (Cp. ver. 25.)

^b Note that, nearly everywhere, IDOLATRY is "the wicked thing."

^c (Cp. Ex. xxxii. 20. How beautifully and unexpectedly the later passage explains the earlier :

^d Num. xi. 1-3.

^e Exo. xvii. 7.

^f Num. xi. 34.

^g N.B. : "A sweeping charge which a romancist of later days would scarcely have imagined, far less expressed. Cp. ver. 7.

^h Or : "had lain."

Egypt with a firm hand. ²⁷ Have remembrance of thy servants, of Abraham, of Isaac, and of Jacob,—do not regard the obduracy^a of this people, or their lawlessness, or their sin : ²⁸ lest the land out of which thou hast brought us forth say,

<Because Yahweh was not able to bring them into the land of which he had spoken to them,—and because he hated them> took he them forth, to put them to death in the desert.

²⁹ Yet [they] are thy people, and thine inheritance,—whom thou hast brought forth with thy great strength, and with thy stretched-out arm.

¹ <At that time> said Yahweh unto me— 10

Cut thee out two tables of stone, like the first, and come up unto me, into the mountain,—and make thee an ark of wood; ² that I may write, upon the tables, the words which were on the first tables, which thou brakest in pieces,—then shalt thou put them in the ark.

³ So I made an ark, of acacia wood,^b and cut out two tables of stone, like the first,—and went up the mountain, having the two tables in my hand. ⁴ And he wrote upon the tables, according to the first writing—the ten words, which Yahweh had spoken unto^c you in the mountain, out of the midst of the fire, in the day of the convocation,^d—and Yahweh delivered them unto me. ⁵ Then turned I, and came down out of the mountain, and put the tables in the ark which I had made,—and they have remained there, as Yahweh commanded' me.

⁶ And [the sons of Israel] set forward out of Beeroth Bene-jaakan^e to Moserah,—<there> died Aaron, and was buried there, and Eleazar, his son, became priest in his stead. ⁷ <From there,> set they forward unto the Gudgodah,—and from the Gudgodah to Jotbathah, a land of torrents of water.

⁸ <At that time> did Yahweh separate the tribe of Levi,^f to bear the ark of the covenant of Yahweh,—to stand before Yahweh, to wait upon him, and to bless in his name (until this day). ⁹ <For this cause> hath Levi neither portion nor inheritance, with his brethren,—[Yahweh] is his inheritance, as Yahweh thy God spake' unto him.

¹⁰ <At that time> did Yahweh separate the tribe of Levi,^f to bear the ark of the covenant of Yahweh,—to stand before Yahweh, to wait upon him, and to bless in his name (until this day). ⁹ <For this cause> hath Levi neither portion nor inheritance, with his brethren,—[Yahweh] is his inheritance, as Yahweh thy God spake' unto him.

^a Or : "denseness," "obstinacy."

^b If this account, compared with Exo. xxv. 10-16; xxxiv. 1; and xxxvii. 1, points to the immediate construction of a temporary ark, there is nothing strange in that: we have already met with a temporary tent of

meeting, Exo. xxxiii. 7-11.

^c Some cod. (w. Sam., Onk., Jon.) have : "with"—G.n.

^d Or : "gathered host." Heb. : *kibhal*.

^e *I.e.* : "The wells of the sons of Jaakan."

^f Num. iii. 5 : chap. xii. 12.

10 But **||I||** stayed in the mountain, according to the former days, forty days, and forty nights,—and Yahweh hearkened unto me, at that time also, Yahweh [was not willing]^a to destroy thee. ¹¹ So then Yahweh said unto me,

Up with thee—to break away onward,^b before the people,—that they may enter in, and possess the land, which I swear unto their fathers, to give unto them.

§ 12. *Further Exhortations.*

12 **||Now||** therefore, O Israel, what is **||Yahweh thy God||** asking of thee,—but to revere Yahweh thy God, to walk in all his ways, and to love him, and to serve Yahweh thy God, with all thy heart, and with all thy soul: ¹³ to keep the commandments of Yahweh, and his statutes, which I am commanding thee to-day,—**||for thy good||**?

14 Lo! <unto Yahweh thy God> belong the heavens, even the highest heavens^c—the earth, with all that is therein. ¹⁵ Only' <unto thy fathers> Yahweh became attached, so as to love them,—therefore made he choice of their seed after them—**||of you—out of all the peoples||**, (as at this day). ¹⁶ Therefore must ye circumcise the foreskin of your hearts,^d —and <your necks> must ye stiffen no more. ¹⁷ For <as touching Yahweh your God> **||he||** is God of gods, and Lord of lords; the great, the mighty, and the fearful God, who respecteth not persons,^e nor accepteth a bribe; ¹⁸ executing the vindication of the orphan, and the widow,—and loving a sojourner, [giving him food and raiment].^f

19 Therefore shall ye love the sojourner,—for <sojourners> became ye, in the land of Egypt.

20 <Yahweh thy God> shalt thou revere, <Him>^g shalt thou serve,— And <unto him> shalt thou cleave, And <in his name> shalt thou swear.

21 **||He||** is thy song of praise,^h And **||he||** thy God,—who hath done with thee these great and fearful things, which thine own eyes have seen.

22 <As seventy souls> went thy fathers down to Egypt,—and **||now||** Yahweh thy God hath made thee like the stars of the heavens, for multitude.

11 ¹ Therefore shalt thou love Yahweh thy God, and keep his observance, and his statutes,

and his regulations, and his commandments, all the days. ² And ye must know, to-day, (for not with your sons [do I speak] who know not, neither have they seen) the discipline of Yahweh your God,—his greatness, his^a firm hand, and his stretched-out arm; ³ and his signs, and his doings, which he did in the midst of Egypt,—unto Pharaoh king of Egypt, and unto all his land; ⁴ and what he did unto the forces of Egypt—unto his horses and unto his chariots, in that he caused the waters of the Red Sea to flow over their faces, when they were pursuing after you,^b—and so Yahweh destroyed them (unto this day); and what he did unto you, in the desert,—until ye came in as far as this place; ⁶ and what he did to Dathan and to Abiram,^c sons of Eliab, son of Reuben, in that the earth opened wide her mouth, and swallowed-up them and their households, and their tents,—and all the living things that attended them, in the midst of all Israel.

7 For <yours> are the eyes that have seen' every great deed^d of Yahweh,—which he hath done.

8 Therefore shall ye keep all the commandment^e which I am commanding thee, to-day,—that ye may be strong,^f and so enter and possess the land, whither ye' are passing over to possess it; ⁹ and that ye may prolong your days upon the soil' which Yahweh swear unto your fathers, to give unto them and unto their seed,—a land flowing with milk and honey.

10 For **||the land which thou' art entering to possess||** <not like the land of Egypt>, it is', from whence ye came out,—where thou didst sow thy seed, and then water it with thy foot, like a garden of herbs; ¹¹ but **||the land whereto ye' are passing over to possess it||** is a land of hills, and valleys,—which <of the rain of the heavens> doth drink water: ¹² a land which Yahweh thy God' careth for,—continually' are the eyes of Yahweh thy God upon it, from the beginning of the year, even unto the end of the year.^g

13 And it shall come to pass <if ye will **||hearken||** unto my commandments, which I am commanding you, to-day,—to love Yahweh your God, and to serve him, with all your heart, and with all your soul> then [saith he]

I will give the rain of your land in its season, **||the early rain^h and the latter**

^a Some cod. (w. Sam., Syr., Vul.) have: "and or therefore. Y. was not willing"—G.n.

^b "For journeying"—O.G. 652^b.

^c Lit.: "and the heavens of (the) heavens."

^d Here charged as a duty:

later on (chap. xxx. 6)

promised as a blessing.

^e Mt.: "who doth not lift up faces."

^f Or, ml.: "bread and a mantle."

^g Some cod. w. Sam., Onk., Jon., Sep., Syr., Vul.) have: "and him"—G.n.

^h Beautiful figure of speech.

^a Some cod. (w. one ear. pr. edn., Sam., Jon., Sep., Syr., Vul.) have: "and his"—G.n.

^b Another Massoretic reading is: "after them"—G.n.

^c Num. xvi. 1 ff.

^d Or: "all the great doing."

^e Cp. chap. vi. 1, 25; vii. 11.

^f Or: "firm."

^g A natural and beautiful figure of speech, expressive of the constant activities of God's benign care of Palestine.

^h Falling heavily in Palestine from middle of October till January, and preparing the ground for the seed.—Davies' H.L.

rain^a; so shalt thou gather in thy corn, and thy new wine, and thine oil; and I will give grass^b in thy field for thy cattle,—and thou shalt eat and be satisfied.

16 Take heed to yourselves, lest your heart be befooled,—and ye turn aside, and serve other gods, and bow down to them. ¹⁷ So would the anger of Yahweh kindle upon you, and he would shut up the heavens, that there should be no rain, and the ground would not yield her increase,—so should ye perish speedily, from off the good land, which Yahweh^c is giving unto you.

18 Therefore shall ye lay these my words upon your heart, and upon your soul,—and bind them for a sign upon your hand, and they shall serve as bands between your eyes; and ye shall teach them unto your children,^e by speaking of them,—when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up; ²⁰ and thou shalt write them upon the door-posts of thy house, and within thy gates: ²¹ that your days may multiply, and the days of your children,^e upon the soil which Yahweh swore unto your fathers, to give unto them,—like the days of the heavens upon the earth^f. ²² For <if ye do indeed keep all this commandment, which I am commanding you^d to do it,—to love Yahweh your God, to walk in all his ways, and to cleave unto him>

23 then^e will Yahweh dispossess all these nations, from before you,—and ye shall dispossess nations' greater and stronger than ye: ²⁴ every place whereon the sole of your foot shall tread [<yours> shall it be,—<from the desert and the Lebanon, from the river^g—the river Euphrates, even unto the hinder sea> shall be your boundary. ²⁵ No man shall stand before you,—<the dread of you and the fear^h of you> will Yahweh your God put forth over the face of all the land, whereon ye shall tread, [as he spake unto you].

§ 13. *The Blessing and the Curse: Mounts Gerizim and Ebal.*

26 See! I am setting before you, to-day,—a blessing, and a curse: ²⁷ [the blessing] when ye shall hearken unto the commandments of Yahweh your God, which I am commanding you, to-day; ²⁸ and [the curse] if ye shall not' hearken unto the

^a Which falls in March and April, and brings on the harvest—Davies' H.L. "Important, as strengthening and maturing crops"—O.G.

^b Or: "herbage."

^c Lit.: "sons."

^d Some cod. (w. Sam., Sep., Syr.) add: "to-day"

—G.n.

^e Again let us ask—Would

any prophet of a later age have presumed to make the conquest of Canaan so strongly conditional as this?

^f Some cod. (w. Sam., Sep., Syr.) have: "and from"

—G.n.

^g Some cod. (w. Sep., Vul.) have: "the great river"

—G.n.

^h Or: "terror."

commandments of Yahweh your God, but shall turn aside out of the way' which I am commanding you, to-day,—to go after other gods, which ye know not.^a

29 And it shall come to pass <when Yahweh thy God shall bring thee into the land, which thou art entering to possess> then shalt thou put the blessing, upon Mount Gerizim, and the curse, upon Mount Ebal. ³⁰ Are [they] not over the Jordan, on the way towards the entering in of the sun, in the land of the Canaanite, who dwelleth in the plain^b over against Gilgal, beside the Teacher's Terebinths?^c ³¹ For ye are passing over the Jordan, to enter to possess the land' which [Yahweh your God] is giving unto you,—so shall ye possess it, and dwell therein. ³² Therefore shall ye observe to do' all the statutes and the regulations,—which I am setting before you, to-day.

§ 14. *All Traces of Idolatry to be removed, and Yahweh's Worship to be centralised.*

1 [These] are the statutes and the regulations ¹² which ye must observe to do, in the land' which Yahweh the God of thy fathers hath given unto thee,^d to possess it,—all the days that ye are living upon the soil:

2 Ye must [utterly destroy] all the places, where the nations whom ye are dispossessing have served their gods,— Upon the high mountains,

And upon the hills,

And under every green tree;

3 And ye must tear down their altars,

And break in pieces their pillars,

And [their sacred stems] must ye consume with fire,

And <the carved images^e of their gods> must ye fell to the ground,—

And destroy their name out of that place.

4 Ye must not do thus' unto Yahweh your God; ⁵ but <unto the place' which Yahweh your God shall choose, out of all your tribes, to put his name there,—as his habitation> shall ye ask your way, and come in thither; ⁶ and bring in thither your ascending-offerings, and your sacrifices,^f and your tithes, and the heave-offering of your hand,—and your vow-offerings, and your freewill-offerings, and the firstlings of your herd, and of your flock; ⁷ and shall eat there, before Yahweh your God, and rejoice in all whereunto ye are putting your hand, ye, and your households,—wherewith Yahweh thy God hath blessed thee].

8 Ye must not do according to all that we' are doing here, to-day,—[every man, whatsoever is right in his own eyes]. ⁹ Because

^a Or: "have not known."

^b Heb.: 'arabab.

^c Cp. Gen. xii. 6; O.G. 18.

^d N.B.: that only in the land could the whole law

be kept. Cp. ver. 8.

^e Same word as chap. vii. 25.

^f Prob.: "peace-offerings."

Cp. P.B., Lev. pp. 60, 62.

- ye have not entered, as yet,—into the resting-place and into the inheritance, which Yahweh thy God^a is giving unto thee.¹⁰ But <when ye shall pass over the Jordan, and settle down in the land^a which [Yahweh thy God] is causing you to inherit,—and he shall give you rest from all your enemies round about, and ye shall dwell securely>¹¹ then shall it be, that <unto the place which Yahweh your God shall choose^a to make a habitation for his name there> [thither] shall ye bring in all that I am commanding you,—your ascending-offerings and your sacrifices, your tithes, and the heave-offering of your hand, and all your chosen vow-offerings which ye shall vow unto Yahweh.¹² So shall ye rejoice before Yahweh your God, [ye, and your sons, and your daughters, and your servants, and your handmaids,—and the Levite that is within your gates], forasmuch as he hath^a neither^a portion nor inheritance with you.^b
- ¹³ Take heed to thyself, lest thou cause thine ascending-sacrifice to go up in just any place which thou shalt see; ¹⁴ but <in the place which Yahweh shall choose^a in one of thy tribes> [there] shalt thou cause thine ascending-sacrifice to go up, and [there] shalt thou do^a all that I am commanding thee.
- ¹⁵ Howbeit^a <of anything thy soul desireth> mayest thou sacrifice^a and so eat flesh—according to the blessing of Yahweh thy God which he hath^b stowed upon thee, in all thy gates, [the unclean and the clean] may eat thereof,—[as the gazelle and as the hart]. ¹⁶ Howbeit^a <the blood> shall ye not eat,—<upon the earth> shalt thou pour it out, like water.
- ¹⁷ Thou mayest not^a eat within thy gates, the tithe of thy corn, or^a of thy new wine or of thine oil, or the firstlings of thy herd, or of thy flock,—nor any of thy vow-offerings which thou shalt vow, nor thy frewill-offerings, nor the heave-offering of thy hand;^a ¹⁸ but <before Yahweh thy God> shalt thou eat it, in the place which Yahweh thy God shall choose, [thou, and thy son, and thy daughter, and thy servant and thy handmaid, and the Levite who is within thy gates],—so shalt thou rejoice before Yahweh thy God, in all wherunto thou puttest thy hand,^c ¹⁹ Take heed to thyself, lest thou forsake the Levite,—all thy days, upon thy soil.
- ²⁰ <When Yahweh thy God shall enlarge thy

^a Another hint that only in the land of promise could the law be fully carried out (cp. ver. 1); but at the same time a very unlikely confession for a late romancist to volunteer.

^b Cp. chap. x. 8, 9; Num. iii. 11-13.

^c The correct word even

here. Cp. ver. 21, n. ^d Some cod. (w. Sam., Ouk. MS., Jon.) omit this "or"—G.n.

^e Some cod. (w. Sam., Jon., Sep., Syr., Vul.) have: "hands" (pl.)—G.n. ^f Some cod. (w. Sam., Jon., and one cur. pr. edn. [Chaviny's 1524-5] have: "hands" (pl.)—G.n.

boundary—as he hath spoken unto thee—and thou shalt say,

I would eat flesh

because thy soul desireth^a to eat flesh> <of whatsoever thy soul desireth> mayest thou eat flesh.

- ²¹ <When the place which Yahweh thy God shall choose to put his name there, shall be [too far for thee]> then shalt thou sacrifice^a of thy herd or of thy flock, which Yahweh hath given unto thee, [as I have commanded thee],—and shalt eat, within thine own gates, [of whatsoever thy soul desireth].

²² <Even as the gazelle and the hart is eaten> [so] shalt thou eat it,—the unclean and the clean alike^a shall eat it.

²³ Howbeit^a firmly refrain from eating the blood; for [the blood] is the life,^b—therefore must thou not eat the life with the flesh.

²⁴ Thou shalt not eat it,—<upon the earth> shalt thou pour it out, like water. ²⁵ Thou shalt not eat it,^c—that it may be well with thee, and with thy children after thee, [when thou shalt do that which is right in the eyes of Yahweh].

²⁶ Howbeit^a <thy holy things which thou shalt have, and thy vow-offerings> shalt thou take and come in, unto the place^a which Yahweh shall choose; ²⁷ and shalt offer thine ascending sacrifices, the flesh and the blood, upon the altar of Yahweh thy God,—and <the blood of thine [other] sacrifices>^d shall be poured out upon the altar of Yahweh thy God, and then <the flesh> shalt thou eat. ²⁸ Observe and hear all these things which I am commanding thee,—that it may be well with thee, and with thy children after thee,—unto times age abiding, [so] long as thou shalt do that which is pleasing and right in the eyes of Yahweh thy God.

²⁹ <When Yahweh thy God shall cut off from before thee, the nations whom thou art going in to dispossess,—and thou do dispossess them, and dwell in their land> ³⁰ take heed to thyself, lest thou be thrust after them, [after they have been destroyed from before thee],—and lest thou enquire after their gods, saying—

<In what manner> did these nations

serve^a their gods, that [I too] may do likewise?

³¹ Thou shalt not do likewise^a unto Yahweh thy God,—for <everything that is an abomination unto Yahweh, which he doth hate> have they done unto their gods, for <even their sons and their daughters> do they consume with fire unto their

^a I.e.: "slaughter for eating"—connected also with sacrifice, as all eating of flesh among ancient Hebrews was sacrificial"—O.G. p. 257. Cp. same usage in N.T., Lk. xv. 23 (and else-

where).

^b U.: "soul"; and ep. Lev. xvii. 11, 14.

^c N.B.: "Emphatic "by repetition." Intro., Chap. II., Synopsis, B, c.

^d Chiefly "peace-offerings." Cp. ver. 6, n.

gods.^a ³² <Whatsoever be the thing which I am commanding you> the same shall ye observe to do,—thou shalt neither add thereto, nor take away therefrom.^b

§ 15. *Signs and Wonders not to tempt to Idolatry.*

3 ¹ <When there shall arise in thy midst—a prophet, or a dreamer of dreams,—and he shall give unto thee a sign or a wonder; ² and the sign or the wonder shall come in,^c whereof he spake unto thee, saying,—

Let us go after other gods, which ye know not, and let us serve them

³ thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams,—for Yahweh your God [is putting you to the proof^d to know whether ye do love Yahweh your God, with all your heart and with all your soul.

⁴ <After Yahweh your God> shall ye walk, And <him> shall ye revere,— And <his commandments> shall ye observe, And <unto his voice> shall ye hearken, And <him> shall ye serve, And <unto him> shall ye cleave.

⁵ And [that prophet, or that dreamer of dreams] shall be put to death, because he hath spoken revolt against Yahweh your God,—who brought you forth out of the land of Egypt, and redeemed thee out of the house of servants,^e to seduce thee out of the way wherein Yahweh thy God hath commanded thee to walk,—so shalt thou consume the wicked thing^f out of thy midst.

⁶ <When thy brother—son of thine own mother, or thine own son or thine own daughter, or the wife of thy bosom, or thy friend who is as thine own soul, shall entice thee secretly] saying,—

Let us go and serve other gods, whom thou hast not known [thou, nor thy fathers]; ⁷ of the gods of the peoples who are round about you, who are near unto thee, or who are far off from thee,—[from one end of the earth even unto the other end of the earth] > ⁸ thou shalt not consent unto him, neither shalt thou hearken unto him,—neither shall thine eye look with pity upon him, neither shalt thou spare—neither shalt thou conceal him; ⁹ but thou shalt [slay him, thine own hand] shall be on him first, to put him to death,—and the hand of all the people, afterwards. ¹⁰ And thou shalt stone him with stones, that he die,—for he hath sought to seduce thee from Yahweh thy God, who brought thee forth

out of the land of Egypt, out of the house of servants.^a ¹¹ And all Israel shall hear and fear,—and shall not again do according to this wickedness, in thy midst.

¹² <When thou shalt hear—in one of thy cities, which Yahweh thy God is giving unto thee to dwell there—saying:

¹³ There have gone forth men, sons of the Abandoned One,^b out of thy midst, and have seduced the inhabitants of their city, saying,—

Let us go, and serve other gods which ye have not known; ¹⁴ and thou shalt enquire, and search out, and ask diligently,—and lo!^c <true—certain> is the thing, this abomination [hath been done] in thy midst> ¹⁵ then shalt thou [smite] the inhabitants of that city with the edge of the sword, devoting it to destruction, and all that is therein, and the cattle thereof, with the edge of the sword,—¹⁶ and <all the spoil thereof> shalt thou gather together into the midst of the broadway thereof, and shalt consume with fire the city and all the spoil thereof, [every whit] unto Yahweh thy God,—and it shall be a heap unto times age-abiding, it shall be built no more. ¹⁷ So shall there not cleave to thy hand aught of the devoted thing,—that Yahweh [may turn away] from the glow of his anger, and grant thee compassion, and have compassion upon thee and multiply thee, as he swore unto thy fathers: ¹⁸ so long as thou shalt hearken unto the voice of Yahweh thy God, to keep all his commandments, which I am commanding thee to-day, —to do what is right in the eyes of Yahweh thy God.

§ 16. *Israelites neither to Disfigure nor to Defile themselves.*

¹ <Sons> are ye unto Yahweh your God,—ye **14** shall not cut yourselves, neither shall ye put baldness between your eyes, for the dead. ² For <a holy people> thou art unto Yahweh thy God,—and <of thee> did Yahweh^d make choice, that thou shouldst become his people as a treasure,^e above all the peoples that are on the face of the ground.

³ Thou shalt not eat any abominable thing. ⁴ [These] are the beasts which ye may eat,—the ox, the young of sheep, and the young of goats; ⁵ the hart and the gazelle, and the roebuck,—and the wild goat and the mountain goat,^f and the wild ox,^g and the mountain sheep.^h ⁶ <And every beast that parteth the hoof and cleaveth the cleft into two claws, chewing the cud, among beasts>

^a This terrible indictment should be well considered. "The iniquity of the Amorites" had at length become "full" (Gen. xv. 16). Cp. chap. xviii. 9-13; also note at end of "Joshua."
^b Cp. chap. iv. 2.

^c Even supernatural powers must not tempt you to idolatry.

^d *I. e.* (permissively) "suffering you to be put to the proof." Cp. O. G. p. 650, 3.

^e Cp. chap. v. 6, n.

^f Cp. chap. ix. 18.

^a Cp. chap. v. 6, n.

^b Cp. 1 S. i. 16, n; ii. 12, n.

^c Or: "and if" — O. G. 241 b.

^d Some cod. w. Sam., Jon., Sep., Syr., have: "Y. thy God" — G. n.

^e Cp. Exo. xix. 5.

^f So perh. O. G.) rather than "pygarg," as most render.

^g Or: "antelope" — Fu. H. L.

^h So prob. — O. G.

||the same|| shall ye eat. ⁷ Nevertheless ||these|| shall ye not eat, of them that chew the cud, and of them that divide the cloven hoof,—the camel, and the hare, and the rabbit, for <though they do chew the cud> yet <the hoof> do they not part, <unclean> they are' unto you. ⁸ And ||the swine|| because <though he doth divide the hoof> yet he cheweth not the cud, <unclean> he is' unto you,—<of their flesh> shall ye not eat, and <their carcases> shall ye not touch.

^b ||These|| may ye eat of all that are in the waters,—<whatsoever hath fins and scales>. ye may eat; ¹⁰ and <whatsoever hath not fins and scales> ye may not eat,—<unclean> it is' unto you.

¹¹ <Of every clean bird> ye may eat; ¹² saving ||these|| of which ye may not eat,—the eagle and the ossifrage, and the osprey; ¹³ and the vulture, and the kite,^a and the falcon,^b after its kind; ¹⁴ and every raven, after its kind; ¹⁵ and the female ostrich, and the male ostrich, and the sea-gull,—and the hawk, after its kind; ¹⁶ and^c the pelican^d and the bittern, and the swan; ¹⁷ and the vomiting pelican and the little vulture, and the gannet; ¹⁸ and the stork, and the parrot,^e after its kind,—and the mountain-cock,^f and the bat. ¹⁹ And ||as for every creeping thing that flieth|| <unclean> it is' unto you,—||they^g shall not be eaten|| ²⁰ <All clean fowls> ye may eat.

²¹ Ye shall not eat any thing that dieth of itself: <to the sojourner who is within thy gates> mayest thou give it and he may eat it, or thou mayest sell it to a foreigner, for <a holy people> art thou', unto Yahweh thy God. Thou shalt not boil a kid, in the milk of its dam.

§ 17. Tithes to be taken to Yahweh's Habitation—Triennially.

²² Thou shalt ||surely tithe|| all the increase of thy seed,—which the field bringeth forth year by year. ²³ And thou shalt eat, before Yahweh thy God—in the place which he shall choose, to make a habitation for his name there,—the tithe of thy corn, thy new wine and thine oil, and the firstlings of thy herd, and of thy flock,—that thou mayest learn to revere Yahweh thy God, all the days.

²⁴ But <when the way becometh too long for thee, because thou canst not carry it, because the place is too far for thee, which Yahweh thy God shall choose to put his name there,—because Yahweh thy God blesseth thee> ²⁵ then

shalt thou turn it into silver,—and shalt bind up the silver in thy hand, and shalt journey unto the place, which Yahweh thy God shall choose; ²⁶ and shalt turn the silver into whatsoever thy soul desireth—of the herd or of the flock, or of wine, or of strong drink, or of whatsoever thy soul shall ask' thee for,—and shalt eat it there, before Yahweh thy God, and shalt rejoice, ||thou' and thy household|| ²⁷ and <the Levite who is within thy gates> thou shalt not forsake him,—for he hath neither portion nor inheritance with thee.

²⁸ <At the end of three years>^a shalt thou bring forth all the tithe of thine increase, [in that year],—and shalt lay it up within thy gates; ²⁹ and the Levite shall come in—because he hath' neither portion nor inheritance with thee—and the sojourner, and the fatherless, and the widow, who are within thy gates, and they shall eat and be satisfied,—that Yahweh thy God may bless thee, in all the work of thy hand which thou shalt do.

§ 18. Septennial Release.

¹ <At the end of seven years>^b shalt thou make a release. ² And ||this|| shall be the manner of the release, ||Every creditor who lendeth ought to his neighbour|| his hand shall release it,—he shall not exact it of his neighbour or his brother, because there hath been proclaimed a release, unto Yahweh.

³ <Of a foreigner> thou mayest exact it,—but <what thou hast with thy brother> thy hand shall release; ⁴ save' [when there shall be among you^c no needy person],—for Yahweh^d will ||indeed bless|| thee, in the land' which Yahweh thy God' is giving unto thee as an inheritance, to possess it:

⁵ only' if thou ||do hearken|| unto the voice of Yahweh thy God,—to observe to do—all this commandment^e which I am commanding thee to-day. ⁶ <When Yahweh thy God|| hath blessed thee, as he spake unto thee> then shalt thou lend unto many nations, but ||thou|| shalt not borrow, and thou shalt rule over many nations, but <over thee> shall they' not rule.

§ 19. Needy and Enslaved to be well cared for.

⁷ <When there cometh to be among you^c a needy person, any one^f of thy brethren, within any one of thy gates, in thy land, which Yahweh thy God' is giving unto thee> thou shalt not harden thy heart, nor shut thy hand from thy needy' brother:

^a "Falcon kite"—O.G.

^b Pass.: "kite"—O.G.

^c Some cod., w. 1 car, pr. eim., Sam., Onk., Jon., Sep., Syr.) omit this "and"—G.n.

^d "A kind of owl"—O.G.

^e Meaning quite dubious —O.G.

^f Perh. "the hoopoe"—O.G.

^g Sp. v.r. (*servi*): "it"—G.n.

^a "When the third year has arrived"—O.G. 281b. Cp. chap. xxvi. 12 ff.]

^b "When the seventh year has arrived"—O.G. 581b. c. Ml.: "in thee."

^d Some cod. (w. Sam., Sep., Syr., Vul.) have "Y. thy God"—G.n.

^e Cp. chap. vi. 25, n.

^f Ml.: "of one"; prob. = "consisting of one."

8 but thou shalt [open] thy hand unto him, — and [lend] him enough to meet the poverty which doth impoverish him.
 9 Take thou heed to thyself, lest there be something near thine abandoned' heart,^a saying—

<Drawing nigh> is the seventh year, the year of release,

and so thine eye be [evil] against thy needy' brother, and thou give not unto him, — and he cry out against thee, unto Yahweh, and it become in thee, a sin!^b

10 Thou shalt [give] unto him, and thy heart [shall not be evil] when thou givest unto him, — for <on account of this very thing> will Yahweh thy God bless thee, in all that thou doest, and in all wherunto thou puttest thy hand. ¹¹ For the needy will not cease out of the midst of the land, — <for this cause> am I commanding thee, saying,

Thou shalt [open] thy hand unto thy brother, to thy poor and to thy needy, in thy land.

12 <When thy brother, a Hebrew man (or a Hebrew woman) selleth himself unto thee> then shall he serve thee six years, — and <in the seventh year> shalt thou let him go out free, from thee; ¹³ and <when thou lettest him go out free, from thee> thou shalt not let him go out [empty]: ¹⁴ thou shalt [richly] load ^c him out of thy flock, and out of thy threshing-floor, and out of thy wine-vat, — <of that wherewith Yahweh thy God hath blessed thee> shalt thou give unto him; and thou shalt remember, that <a servant> thou wast, in the land of Egypt, and that Yahweh thy God [redeemed thee], — <for this cause> am I commanding thee this thing, to-day. ¹⁶ And it shall be < if he shall say unto thee,

I will not go away from thee, — because he loveth thee, and thy household, because he is well off with thee> ¹⁷ then shalt thou take an awl, and thrust it through his ear unto the door, so shall he be thy servant all his life.^d And <unto thine handmaid also> shalt thou do thus. ¹⁸ It shall not be hard in thine eyes, when thou lettest him go out free, from thee; for <to the double of the hire of a hireling> hath he served thee, six years, — so will Yahweh thy God bless' thee, in all that thou doest.

20. *Firstlings to be devoted to Yahweh.*

19 <Every firstling that is brought forth in thy herd and in thy flock, that is a male> shalt thou hallow unto Yahweh thy God,^e — thou

^a Heb.: "thy heart of Belial." Cp. 1 S. i. 16; ii. 12, nn.

^b Or: "it be found—against thee—a sin."

^c Mt.: "thou shalt make a

rich necklace for him"—O.G.

^d Heb.: to 'olām = indefinitely, without any arbitrary limit assigned.

^e Cp. Exo. xiii. 11-16.

shalt not work with a firstling of thine oxen, neither shalt thou shear a firstling of thy flock: ²⁰ <before Yahweh thy God> shalt thou eat it, year by year, in the place which Yahweh shall choose, — thou, and thy household]. ²¹ But <when there is in it any blemish, lameness or blindness, any ill blemish> thou shalt not sacrifice it unto Yahweh thy God: ²² <within thine own gates> mayest thou eat it, — the unclean [of you] and the clean, alike, [as the gazelle and as the hart]. ²³ Only' <the blood thereof> shalt thou^a not eat, — <on the earth> shalt thou pour it out, like water.

§ 21. *The Passover to be Kept.*

1 Observe the month of Abib,^b when thou shalt 16
 keep a passover unto Yahweh thy God, — for <in the month of Abib> did Yahweh thy God bring thee forth out of Egypt, by night:
 2 therefore shalt thou sacrifice a passover unto Yahweh thy God, of flock or^c herd, — in the place which Yahweh shall choose, to make a habitation for his name there.
 3 Thou shalt not eat therewith, any thing leavened, <seven days> shalt thou eat therewith unleavened cakes, the bread of humiliation, — for <in haste>^d camest thou forth out of the land of Egypt, that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life. ⁴ And there shall not be seen with thee leaven, in any of thy bounds, seven days, — neither shall there remain all night of the flesh which thou shalt sacrifice in the evening, on the first day, unto the morning. ⁵ Thou mayest not sacrifice the passover, — within any of thine own gates, which Yahweh thy God is giving unto thee; but <in the place which Yahweh thy God shall choose' to make a habitation for his name> [there] shalt thou sacrifice the passover, in the evening, — at the going in of the sun,^e at the very time thou camest forth out of Egypt. ⁷ Therefore shalt thou cook and eat it in the place which Yahweh thy God [shall choose], — and shalt turn away in the morning, and go thy way unto thy tents.^f ⁸ <Six days> shalt thou eat unleavened cakes, — and <on the seventh day> shall be a closing feast, unto Yahweh thy God, thou shalt do no work.^g

§ 22. *The Festival of Weeks.*

9 <Seven weeks> shalt thou count unto thee, — <from the beginning of thrusting in the sickle into the standing corn> shalt thou

^a Some cod. (w. Onk. MS., Jon., Sep., Syr.) have: "ye"—G.n.

^b Lit.: "sprouting or ears."

^c Or: "and."

^d Or: "trepidation," "hurried flight"—O.G.

^e This then is "between the evenings"—Cp. Exo.

xii. 6, n.

^f Or: "homes."

^g Some cod. (w. Sam., Sep., Syr.) have expressly: "no work"—G.n. [The M.C.T. is nearly equivalent: "not do work"—Tr.]

begin to count, seven weeks. ¹⁰ So shalt thou keep the festival of weeks unto Yahweh thy God, in the measure of the freewill offering of thy hand, which thou shalt give,—as Yahweh thy God [shall bless thee]. ¹¹ So shalt thou rejoice before Yahweh thy God—[thou, and thy son and thy daughter, and thy servant and thy handmaid, and the Levite who is within thy gates, and the sojourner, and the fatherless and the widow, who are in thy midst],—in the place which Yahweh thy God shall choose^c, to make a habitation for his name there. ¹² So shalt thou remember that <a servant> thou wast, in Egypt,^a—and shalt observe and do^b these statutes.

§ 23. *The Festival of Booths.*
(Cp. chap. xxxi. 10.)

- ¹³ <The festival of booths> shalt thou keep for thyself, seven days,—when thou hast gathered in out of thy threshing-floor, and out of thy wine-vat. ¹⁴ And thou shalt rejoice, in thy festival,—[thou, and thy son and thy daughter, and thy servant and thy handmaid, and the Levite and the sojourner, and the fatherless and the widow, who are within thy gates]. ¹⁵ <Seven days> shalt thou keep festival unto Yahweh thy God, in the place which Yahweh shall choose^c,—for Yahweh thy God [will bless thee] in all thine increase, and in all the work of thy hands,—therefore shalt thou do nothing but rejoice.^b

§ 24. *Three Annual Festivals.*

- ¹⁶ <Three times in the year> shall each one of thy males see the face of Yahweh thy God,^c in the place which he shall choose, at the festival of unleavened cakes, and at the festival of weeks, and at the festival of booths,—and none shall see the face of Yahweh^c empty-handed: ¹⁷ [every man^a according as his hand can give,—according to the blessing of Yahweh thy God, which he hath bestowed upon thee].

§ 25. *Concerning Petty Judges and Officers (and the Evils they are to suppress).*

- ¹⁸ <Judges and officers> shalt thou appoint thee, in all thy gates, which Yahweh thy God^c is giving unto thee, [by thy tribes],—and they shall judge the people, with righteous judgment. ¹⁹ Thou shalt not wrest judgment, thou shalt not^d take note of faces,—nor shalt thou accept a bribe, for [the bribe] blindeth the eyes of wise men,

^a Some cod. (w. Sam., Sep. have: "in the land of E."—G.n.
^b Or: "be altogether rejoicing"—O.G. p. 36. This climax of rejoicing

is noteworthy.

^c See Exo. xxxiv. 23, n.

^d Sp. v.r. (*scribit*) has: "Neither shalt thou." So in some cod. (w. Sam., Jon., Sep., Syr.)—G.n.

and perverteth the words of righteous men.^a
²⁰ <What is right what is right> shalt thou pursue,—that thou mayest live, and possess the land, which [Yahweh thy God] is giving unto thee.

- ²¹ Thou shalt not plant thee, as a sacred stem,^c any tree,—near unto the altar of Yahweh thy God, which thou shalt make for thyself;
²² neither shalt thou set thee up a pillar,^d—which Yahweh thy God [doth hate].

- ¹ Thou shalt not sacrifice unto Yahweh thy God, a bullock or a sheep, wherein is a blemish, any unseemly thing: for <an abomination unto Yahweh thy God> it would be.

- ² <When there shall be found in thy midst, within any of thy gates, which Yahweh thy God^c is giving unto thee, man or woman who doeth the thing which is wicked in the eyes of Yahweh thy God, by transgressing his covenant; ³ yea hath gone, and served other gods, and bowed down unto them,—whether unto the sun or unto the moon, or unto any of the host of the heavens, which I have not commanded; ⁴ and it shall be told thee, and thou shalt hear,—and shalt enquire diligently, and lo!^e <true—certain> is the report, this abominable thing hath been done^f in Israel> ⁵ then shalt thou bring forth that man, or that woman, who hath done this wicked thing, within thy gates—[the man, or the woman],^f—and shalt stone them with stones, that they die. ⁶ <At the mouth^g of two witnesses, or three witnesses> shall he that is to die [be put to death],—he shall not be put to death at the mouth of one^h witness.^b

- ⁷ <The hand of the witnesses> shall be upon him firstⁱ to put him to death, and <the hand of all the people> afterwards,—so shalt thou consume the wicked thing out of thy midst.

§ 26. *Difficult Cases to be referred to Superior Judges.*

- ⁸ <When any matter of judgment [shall be too difficult for thee]—between blood and blood, between¹ plea and plea, or between stroke and stroke, matters of contention within thy gates> then shalt thou arise and go up unto the place which Yahweh thy God [shall choose]; ⁹ and shalt come in unto the priests, the Levites, and unto the judge, who shall be in those days,—and shalt enquire, and they shall declare unto thee,

^a Cp. Exo. xxiii. 8.

^b Every reader must feel the emphatic force of this striking and characteristic repetition. Cp. Intro., Chap. II, p. 13.

^c Here in the feminine gender—*asherah*. See note at end of the Book of "Joshua."

^d Or: "obelisk." Heb. *mazzevah*.

^e Or: "and if"—O.G. 244^b.

^f Emphatic repetition again. See Intro., Chap. II., Synopsis, B, c.

^g Mt.: "upon the mouth" = "upon the testimony."

^h Cp. chap. xix. 15.

ⁱ Some cod. (w. Sam., Jon., Sep., Syr.) have: "or between"—G.n.

the sentence of judgment; ¹⁰ and thou shalt do, according to the sentence which they shall declare unto thee, out of that place, which Yahweh [shall choose],—yea thou shalt observe to do' according to all which they shall direct thee: ¹¹ <according to the direction wherewith they direct thee, and after the judgment which they shall announce to thee> shalt thou do,—thou shalt not turn aside from the sentence which they shall declare unto thee, to the right hand or to the left. ¹² And <the man' who shall do presumptuously, by not hearkening unto the priest that standeth to minister there, to Yahweh thy God, or unto the judge> that man [shall die], and so shalt thou consume the wicked thing out of Israel. ¹³ And [all the people] shall hear and fear,—and shall not act presumptuously any more.

§ 27. *Concerning Kings.*

¹⁴ <When thou shalt enter into the land, which Yahweh thy God' is giving unto thee, and shalt possess it, and dwell therein,—and shalt say—

I will set over me a king, like all the nations that are round about me >^a

¹⁵ thou shalt [set] over thee, as king, him whom Yahweh thy God [shall choose],—<out of the midst of thy brethren> shalt thou set over thee a king, thou mayest not appoint over thee a man that is a foreigner, who is [not thy brother].

¹⁶ Moreover' he shall not multiply to himself horses, neither shall he cause the people to return to Egypt, that he may multiply horses,—when [Yahweh] hath said unto you,

Ye shall not again' return this way any more'.

¹⁷ Neither shall he multiply to himself wives, that his heart turn not aside,—nor <silver and gold> shall he multiply to himself [greatly].

¹⁸ But it shall be, <when he sitteth upon the throne of his kingdom> then shall he write for himself a copy of this law, upon a scroll, out of [that which is] before the priests, the Levites:^b ¹⁹ so shall it be with' him, and he shall read therein all the days of his life,—that he may learn to revere Yahweh his God, to observe all the words of this law, and these statutes, to do them: ²⁰ that his heart may not be lifted up above his brethren, and he may not turn aside from the commandment, to the right hand or to the left,—that he may prolong his days over his kingdom—[he, and his sons], in the midst of Israel.

* A supposition natural enough on the lips of the real Moses; but too antiquated to suit the pen of a romancist of Hezekiah's days. ^b See chap. xxxi. 26. Cp. also 2 K. xxii. 8-14.

§ 28. *Levites to be honoured and cared for.*

¹ Neither the priests, the Levites, [nor] any of 18 the tribe of Levi, shall have either portion or inheritance with Israel,—<the altars, flames of Yahweh, and his inheritance> shall they eat. ² But <inheritance> shall he not have, in the midst of his brethren.—[Yahweh] is his inheritance, as he spake unto him. ³ This therefore, shall be the due of the priests, from the people, from them who offer the sacrifice, whether ox or lamb,—there shall be given unto the priest, the shoulder, and the two cheeks, and the maw: ⁴ <the firstfruit of thy corn, thy new wine, and thine oil, and the first of the fleece of thy flock> shalt thou give unto him. ⁵ For <of him> hath Yahweh thy God made choice, out of all thy tribes, —to stand to minister^a in the name of Yahweh, [of him and his sons, all the days]. ⁶ And <when the Levite shall come in, out of any of thy gates, out of any part of Israel, where he' is sojourning,—yea, shall come in with all the desire of his soul, into the place which Yahweh shall choose> then may he minister^a in the name of Yahweh his God,—like any of his brethren the Levites, who are standing there before Yahweh. ⁸ <Portion for portion> shall they eat,—apart from his possessions, upon his patrimony.

§ 29. *Canaanite Abominations specified and warned against: A Prophet like Moses to be expected: False Prophets not to be feared.*

⁹ <When thou art' coming into the land which Yahweh thy God' is giving unto thee> thou shalt not learn to do' according to the abominable doings of those nations.^b ¹⁰ There shall not be found in thy midst—

One who causeth his son or his daughter to pass through fire,—

Or who useth divination, hidden arts or enchantments,

Or who uttereth incantations;

¹¹ Or who bindeth with spells,—

Or who asketh of a familiar spirit, or an oracle,

Or who seeketh unto the dead.

¹² For <an abomination unto Yahweh>^c is everyone who doeth these things,—and <on account of these abominations> is Yahweh thy God' dispossessing them from before thee. ¹³ <Blameless>^d shalt thou be, with Yahweh thy God; ¹⁴ for [these nations whom thou' art dispossessing] <unto them who use hidden arts and unto diviners> do hearken, but <as for thee> [not so] doth Yahweh thy God [suffer thee]. ¹⁵ <A prophet^e out of thy midst, of thy brethren,

^a Or: "wait."

^b See end of "Joshua," note.

^c Some cod. (w. Sam., Sep., Syr.) have: "Y. thy

God"—G.n.

^d Or: "devoted," "single-hearted."

^e Note the transition—Not

like unto me> will Yahweh thy God raise up unto thee|—<unto him> shall ye hearken:—¹⁶ according to all which thou didst ask of Yahweh thy God, in Horeb, in the day of the convocation,³ saying,—

Let me no further' hearken unto the voice of Yahweh my God, and <this great fire> let me not see any more, lest I die.

17 And Yahweh said unto me:

They have well said what they have spoken. ¹⁸ <A prophet> will I raise up unto them, out of the midst of their brethren, like unto thee,—and I will put my words in his mouth, so shall he speak unto them whatsoever I shall command him. ¹⁹ And it shall come to pass, that <the man who will not hearken unto my words, which he shall speak in my name> ||I, myself|| will require it of him. ²⁰ Howbeit

<the prophet who shall presume to speak a word in my name, which I have not commanded him to speak, or who shall speak in the name of other gods> ||that' prophet shall die!

21 And <when thou shalt say in thy heart,—

In what manner' shall we know' the word which Yahweh |hath not spoken|?>

22 <When the prophet shall speak in the name of Yahweh, and the word |shall not come to pass|, neither shall come in> ||that|| is the word which Yahweh |hath not spoken|, — ||presumptuously|| hath the prophet spoken it, thou shalt not be in dread of him.^b

§ 30. *Three Cities of Refuge West of the Jordan—The Manslayer.* (Cp. § 4.)

19 ¹ <When Yahweh thy God |shall cut off| the nations, whose land Yahweh thy God' is giving thee, — and thou shalt dispossess them and dwell in their cities, and in their houses> ² <three cities> shalt thou set apart for thee, — in the midst of thy land' which Yahweh thy God' is giving thee to possess. ³ Thou shalt prepare for thee a way, and shalt divide into three parts the boundary of thy land which Yahweh thy God shall cause thee to inherit, — and it shall be, that every manslayer |shall flee thither|. ⁴ And ||this|| is the case of

to those forbidden sources of guidance shall thou direct thine inquisitive regard, but to a prophet! — Once more: Is it likely a romancist would have imagined a prediction like this? Would he not much rather have said: No need of another prophet! Moses is enough! Simply return unto him. That would have been consistent with the assumed aims of the romancist.

This is wholly inconsistent. — For what a later generation thought of Moses, see chap. xxxiv. 10-12.

^a Or: "gathered host"; Heb.: *kāhāl*.

^b The nature of this test suggests that need might arise for predicting events not very distant, otherwise there must needs be suspense if not dread. Jeremiah met a need like this: Jer. xxviii. 16, 17.

the manslayer, who shall flee thither and live, — <Whoso shall smite his neighbour unwittingly, ||he| not having hated him aforesaid; ^a ⁵ as when one entereth with his neighbour into a forest, to fell trees, and his hand fetcheth a stroke with the axe, to cut down the tree, and the head flieth off from the handle,^b and lightheth upon his neighbour, that he die> ⁶ he| shall flee into one of these cities, and live; lest the blood' redeemer pursue the manslayer, because his heart is hot, and overtake him, because the way is long, and he smite him so as to take away his life,^c — he not' being worthy of death, seeing that he had not been hating him, aforesaid.² ⁷ <For this cause> am I' commanding thee, saying, — <Three cities> shalt thou set apart for thee.

⁸ But <if Yahweh thy God should enlarge' thy bounds, as he sware unto thy fathers, — and should give thee all the land, which he spake of giving unto thy fathers; ⁹ because thou dost observe all this commandment, to do it, which I' am commanding thee to-day, to love Yahweh thy God, and to walk in his paths all the days> then shalt thou add unto thee yet three cities, unto these three; that innocent blood may not be shed, in the midst of thy land, which Yahweh thy God' is giving unto thee, as an inheritance, — and so shed-blood^d be upon thee. ¹¹ But <when any man shall be hating his neighbour, and shall lie in wait for him, and rise up against him, and smite him so as to take away his life,^e that he dieth, — and shall then flee into one of these cities> ¹² then shall the elders of his city send' and fetch him from thence, — and deliver him into the hand of the blood' redeemer, that he die; ¹³ thine eye shall not look with pity upon him, — so shalt thou consume the shedding of innocent blood out of Israel, and it shall go well with thee.

§ 31. *Concerning Boundaries and Witnesses.*

14 Thou shalt not move back the boundary of thy neighbour, by which they set bounds at first, — in thine inheritance which thou shalt receive, in the land' which Yahweh thy God' is giving thee to possess.

15 One' witness |shall not rise up| against a man for any iniquity, or for any sin, with regard to any sin that he may commit, — <at the mouth of two witnesses, or at the mouth of three witnesses> must a matter be established.^e ¹⁶ <When there shall rise up a wrongful witness against a man, — to answer'

^a Lit.: "yesterday, the third."

^d Or: "blood-guiltiness"

^b Lit.: "the iron flieth off from the wood."

^e Cp. chap. xvii. 6.

^c Mt.: "smite him to the

^f Or: "testify."

against him, perversely > ¹⁷ then shall the two men who are at variance, stand before Yahweh, — before^a the priests^b and the judges, who shall be in those days; ¹⁸ and the judges shall make diligent^c inquisition, — and lo! <if the witness be ||a false witness^d and ||falsely^e have answered against his brother> ¹⁹ then shall ye do unto him^f as he had thought to do unto his brother, — so shalt thou consume the wicked thing out of thy midst; ²⁰ and ||they who remain^g shall hear and fear, — and not go on to do again^h according to this wicked thing, in thy midst: ²¹ neither shall thine eyeⁱ pity, — life^j for life, ^e eye for eye, tooth for tooth, hand for hand, foot for foot.^k

§ 32. *As to Making War: Canaanite Cities only to be necessarily Destroyed.*

20 ¹ <When thou shalt go out to wage war against thine enemy,^l and shalt see the horses and chariots of a people more in number than thou> thou shalt not be afraid of them, — for ||Yahweh thy God^m is with thee, |who brought thee up out of the land of Egypt|. ² And it shall be, <when ye are coming nigh unto the battle> that the priest shall approach and speak unto the people; ³ and shall say unto them, —

Hear, O Israel, yeⁿ are coming near, to-day, unto battle, against your enemies, — let not your heart faint, do not fear, nor start, nor quake, because of them. ⁴ For ||Yahweh your God^o is he that is going with you, — to fight for you against your enemies, to save you.

⁵ Then shall the officers^p speak unto the people, saying,

Who^q is the man^r that hath built a new house, and hath not dedicated it? let him go, and return unto his house, — lest he die in the battle, and ||another^s man^t dedicate it.

⁶ And who^u is the man^v that hath planted a vineyard, and hath not thrown it open? let him go, and return unto his house, — lest he die in the battle, and ||another^w man^x throw it open.

⁷ And who^y is the man^z that hath betrothed a wife, and hath not taken her? let him go, and return unto his house, — lest he die in the battle, and ||another^{aa} man^{ab} take her.

⁸ Then shall the officers further^{ac} speak unto the people, and say—

Who^{ad} is the man^{ae} that is fearful and faint-hearted? let him go, and return unto

^a Some cod. (w. Sam., MS., Sep., Syr.) have: “and (or, even, before)” — G. n.

^b Hence the priests were to be assessors in judgment, as well as medical inspectors (Lev. xiii., xiv.).

^c Some cod. (w. Sam., Syr.,

Vul.) have: “thine eye shall not” — G. n.

^d U.: “soul.”

^e Cp. Exo. xxi. 23-25.

^f Some cod. (w. Sam., Onk., Syr., Vul.) have: “enemies” — G. n.

his house, — lest his brethren's heart melt as well as his' heart.

⁹ And it shall be <when the officers have made an end of speaking unto the people> then shall they appoint captains of hosts, at the head of the people.

¹⁰ When thou shalt come nigh unto a city, to fight against it, — then shalt thou proclaim unto it—peace.^{ag} ¹¹ And it shall be <if ||peace^{ah} be the answer it giveth thee, and it open unto thee> then shall it be, that ||all the people that are found therein^{ai} shall become thy tributaries, and shall serve thee. ¹² But <if it will not make peace with thee, but will make war^{aj} with thee> then shalt thou lay siege to it; ¹³ and Yahweh thy God will deliver it into thy hand,^{ak} — and thou shalt smite every male thereof, with the edge of the sword; ¹⁴ but <the women and the little ones and the cattle, and all that shall be in the city—all^{al} the spoil thereof> shalt thou take as thy prey, — so shalt thou eat the spoil of thine enemies, whom Yahweh thy God hath delivered^{am} unto thee.

¹⁵ ||Thou^{an} shalt thou do unto all the cities, that are very far away from thee, — ||which are not of the cities of those nations^{ao}.^{ap} ¹⁶ But <of the cities of these peoples, which Yahweh thy God^{aq} is giving unto thee as an inheritance> shalt thou not save alive, any breathing thing. ¹⁷ But thou shalt ||devote them to destruction^{ar} — the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites,^{as} and the Jebusites, — as Yahweh thy God^{at} hath commanded thee: ¹⁸ lest they teach you^{au} to do, according to all their abominations, which they have done unto their gods, — and so ye sin against Yahweh your God.^{av}

¹⁹ <When thou shalt besiege a city for many days, to fight against it, to take it> thou shalt not destroy the trees thereof, by wielding against them an axe, when <of them> thou mightest eat, <them> therefore, shalt thou not cut down, — for, Is the tree of the field “a man”, that it should enter, because of thee, into the siege?^{aw} Nevertheless^{ax} <the tree of which thou knowest that it is ||not a tree yielding food^{ay}> ||the same^{az} mayest thou destroy, and cut down, — and so build up a siege-work against the city which is making war^{ba} with thee, until thou hast subdued^{ab} it.

^a Or: “call to it for peace”; or, more fully: “make a proclamation with a view to peace.”

^b Some cod. (w. Jon., Sep., Syr.) have: “hands” — G. n.

^c A. sp. v.r. (*svbr*), with many cod. and 2 ear. pr. eds., has: “and all” — G. n.

^d Cp. ver. 18, n.

^e Some cod. (w. Sam., Jon., Sep., Syr., Vul.) have: “and the Hivites” — G. n.

^f Mark well how carefully the terrible divine severity against the nations of Canaan is restrained within the appointed limits. Cp. end “Joshua,” note.

^g So O.G., following Sep., Tar., Syr., Vul., Ewald, Kell., A. Dillman, etc. (O.G. p. 209). It is merely a question of vocalisation.

^h Ml.: “brought it down.”

§ 33. *Purging the Land from Innocent Blood.*

21 1 <When there shall be found one slain, on the soil which Yahweh thy God^c is giving unto thee to possess, lying prostrate in the field,—it not being known who smote him> 2 then shall thine elders and thy judges go forth,—and measure unto the cities^d that are round about the slain; 3 and it shall be that <the city that is nearest unto the slain> the elders of that city shall take a heifer of the herd, which hath not been wrought with, which hath not drawn in a yoke; 4 and the elders of that city shall take down the heifer into a ravine^e with an everflowing stream, which is neither tilled nor sown,—and shall behead there, the heifer, in the ravine. 5 Then shall the priests, the sons of Levi, come near, for [of them] hath Yahweh thy God made choice, to wait upon him, and to bless, in the name of Yahweh,—and <at their bidding> shall be settled, every controversy and every punishment; 6 and [all the elders of that city who are nearest unto the slain] shall bathe their hands^f over the heifer^g that hath been beheaded in the ravine, 7 and shall respond, and say,—

Our hands [shed not this blood, neither did [our eyes] see [the deed]]. 8 Be propitious unto^b thy people Israel, whom thou hast redeemed, O Yahweh, and do not impute innocent blood^h in the midst of thy people Israel.

So shall they obtain propitiation for the guilt of shedding blood. 9 [Thou] therefore shalt consume the guilt of shedding innocent blood out of thy midst,—when thou shalt do that which is right in the eyes of Yahweh.

§ 34. *Concerning the Marriage of Female Captives.*

10 <When thou shalt go forth to war, against thine enemies,—and Yahweh thy God shall deliver them into thy hand,^c and thou shalt take them captive; 11 and shalt see among the captives a woman of beautiful figure,—and shalt have a desire unto her, and wouldest take [her]^d to thee to wife> 12 then shalt thou bring her into the midst of thy house,^e—and she shall shave her head and pare her nails; 13 and put away the raiment^f of her captivity^g from off her, and shall remain in thy house, and bewail her father and her mother, for the space of a month,—and <after that> mayest thou go in unto her, and be her husband, and she shall be thy

^a Or: "torrent-bed."
^b Or: "accept a propitiatory-covering for." Cp. Eze. xvi. 63.
^c Some cod. (w. Jon., Sep., Syr.) have: "hands"—G.n.

^d Some cod. (w. Sam., Unk., Jon., Sep., Syr.) have: "her"—G.n.
^e Or: "household."
^f Ml.: "mantle."
^g L.e.: In which she was taken captive.

wife. 14 And it shall be, <if thou hast no pleasure in her> then shalt thou let her go whither she will,^a but thou shalt not [sell] her for silver,—thou shalt not make merchandise of her, because thou hast humbled her.

§ 35. *The Right of the Firstborn guarded: Obedience to Parents enforced.*

15 <When a man shall have two wives—[the one^a beloved and [the other] hated, and they have borne him sons, both she that is beloved, and she that is hated,—and it shall be that the firstborn son belongeth to her that is hated> 16 then shall it be <that in the day when he maketh his sons to inherit that which he hath> he may not treat the son of the beloved, instead of the son of the hated, as the firstborn; 17 but <the true firstborn, the son of her that is hated> shall he treat as firstborn, by giving him double, out of all that is found to be his,—for [he] is the beginning of his strength, [his]^b is the right of the firstborn.^c

18 <When a man hath a son, rebellious and insulting, who will not^d hearken to the voice of his father, and to the voice of his mother,—<though they chastise him> yet will not hearken unto them> 19 then shall his father and his mother [lay hold of him],—and bring him forth unto the elders of his city, and unto the gate of his place; 20 and shall say unto the elders of his city:

[This our son] is rebellious and insulting,—he will not^e hearken unto our voice,—[a glutton^d and a tippler].

21 Then shall all the men of his city stone^f him with stones, that he die, so shalt thou consume the wicked thing out of thy midst,—and [all Israel] shall hear and fear.

§ 36. *Concerning the Hanged (Crucified).*

22 But <when there shall be in any man a sin worthy of death, and he is to be put to death,—and thou shalt hang him^e on a tree> 23 his dead body shall not remain all night upon the tree, but thou shalt [bury] him on the same day, for <a reproach unto God>^g is he that is hanged,^b—so shalt thou not make unclean thy soil^c which Yahweh thy God^d is giving unto thee for an inheritance.

§ 37. *Sundry Laws.*

1 Thou shalt not see the ox of thy brother, or 22 his sheep, going astray, and turn away^d

^a Ml.: "according to her soul."
^b Some cod. (w. Sam., Unk., Ms., Sep., Syr., Vul.) have: "his therefore"—G.n.
^c L.e. the right of primo-

geniture.
^d Or: "squanderer."
^e Or: "erucify him."
^f Or: "on wood."
^g Or: "a divine reproach."
^h Gal. iii. 13.
ⁱ Ml.: "hide thyself."

from them,—thou shalt ||bring them back|| unto thy brother.

² And <if thy brother be not nigh unto thee, or thou know him not> then shalt thou make room for it within^a thine own shed,^b and it shall be with thee, until thy brother seek after it, when thou shalt return it unto him.

³ And^e ||so|| shalt thou do with his ass, and ||so|| shalt thou do with his mantle, and ||so|| shalt thou do with any lost thing of thy brother's, which shall go astray from him, and thou shalt find,—thou mayest not turn away.^d

⁴ Thou shalt not see the ass of thy brother, or his ox, fallen in the way, and turn away from them,—thou shalt ||raise|| them with him.

⁶ A woman' shall not have on ||the wearing apparel of a man||, nor shall a man' put on the mantle of a woman'; for <an abomination to Yahweh thy God> is any one who doeth these things.

⁶ <When a bird's-nest chanceth to be before thee,—in the way, in any tree or upon the ground, whether with nestlings or eggs, and ||the mother|| be sitting upon the nestlings or upon the eggs> thou shalt not take the mother upon the young; ⁷ thou shalt ||let go|| the mother, and then <her young> mayest thou take for thyself,—that it may go well with thee, and that thou mayest prolong thy days.

⁵ When thou buildest a new house> then shalt thou make a parapet to thy roof, so shalt thou not treasure up blood-guiltiness against thy house, for he that is in danger of falling' might fall therefrom.

⁹ Thou shalt not sow thy vineyard with two sorts of seed,—lest the fulness of the seed which thou sowest, and the increase of thy vineyard ||be profaned||.

¹⁰ Thou shalt not plough with an ox and an ass, together.

¹¹ Thou shalt not put on linsey-woolsey, of wool and flax, together.

¹² <Tassels> shalt thou make thee,—on the four corners^e of thy vesture, wherewith thou dost cover thyself.

¹³ <When a man taketh a wife,—and goeth in unto her, and hateth her; ¹⁴ and raiseth against her occasions of speech,^f and bringeth upon her an evil name, and saith—<This woman> I took, and approached her, and found not that she had the tokens of virginity>

¹⁵ then shall the father of the damsel and her mother take and bring forth the tokens of the virginity of the damsel, unto the elders of the city, in the gate; ¹⁶ and the father of the damsel shall say unto the elders,—

<My daughter> gave I unto this man to wife, and he hated her; ¹⁷ and lo!

||he|| hath raised^a occasions of speech, saying—

I found not that thy daughter had the tokens of virginity

and yet [these^c] are the tokens of the virginity of my daughter.

And they shall spread out the garment' before the elders of the city.

¹⁸ Then shall the elders of that city take the man,—and chastise him: ¹⁹ and fine him a hundred [shekels] of silver, and give unto the father of the damsel, because he hath brought an evil name upon a virgin of Israel,—and she shall remain ||his^d wife, he may not put her away, all his days.

²⁰ But <if this thing ||be true||,—[and the tokens of virginity] be not' found with the damsel> then shall they bring forth the damsel into the entrance of her father's house, and the men of her city shall stone' her with stones, that she die, because she hath wrought wickedness in Israel, by committing unchastity in her father's house,—so shalt thou consume the wicked thing out of thy midst.

²² <When a man is found lying with a woman married to a husband>^b then shall ||both|| of them die', ||the man that lay with the woman, and the woman,—so shalt thou consume the wicked thing out of Israel.

²³ <When a damsel that is a virgin is betrothed to a husband,—and a man findeth her in the city, and lieth with her> ²⁴ then shall ye bring them [both] out unto the gate of that city, and stone them with stones, that they die, ||the damsel|| because she made not an outcry in the city, and ||the man|| because he hath humbled his neighbour's wife,—so shalt thou consume the wicked thing out of thy midst.

²⁵ But <if <in the field> the man find the betrothed damsel, and the man force her and lie with her> then shall the man that lay with her die ||he alone||; ²⁶ but <unto the damsel> shalt thou do nothing, ||the damsel|| is not guilty of a sin^e worthy of death,—for <as when a man riseth up against his neighbour, and smiteth him so as to take away life>^d ||so|| is this matter: ²⁷ for <in the field> he found her,—the betrothed damsel [made an outcry], and there was none' to save her.

²⁸ <When a man findeth a damsel that is a virgin who is not betrothed, and layeth hold of her, and lieth with her,—and they are found> ²⁹ then shall the man who lay with her give unto the damsel's father, fifty [shekels] of silver,—and she shall be [his] wife, because he hath humbled her, he may not put her away, all his days.

^a *ML.*: "in the midst of." this "and"—G.n.
^b *Lit.*: "house."
^c *Some cod.* (w. Sam., Sep., Syr., Vul.) omit
^d *ML.*: "hide thyself."
^e *ML.*: "wings."
^f "Baseless charges"—O.G.

^a *Some cod.* (w. Sam., Sep., Syr., Vul.) add: "against her"—G.n.
^b *ML.*: "owned of an owner."
^c *ML.*: "hath no sin," etc.
^d *ML.*: "smiteth him to the soul."

- 30 A man shall not take his father's wife,—neither shall he turn aside his father's coverlet.
- 23 ¹ Neither he that hath been mutilated by crushing, nor he that hath had his privy member cut off, shall enter into the convocation^a of Yahweh. ² A bastard^b shall not enter into the convocation^a of Yahweh,—<even to the tenth generation> shall none of his enter into the convocation^a of Yahweh. ³ Neither an Ammonite nor a Moabite shall enter into the convocation^a of Yahweh,—<even to the tenth generation> shall none that belong to them enter into the convocation^a of Yahweh, unto times age-abiding: ⁴ because they met you not with bread and water, in the way, when ye came forth out of Egypt,^c—but hired against thee Balaam son of Beor, from Pethor of Mesopotamia,^d to curse thee. ⁵ Nevertheless, Yahweh thy God [consented not] to hearken unto Balaam, but Yahweh thy God turned, for thee, the curse into a blessing,—because Yahweh thy God loved thee. ⁶ Thou shalt not seek their peace, nor their welfare,—all thy days, unto times age-abiding.^e ⁷ Thou^f shalt not abhor an Edomite, for <thy brother> he is',—thou shalt not abhor an Egyptian, for <a sojourner> becamest thou in his land; ⁸ the sons who are born to them, of the third generation|| may enter unto them^g in the convocation of Yahweh.
- ⁹ <When thou goest forth into camp against thine enemies> then shalt thou beware of everything foul. ¹⁰ <When there is in thy midst a man who is not clean, through a mischance of the night> then shall he go forth unto the outside of the camp, he shall not come into the midst of the camp; but it shall be, when the evening cometh on, he shall bathe himself in water,—and <at the going in of the sun> he shall come into the midst of the camp. ¹² And <a place aside> shalt thou have, without the camp,—whither thou canst go forth [abroad]; ¹³ and <a blade> shalt thou have upon thy staff,^h—so shall it be, that <when thou wouldst sit down outside> thou shalt dig therewith, and shalt turn back, and cover that which hath passed from thee: ¹⁴ for [Yahweh thy God] walketh to and fro in the midst of thy camp,ⁱ to rescue thee, and to deliver up

thine enemies before thee, so shall thy camps^a be holy,—and he shall see in thee no shameful thing, that he should turn away from following thee.

- 15 Thou shalt not deliver up a slave unto his lord,—one who maketh his escape unto thee, from his lord: ¹⁶ <with thee> shall he remain, in thy midst, in the place which he shall choose in any of thy gates, where it seemeth good to him,—thou shalt not oppress him.
- 17 There shall be no female devotee^b of the daughters of Israel,—neither shall there be a male devotee,^c of the sons of Israel.
- 18 Thou shalt not bring the wages of an unchaste woman, or the hire of a dog,^d into the house of Yahweh thy God, for any vow,—for <an abomination unto Yahweh thy God> are they both.
- 19 Thou shalt not lend on interest to thy brother, interest of silver, interest of food,—interest of any thing that can be lent on interest: <to a foreigner> thou mayest lend on interest, but <to thy brother> shalt thou not lend on interest,—that Yahweh thy God may bless thee, in everything whereunto thou putteth thy hand,^e upon the land which thou' art entering to possess.
- 21 <When thou shalt vow a vow unto Yahweh thy God> thou shalt not delay to make it good,—for Yahweh thy God would ||require|| it of thee, and it should be, in thee, ||sin||. ²² But <if thou refrain from vowing> it shall not be, in thee, ||sin||.
- 23 <That which goeth forth out of thy lips> thou must observe and do,—according as thou didst vow unto Yahweh thy God' the free-will offering' of which thou didst speak with thy mouth.
- 24 <When thou enterest into the vineyard of thy neighbour> then mayest thou eat grapes at thy pleasure to thy fill,^f—but <into thy vessel> shalt thou put none. ²⁵ <When thou enterest the standing eorn of thy neighbour> thou mayest pluck off ears with thy hand,—but <a sickle> shalt thou not wield against the standing eorn of thy neighbour.

- 1 <When a man taketh a woman, and marrieth her> then shall it be, <if she find not favour in his eyes, because he hath found in her some matter of shame> that he shall write her a scroll of divorcement, and put it into her hand, and shall send her forth, out of his house. ² And <when she cometh forth out of his house> then may she go her way, and become another man's. ³ But

^a Or: "gathered host"; Heb.: *khahal*.

^b Or: "alien." "Either born out of wedlock, or the offspring of a Jew and a Gentile"—Davies' H.L.

^c Cp. Num. xxii.—xxiv. ^d Lit. "Aram Syria, of the two rivers."

^e Contrast with this, Matt. v. 43-48.

^f Some cod. w. Sam., Onk. MS., Syr., Vul.

have: "But thou"—G.n.

^g A Massoretic annotator informs us that the ancient standard codex known as the Babylonian read, here, "unto you," instead of "unto them," thus relieving the text of an obvious difficulty.—G. Intro., pp. 595, 596.

^h Or: "implement."

ⁱ Some cod. w. Sam. MS., Sep., Syr., Vul. have: "camps"—G.n.

^a Some cod. (w. Onk., Jon., Sam., Vul.) have: "camp" (sing.)—G.n.

^b Heb.: *kedheshah* = "female prostitute."

^c Heb.: *kudhesh* = "male prostitute."

^d Fig. of a "male temple-prostitute"—O.G. 477. (p. Rev. xxii. 15.)

^e Some cod. (w. 2 ear. pr. edas., Sam., Sep., Vul.)

have: "hands"—G.n. U.: "soul."

<if the latter husband hate' her, and write her a scroll of divorcement and put it into her hand, and send her away out of his house>, — or <if the latter husband die, who had taken her to him to wife> ⁴ then may her first husband who sent her away not again' take her to become his wife, after that she hath been defiled, for that were "an abomination" before Yahweh, — lest thou bring sin upon the land' which Yahweh thy God' is giving unto thee for an inheritance.

⁵ <When a man taketh a new wife> he shall not go forth to war, neither shall he be charged with any business, — <free> shall he be for his own house one year, and shall rejoice with his wife whom he hath taken.

⁶ No man shall take in pledge a handmill, or an upper millstone, — for he' would be taking ||life||^a in pledge.

⁷ When a man is found stealing any person^a from among his brethren, of the sons of Israel, and making merchandise of him,^b or selling him> then shall that thief die', so shalt thou consume the wicked thing out of thy midst.

⁸ Take heed, in the plague of leprosy, that thou observe diligently, and do, — according to all that the priests the Levites shall direct you, <as^c I have commanded them> so shall ye observe to do.^d ⁹ Remember that which Yahweh thy God did to Miriam, — by the way, as ye came forth out of Egypt.^e

¹⁰ <When thou lendest thy neighbour a loan of anything> thou shalt not enter into his house, to secure his pledge: ¹¹ <outside> shalt thou stand, and ||the man to whom thou' art lending|| shall bring forth unto thee his pledge, outside. ¹² And <if he be a poor man> thou shalt not sleep in his pledge: ¹³ thou shalt ||restore|| to him' the pledge, at the going in of the sun, so shall he sleep in his own mantle, and bless thee, — and <unto thee> shall it be righteousness, before Yahweh thy God.

¹⁴ Thou shalt not oppress a hired servant, that is poor and needy, — of thy brethren or of thy sojourners that are in thy land, within thy gates; ¹⁵ <for his day> shalt thou give his hire, neither shall the sun |go in upon it|, for <poor> he is', and <unto it> is he' lifting up his soul, — lest he cry out against thee, unto Yahweh, and it be, in thee, ||a sin||.

¹⁶ Fathers' shall not be put to death for sons', nor shall ||sons|| be put to death for fathers,^f

— ||every man|| <for his own sin> shall be put to death.

¹⁷ Thou shalt not pervert the judgment of the sojourner [or] the fatherless,^g — neither shalt thou take in pledge' the garment of a widow; ¹⁸ so shalt thou remember that <a servant> becamest thou in Egypt,^h and that Yahweh thy God [redeemed thee] from thence, — <therefore> am I' commanding thee to do this thing.

¹⁹ <When thou cuttest down thy harvest in thy field, and forgettest a sheaf in the field> thou shalt not turn back to fetch it, <to the sojourner, to the fatherless, and to the widow> shall it belong, — that Yahweh thy God' [may bless thee], in all the work of thy hands. ²⁰ <When thou beatest thine olive-tree> thou shalt not glean after thee, — <to the sojourner, to the fatherless, and to the widow> shall it belong. ²¹ <When thou cuttest off the grapes of thy vineyard> thou shalt not go about picking after thee, — <to the sojourner, to the fatherless and to the widow> shall it belong: ²² so shalt thou remember that <a servant> becamest thou in the land of Egypt, — ||therefore|| am I' commanding thee to do this thing.

¹ <When there ariseth a controversy between 25 men, and they come nigh unto judgment, and judgment is granted them> then shall they justify the righteous man, and condemn the lawless. ² And it shall be — <if the lawless man be |worthy of stripes|>^e then shall the judge cause him to lie down, and be beaten before him, according to the measure of his lawlessness, by number: ³ <forty stripes> may he give him, not going beyond, — lest <if he do go beyond, to smite him above these, with many stripes> then should thy brother be of no account in thine eyes.

⁴ Thou shalt not muzzle an ox when he is treading out the corn.

⁵ <When brethren dwell together, and one of them dieth, having ||no son||> the wife of the dead shall not marry outside, to a stranger, — ||her husband's brother|| shall go in unto her, and take her unto him to wife, and do for her as a husband's brother.

⁶ And it shall be, that ||the firstborn which she beareth|| shall succeed in the name of his brother, who is dead, — so shall his name not be wiped out from Israel. ⁷ But <if the man like not to take his sister-in-law> then shall his sister-in-law go up unto the gate, unto the elders, and say —

My husband's brother hath refused, to

lessly to act on that principle: God Himself intends to stay its action by-and-by: Jer. xxxi. 29, 30, n.; Eze. xviii. 3, n.

have: "or the fatherless or the widow" — G.n.

^b Some cod. (w. 1 eur. pr. edn., Onk., Sep.) have: "the land of E." — G.n.

^c Lit.: "a son of suiting." ¹

² Some cod. (w. Jon., Sep.)

^a U.: "soul."

^b Sp. v.r. (*svpr*): "her" — G.n. ["Her" = "the soul" (fem).]

^c Sp. v.r. (*svpr*): "which" or "for that" — G.n.

^d See Lev. xiii. and xiv.: apparently presupposed here.

^e Num. xii A natural

remembrance on the lips of the real Moses; most unnatural to the pen of a romancist.

^f Worthy of remark in connection with the present inevitable suffering of the innocent for the guilty: cp. Num. xiv. 93, n.; We are not need-

raise up unto his brother a name in Israel, he is not willing to do as a husband's brother unto me.

⁵ Then shall the elders of his city call^c him, and speak unto him,—and he shall stand and say, I like not to take her.

⁹ Then shall his brother's wife come near^c unto him, in the presence of the elders, and draw his shoe^a from off his foot, and spit in his face,—and respond and say,

¶Thus shall it be done unto the man^c who will not build up the house of his brother.

¹⁰ And his name shall be called in Israel,—
The house of him who had his shoe^a drawn off.

¹¹ <When men strive together one with another, and the wife of the one draweth near to deliver her husband out of the hand of him that smiteth him,—and she putteth forth her hand, and seizeth him by his parts of shame> ¹² then shalt thou cut off her hand, thine eye shall not pity.

¹³ Thou shalt not have, in thy bag, divers weights,^b—a great and a small. ¹⁴ Thou shalt not have, in thy house, divers measures,^c—a great and a small. ¹⁵ <A weight, full and just> shalt thou have, <a measure, full and just> shalt thou have,—that thy days may be prolonged upon the soil which Yahweh thy God^c is giving unto thee.

¹⁶ For <an abomination unto Yahweh thy God> is every one that doeth these things, —¶every one that doeth unjustly.^d

§ 38. Amalek to be Destroyed.

¹⁷ Remember that which Amalek did unto thee by the way, when ye came forth out of Egypt; ¹⁸ how he encountered thee by the way, and cut off, in thy rear, all the worn-out^e behind thee, ¶thou thyself^c being weary and worn,—how he feared not God.

¹⁹ Therefore shall it be, <when Yahweh thy God hath given thee rest from all thine enemies round about, in the land which Yahweh thy God^c is giving unto thee for an inheritance to possess it> then shalt thou wipe out the remembrance of Amalek from under the heavens,—¶thou shalt not forget.^f

§ 39. Concerning the Offering of Firstfruits and Tithes: Prayers for these Occasions.

²⁶ ¹ And it shall be, <when thou shalt enter into the land which Yahweh thy God^c is giving unto thee, for an inheritance,—and shalt possess it, and dwell therein> ² then shalt thou take—of the first of all the fruit of the soil^c which thou shalt bring in from thy

land which Yahweh thy God^c is giving unto thee, and shalt put it in a basket,—and go thy way unto the place^c which Yahweh thy God [shall choose], to make a habitation for his name^c there. ³ And thou shalt come in unto the priest^c who shall be in those days, —and shalt say unto him—

I declare to-day, unto Yahweh thy God, that I am come unto the land^c which Yahweh sware^c unto our fathers, that he would give unto us.

⁴ Then shall the priest take^c the basket, out of thy hand,—and set it down before the altar of Yahweh thy God. ⁵ And thou shalt respond and say, before Yahweh thy God—

<A Syrian^c ready to perish> was my father,^a so he went down to Egypt, and became a sojourner there, with men only few; but he became there a nation great, mighty^b and numerous; ⁶ and the Egyptians [badly entreated us], and humiliated us,—and put upon us harsh service; ⁷ so we made outcry^c unto Yahweh, God of our fathers,—and Yahweh hearkened^c unto our voice, and looked upon our humiliation, and our toil, and our oppression; ⁸ and Yahweh [brought us forth] out of Egypt, with a firm hand, and with a stretched-out arm, and with great terror,—and with signs, and with wonders; ⁹ and brought us into this place,—and gave unto us this land, a land flowing with milk and honey. ¹⁰ ¶Now therefore, lo! I have brought in the first of the fruit of the soil^c which thou hast given unto me, O Yahweh.

Thus shalt thou set it down before Yahweh thy God, and shalt bow thyself down, before Yahweh thy God; ¹¹ and shalt rejoice in all the good things which Yahweh thy God [hath given unto thee], and unto thy house,—¶thou, and the Levite, and the sojourner who is in thy midst^c.

¹² <When thou shalt make an end of tithing all the tithes of thine increase, in the third year^c the year of tithing,—and shalt give unto the Levite, unto the sojourner, unto the fatherless and unto the widow, and they shall eat within thy gates, and be satisfied> then shalt thou say—before Yahweh thy God:—

I have carefully removed that which was hallowed out of the house, moreover also^c I have given it unto the Levite, and unto the sojourner, unto the fatherless and^d unto the widow, according to all thy commandment which thou hast commanded me,—I have not trans-

^a Or: "sandal."

^b Lit.: "a stone and a stone."

^c Lit.: "an ephah and an ephah."

^d Or: "perversely."

^e "Shattered ones"—O.G.

^f Exo. xvii. 8-16; Num.

xxiv. 20; cp. chap. xxiii. 6.

^a Clearly Jacob, in the days of the famine: Gen. xlii. 1, 2.

^b Some cod. (w. Sam., Ouk., Jon., Sep.) have:

"and mighty"—G.n.

^c Cp. chap. xiv. 28, 29.

^d Some cod. (w. Sam.)

omit this "and"—G.n.

gressed any of thy commandments, neither have I forgotten. ¹⁴ I have not eaten in my sorrow^a therefrom, neither have I removed therefrom when unclean, neither have I given thereof unto the dead,^b—I have hearkened unto the voice of Yahweh my God, I have done according to all^c which thou hast commanded me.

¹⁵ Look thou down out of thy holy^d habitation, out of the heavens,^e and bless thy people Israel, and the soil^f which thou hast given unto us,—as thou didst swear unto our fathers, a land flowing with milk and honey.

§ 40. *Covenanting Avowals.*

¹⁶ ¶[This day] is Yahweh thy God^g commanding thee to do these statutes, and the regulations,—thou shalt therefore observe and do them, with all thy heart and with all thy soul.

¹⁷ Thou hast avowed, to-day, that ¶[Yahweh] shall be [thy God], and that thou wilt walk in his ways, and keep his statutes and his commandments and his regulations, and wilt hearken unto his voice.

¹⁸ And ¶[Yahweh] hath avowed to-day, that thou shalt be [his people] as a treasure,^h as he spake unto thee,—and that thou shalt observe all his commandments; ¹⁹ and [hath avowed] that he will set thee on high, above all the nations which he hath made,ⁱ for praise, and for renown and for glory, and that thou shalt be a holy people unto Yahweh thy God, as he hath spoken.

§ 41. *Great Stones to be inscribed and an Altar to be reared in Mount Ebal.*

²⁷ ¹ And Moses, with the elders of Israel, commanded the people, saying,—

Observe all the commandment which I^j am commanding you, to-day.

² So then it shall be, <in the day when ye shall pass over the Jordan, into the land which Yahweh thy God^k is giving unto thee>—that thou shalt rear thee up great stones,^l and plaster them with plaster;

³ and shalt write upon them all the words of this law,^m when thou shalt pass over,—to the end that thou mayest enter upon the land which Yahweh thy Godⁿ is giving unto thee, a land flowing with milk and honey, as Yahweh the God of thy fathers^o hath

^a Cp. generally Lev. xxi., xxii.

^b Prob. to one defiled for the dead.

^c N. B.: Yahweh's heavenly habitation recognised.

^d Cp. chap. vii. 6; and Exo. xix. 5.

^e Another gracious remembrance that the other nations also were His.

Cp. chap. vii. 6; Exo. xix. 5. How deeply would this language naturally impress the mind of the real Moses! No wonder it came back to him again and again.

^f Josh. iv. 1 ff.

^g Yet perh. not more than the central Ten Words!

spoken^p unto thee. ⁴ So then it shall be, <when ye shall pass over the Jordan> that ye shall rear up these stones, which I^q am commanding you to-day, in Mount Ebal,^r—and thou shalt plaster them with plaster. And thou shalt build there, an altar unto Yahweh thy God,—an altar of stones, thou shalt not wield thereupon any tool of iron.^s <Of whole stones> shalt thou build^t the altar of Yahweh thy God,—then shalt thou cause to go up thereon ascending-sacrifices, unto Yahweh thy God; ⁷ and thou shalt sacrifice peace-offerings, and shalt eat there,—and rejoice^u before Yahweh thy God. ⁸ And thou shalt write upon the stones, all the words of this law, doing it plainly and well.

§ 42. *Provision for National Solemnisation of Blessings and Curses on Mounts Gerizim and Ebal: the Discourse passing over into a Sustained Prediction.*

⁹ And Moses, and the priests the Levites, spake unto all Israel, saying,—

Keep silence^v and hear, O Israel,

¶[This day] hast thou been made^w a people unto Yahweh thy God. ¹⁰ Thou shalt therefore hearken unto the voice of Yahweh thy God,—and do his commandments,^x and his statutes, which I^y am commanding thee, to-day.

¹¹ And Moses commanded the people on that day, saying:

¹² ¶[These] shall stand, to bless the people, upon Mount Gerizim, when ye have passed over the Jordan,—Simeon and Levi and Judah, and Issachar, and Joseph and Benjamin; and ¶[these] shall stand by the curse, in Mount Ebal.—Reuben, Gad and Asher, and Zebulun, Dan and Naphtali. ¹⁴ Then shall the Levites respond^z and say unto every man of Israel, with voice uplifted:—

¹⁵ ¶[Cursed] be the man that maketh an image—cut or molten^{aa}—an abomination unto Yahweh, the work of the hands of the craft-man, and putteth it in a secret place.

And all the people shall respond, and say— Amen.

¹⁶ ¶[Cursed] be he that holdeth in light esteem his father or his mother. And all the people shall say— Amen.

¹⁷ ¶[Cursed] be he that moveth back the boundary of his neighbour. And all the people shall say— Amen.

^a It would seem then that they were to convey them from near the Jordan to Mt. Ebal.

^b Cp. Exo. xx. 25.

^c A useful hint.

^d Or: "made thyself."

^e Written, "commandment"; read, "commandments" (pl.)—G.n.

But cp. chap. vi. 25, n. ^f A *pešal* or a *massékah*; the former limited by the addition of the latter, but even so either carved (as wood) or chiselled (as stone), hence here rendered "cut." Cp. Exo. xx. 4, n.

- 18 ||Cursed¹ be he that causeth^a the blind to wander in the way.
And all the people shall say— Amen.
- 19 ||Cursed¹ be he that perverteth the right of the sojourner, the fatherless, or the widow.
And all the people shall say— Amen.
- 20 ||Cursed¹ be he that lieth with his father's wife, because he hath turned aside his father's coverlet.
And all the people shall say— Amen.
- 21 ||Cursed¹ be he that lieth with any beast.
And all the people shall say— Amen.
- 22 ||Cursed¹ be he that lieth with his sister, daughter of his father, or daughter of his mother.
And all the people shall say— Amen.
- 23 ||Cursed¹ be he that lieth with his mother-in-law.
And all the people shall say— Amen.
- 24 ||Cursed¹ be he that smiteth his neighbour secretly.
And all the people shall say— Amen.
- 25 ||Cursed¹ be he that taketh a bribe to shed innocent blood.^b
And all the people shall say— Amen.
- 26 ||Cursed¹ be he that establisheth not the words^c of this law, to do them.
And all the people shall say— Amen.
- 28 ¹ And it shall be, <if thou wilt ||hearken|| unto the voice of Yahweh thy God, to observe to do^d all his commandments¹ which I' am commanding thee, to-day> then will Yahweh thy God set thee on high, above all the nations of the earth :^e ² and all these blessings shall come in upon thee, and reach thee,—because thou dost hearken unto the voice of Yahweh thy God :—
- 3 ||Blessed|| shalt thou' be in the city,—and ||blessed|| shalt thou' be in the field :
- 4 ||Blessed|| shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle,—the young of thy kine, and the ewes of thy flock :
- 5 ||Blessed|| shall be thy basket, and thy kneading-trough :
- 6 ||Blessed|| shalt thou' be when thou comest in,—and ||blessed|| shalt thou' be when thou goest out :
- 7 Yahweh will deliver thine enemies who rise up against thee, to be routed' before thee,—<one way> shall they come out against thee, and <seven ways> shall they flee before thee :
- 8 Yahweh will command to be with thee, the blessing, in thy storehouses, and in all

whereunto thou settest thy hand,^a—and will bless thee in the land¹ which Yahweh thy God' is giving unto thee :

- 9 Yahweh will confirm thee unto himself for a holy people, as he sware unto thee,—because thou dost keep the commandments of Yahweh thy God, and dost walk in his ways. ¹⁰ And all the peoples of the earth shall see¹ that the name of Yahweh ||hath been called upon thee,—and shall be afraid of thee.
- 11 And Yahweh will cause thee to abound' in that which is good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy soil,—upon the soil¹ which Yahweh sware' unto thy fathers, to give unto thee :
- 12 Yahweh will open' unto thee his rich storehouse—the heavens, to give the rain of thy land in its season,^b and to bless every work of thy hand,^c so shalt thou lead unto many nations, but ||thou|| shalt not borrow :
- 13 And Yahweh ||will give thee|| to be the head, and not the tail, and thou shalt be only' above, and shalt not be beneath,—because thou dost hearken unto the commandments of Yahweh thy God, which I' am commanding thee, to-day, to observe and to do ; ¹⁴ and dost not turn aside from any of the words which I' am commanding you to-day, to the right hand or to the left,—to go after other gods, to serve them.
- 15 But it shall be, <if thou do not hearken unto the voice of Yahweh thy God, to observe to do all his commandments and his statutes, which I' am commanding thee, to-day> then shall come in upon thee all these curses, and shall reach thee :—
- 16 ||Cursed|| shalt thou' be in the city,—and ||cursed|| shalt thou' be in the field :
- 17 ||Cursed|| shall be thy basket, and thy kneading-trough :
- 18 ||Cursed|| shall be the fruit of thy body, and the fruit of thy ground,—the young of thy kine, and the ewes of thy flock :
- 19 ||Cursed|| shalt thou' be, when thou comest in,—and ||cursed|| shalt thou' be, when thou goest out :
- 20 Yahweh will send upon thee cursing, confusion, and rebuke, in all whereunto thou settest thy hand, that thou mayest do it,—until thou be destroyed, and until thou perish quickly, because of the wickedness of thy doings, whereby thou hast forsaken me.
- 21 Yahweh will cause to cleave' unto thee—the pestilence,—until he hath consumed thee, from off the soil, which thou' art entering to possess.

^a Or: "suffereth."

^b *ML.*: "to smite to the soul of innocent blood."

^c Some *cod.* (w. *Sam.*, *Sep.*) have: "all the

words"—*G.n.*

^d Some *cod.* (w. *Sam.*, *Jon.*, *Sep.*, *Syr.*, *Vul.*) have: "and do"—*G.n.*

^e *Cp.* chap. xxvi. 19.

^a Some *cod.* (w. 3 *ear.* *pr.* *edns.*, *Sam.*, *Jon.*, *Vul.*) have: "hands" (*pl.*)—*G.n.*

^b See chap. xi. 14, n.

^c Some *cod.* (w. 2 *ear.* *pr.* *edns.*, *Sam.*, *Jon.*, *Sep.*, *Syr.*, *Vul.*) have: "hands" *pl.*—*G.n.*

- 22 Yahweh |will smite thee| with consumption and with fever, and with inflammation and with violent heat, and with the sword, and with blight, and with mildew,—and they shall pursue thee, until thou perish. ²³ And thy heavens, which are over thy head, shall become bronze,—and the earth which is under thee iron.
- 24 Yahweh will cause the rain of thy land to be powder and dust,—<out of the heavens> shall it come down upon thee, until thou be destroyed.
- 25 Yahweh will give thee up to be routed before thine enemies, <one way> shalt thou go out against them, and <seven ways> shalt thou flee before them,—and thou shalt become a terror unto all the kingdoms of the earth.
- 26 And thy dead body shall become food^a for every bird^a of the heavens, and for the beast of the earth,—with none to fright them away.
- 27 Yahweh |will smite thee| with the burning sores of Egypt, and with the hæmorrhoids,^b and with scab, and with itch,—of which thou canst not be healed.
- 28 Yahweh |will smite thee| with madness, and with blindness,—and with terror of heart;
- 29 and thou shalt be groping about in noontide brightness, as the blind man gropeth in thick darkness, and thou shalt not make thy ways prosper,—but shalt be only^c oppressed and spoiled, all the days, with none^c to save.
- 30 <A wife> shalt thou betroth, and ||another man|| shall lie with her,
<A house> shalt thou build, and shalt not dwell therein,—
<A vineyard> shalt thou plant, and shalt not throw it open;
- 31 <Thine ox^d slaughtered before thine eyes> and thou shalt not eat thereof,
<Thine ass^d stolen from before thee> and shall not be restored to thee,—
<Thy flock^d given to thine enemies> and thou shalt have none^d to save.
- 32 <Thy sons and thy daughters^d given to another people> thine eyes looking on, and failing for them all the day,—thine own hand^e being powerless^e.
- 33 <The fruit of thy soil, and all thy toilsome-produce> shall a people whom thou knowest not, |eat up|,—and thou shalt be only^e oppressed and crushed, all the days;
- 34 so that thou shalt be mad,—for the sight of thine eyes which thou shalt see.
- 35 Yahweh |will smite thee| with a grievous boil, upon the knees and upon the legs, of which

thou canst not be healed,—from the sole of thy foot, even unto the crown of thy head.

- 36 Yahweh will bring^f thee, and thy king whom thou wilt set up over thee, unto a nation which thou hast not known, ||thou, nor thy fathers||,—and thou shalt serve there, other gods, of wood and of stone.
- 37 Thus shalt thou become a horror, a byword, and a mockery,—among all the peoples^f whither Yahweh thy God will drive thee.
- 38 <Much seed> shalt thou take out into the field,—and <little> shalt thou gather in, for the locust shall consume^f it.
- 39 <Vineyards> shalt thou plant, and dress,—but <wine> shalt thou not drink, neither shalt thou gather the grapes, for the worm shall eat them.
- 40 <Olive trees> shalt thou have in all thy bounds,—but <with oil> shalt thou not anoint thyself, for thine olives |shall drop off|.
- 41 <Sons and daughters> shalt thou beget,—and they shall not be thine, for they shall go into captivity.
- 42 <All thy trees, and the fruit of thy ground> shall the grasshopper^g |devour|. ^b
- 43 ||The sojourner who is in thy midst|| shall mount up above thee, higher and higher,—whereas ||thou|| shalt come down, lower and lower: ⁴⁴ ||he|| shall lend to thee, but ||thou|| shalt not lend to him,—||he|| shall become head, and ||thou|| shalt become tail.
- 45 Moreover, all these curses |shall come in upon thee| and pursue thee and overtake thee, until thou be destroyed,—because thou didst not hearken unto the voice of Yahweh thy God, to keep his commandments and his statutes, which he hath commanded thee; ⁴⁶ and they shall be upon thee, for a sign, and for a wonder,—and upon thy seed, unto times age-abiding.
- 47 <Because thou servedst not Yahweh thy God, with rejoicing, and with gladness of heart, for abundance of all things> ⁴⁸ therefore shalt thou serve thine enemies, whom Yahweh will send^g against thee, with hunger, and with thirst, and with nakedness, and with want of all things,—and he will put a yoke of iron upon thy neck, until he hath destroyed thee.
- 49 Yahweh will bring against thee a nation from afar, from the end of the earth, as darteth a bird of prey,—a nation^g whose tongue thou canst not understand; ^c ⁵⁰ a nation^g of fierce countenance,—who will not respect an elder, <nor to the young> show favour; ⁵¹ then shall he eat the young^d of thy cattle and the fruit of thy ground, until thou art destroyed, who will not leave for thee corn,

^a Some cod. (w. Sam., Onk. MS., Sep., Syr.) have: "for the bird"—G.n.

^b If *Written*, "hæmorrhoids"; *read*, "tumours" ["re-

sult of dysentery"—O.G.]—G.n.

^c Some² cod. (w. 3 ear. pr. ed. s., Syr.) have: "hands"—G.n.

^g Or: "cricket."

^b Ml.: "take possession of."

^c Lit.: "hear"; as in Jer

v. 15: Eze. iii. 6; 1 Cor.

xiv. 2.

^d Ml.: "fruit."

new wine^a or oil, the young of thy kine, or the ewes of thy flock,—until he hath caused thee to perish.

⁵² And he shall lay siege to thee in all thy gates, until thy high and fortified walls come down, wherein thou wast trusting, in all thy land,—yea he will lay siege to thee in all thy gates, in all thy land, which [Yahweh thy God] hath given [unto thee].

⁵³ And thou wilt eat the fruit of thy body, the flesh of thy sons and of thy daughters, whom Yahweh thy God [hath given unto thee]—in the siege and in the straitness wherewith thine enemy^b will straiten thee.

⁵⁴ <The man that is tender among you, and exceedingly delicate> his eye will be jealous of his brother, and of the wife of his bosom, and of the remnant of his sons, whom he might leave behind; ⁵⁵ so that he will not give to any one of them, of the flesh of his sons which he will eat, because he hath nothing at all left him,—in the siege and in the straitness wherewith thine enemy [will straiten thee] within all thy gates.

⁵⁶ <The tender and delicate woman among you, who hath never adventured the sole of her foot, to set it upon the ground, through delicateness and through tenderness> her eye shall be jealous of the husband of her bosom, and of her own son, and of her own daughter; both as to her afterbirth that cometh forth from between her feet, and as to her children which she shall bear, for she will eat them, for want of all things, [secretly],—in the siege and in the straitness, wherewith thine enemy [will straiten thee] within thine own gates.

⁵⁸ <If thou wilt not take heed to do all the words of this law, which are written in this scroll,—to revere this glorious and reverend name, Yahweh thy God> ⁵⁹ then will Yahweh make thy plagues wonderful, and the plagues of thy seed,—plagues great and lasting, and diseases grievous and lasting; ⁶⁰ and he will bring back on thee all the sickness^c of Egypt, because of which thou wast afraid,—and they shall cleave unto thee; ⁶¹ <even every disease and every plague, which are not written in this scroll of the law> ^d will Yahweh bring up against thee, until thou art destroyed. ⁶² And ye shall be left, men few in number, whereas ye had become as the stars of the heavens, for multitude,—because thou hast not hearkened unto the voice of Yahweh thy God.

⁶³ And it shall come to pass, that <as Yahweh

^a Some cod. (w. Sam., Syr.) have: "or new wine"—G.n.

^b Some cod. (w. 1 ear. pr. edn., Sam.) have: "enemies" (pl.)—G.n.

^c Some cod. (w. Sam., Onk., Jon., Syr., Vul.) have: "sicknesses" (pl.)—G.n.

^d Mt. (in M.C.T.): "the scroll of this law." But some cod. (w. 1 ear. pr. edn., Sam., Jon., Syr.) have strictly: "this scroll of the law" (as in chaps. xxix. 21; xxx. 10)—G.n.

rejoiced over you, to do you good, and to multiply you> [so] will Yahweh rejoice over you, to cause you to perish and to destroy you,—and ye shall be torn away, from off the soil, whither thou art going in to possess it; ⁶⁴ and Yahweh will scatter thee among all the peoples, from one end of the earth, even unto the other end of the earth,—and thou wilt serve there, other gods; whom thou hast not known—[thou nor thy fathers]—of wood and of stone. ⁶⁵ And <among those nations> shalt thou find no ease, neither shall there be a place of rest for the sole of thy foot,—but Yahweh will give unto thee there, a trembling heart, and a failing of eyes, and faintness of soul. And thy life will be hung up for thee, in front,—and thou wilt be in dread by night and by day, and wilt not trust in thy life.

⁶⁷ <In the morning> thou wilt say—

Oh that it were evening!

and <in the evening> thou wilt say—

Oh that it were morning!

because of the dread of thy heart, which thou wilt dread, and because of the sight of thine eyes, which thou wilt see. ⁶⁸ And Yahweh [will take thee back again] to Egypt, in ships, by the way whereof I said unto thee,

Thou shalt not again any more see it.^b

And ye will offer yourselves there for sale unto thine enemies, as servants and as handmaids, with no one to buy.

¹ [These] are the words of the covenant, which Yahweh commanded Moses to solemnise with the sons of Israel, in the land of Moab,—besides the covenant, which he solemnised with them, in Horeb.^c

§ 43. *Renewed Exhortations; Hope in the End.*

² And Moses called unto all Israel, and said unto them,—

[Ye yourselves] saw all that Yahweh did before your eyes in the land of Egypt, unto Pharaoh and unto all his servants, and unto all his land: ³ the great provings which thine own eyes saw,—those great signs and wonders: ⁴ yet hath Yahweh [not given] unto you a heart to know, or eyes to see, or ears to hear,—until this day. ⁵ I led you, therefore, forty years in the desert,—your mantles [fell not with age] from off you, even [thy sandal] fell not with age from off thy foot: ⁶ <Bread> ye did not eat, and <wine and strong drink> ye did not drink,—that ye might know that [I, Yahweh] was your God. ⁷ And <when ye entered into this place> then came forth Sihon king of

^a How expressive of the wretch of banishment!

^b Cp. Exo. xiv. 13.

^c This twofold covenanting would be true in fact, granting the historical validity of both narratives (Exo. xix.-xxiv.;

chap. v. 2 ff.; and here), but a weak invention, if due to a romancist of the 6th or 7th century B.C.

^d Surely a romancist would have refrained from this confession!

Heshbon and Og king of Bashan, to meet us in battle, and we smote them; ⁸ and we took their land, and gave it for an inheritance unto the Reubenites, and unto the Gadites,—and unto the half tribe of Manasseh.

⁹ Ye must, therefore, keep the words of this covenant, and do them,—that ye may prosper^c in all that ye do.

¹⁰ Ye^e are stationed, to-day, all of you, before Yahweh your God,—your heads, your tribes, and your elders, and your officers, [every man of Israel]; ¹¹ your little ones, your wives, and thy sojourner^f that is in the midst of thy camps,—from him that heweth thy wood, unto him that draweth thy water:

¹² that thou mayest pass through^a into the covenant of Yahweh thy God, and into his oath,^b—which Yahweh thy God^e is solemnising with thee, to-day: ¹³ that he may confirm thee to-day as his own^e people,^c while [he] becometh thine own^e God, as he spake unto thee,—and as he sware unto thy fathers, unto Abraham, unto Isaac, and unto Jacob.

¹⁴ And <not with you alone> am I^e solemnising this covenant^e and this oath; ¹⁵ but with him who is^e here, with us, standing to-day^e before Yahweh our God,—and with him who is not^e here, with us to-day. ¹⁶ (For [ye] know, how we dwelt in the land of Egypt,—and how we passed through the midst of the nations which ye did^e pass through;

¹⁷ and ye saw their disgusting images, and their manufactured gods,^d—the wood and the stone, the silver and the gold that are with them.) ¹⁸ Lest there be^e among you—a man or a woman, or a family or a tribe, whose heart is turning to day, from Yahweh our God, to go and serve the gods of those nations,—lest there be^e among you, a root fruitful of poison and wormwood; ¹⁹ and so it come to pass <while he is hearing the words of this oath> that he will bless himself in his heart—saying,

<Prosperity> shall I have, although <in the stubbornness of my heart> I go on,—

so that the drunkenness addeth to the thirst; ²⁰ Yahweh will not be willing to forgive him, but [then] will the anger of Yahweh and his jealousy smoke^e against that man, and all the oath that is written in this scroll [shall settle down upon him],—and Yahweh wipe out his name^e from under the heavens; ²¹ and Yahweh single him out for calamity, out of all the tribes of Israel,—according to all the oaths of the covenant^e that is written^e in this scroll of the law.

²² So that the generation coming after—your sons who shall rise up after you, and the foreigner who shall come in from a far-off

land, will say^e—when they see the plagues of that land, and the sicknesses thereof wherewith Yahweh hath made it sick: ²³ brimstone and salt, burning up all the land thereof, it shall not be sown, neither shall it shoot forth, neither shall there come up thereon any herbage,—like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which Yahweh overthrew in his anger and in his wrath: ²⁴ yea all the nations will say,

<For what cause> hath Yahweh done^e [thus] unto this land? what^a meaneth this great heat of anger?

²⁵ Then will men say,

Because they forsook^e the covenant of Yahweh, the God of their fathers,—which he solemnised with them, when he brought them forth, out of the land of Egypt; ²⁶ and went and served other gods, and bowed down to them,—gods which they had not known, and in which he had given them no share: ²⁷ therefore did the anger of Yahweh kindle upon that land,—to bring in upon it all the curse^e that is written in this scroll; and therefore hath Yahweh [rooted them out] from off their own soil, in anger and in wrath, and in great indignation,—and cast them into another land, as at this day.

²⁹ [The secret things] [belong unto Yahweh our God]^b and [the things that are revealed] belong to us and to our children, unto times age-abiding, that we may do^e all the words of this law.

¹ And it shall come to pass, <when all these things shall come in upon thee—the blessing and the curse, which I have set before thee,—and thou shalt bring them back unto thy heart,^c among all the nations' whither Yahweh thy God hath driven thee; ² and thou shalt return unto Yahweh thy God, and shalt hearken unto his voice, according to all that I^e am commanding thee to-day,—[thou and thy sons] with all thy heart, and with all thy soul> ³ then will Yahweh thy

^a Some cod. (w. 1. car. pr. edn. containing the Massorah, Sep. Syr.) have: "and what"—G. n.

^b A very ancient official document, the oldest form of which is found in the *Sij hi*, on Num. ix. 10, has dots (denoting spuriousness) upon the words "unto Yahweh our God." "When these are cancelled," says Dr. Ginsburg, "we obtain the sense—"The secret things and the revealed things belong to us and to our children for ever if we do all the words of this Law." That is, the

secret things, or the doctrines which have not as yet been revealed (comp. Deut. xxx. 11-14), belong to us and our children, or will be disclosed to us, if we do all the words of this Law which have been revealed to us. It is remarkable that Rashi already expresses the opinion that the words L'YHWH 'ELOHENU, to the Lord our God, ought to have been pointed, but that the reverence for the Divine name prevented its being done"—G. Intro., pp. 318-321, 330. ^c = "bring them to mind."

^a Language prob. framed after the pattern of Gen. xv. 17; and Jer. xxxiv. 18.

^b That oath and covenant are sometimes synony-

mous is clear from Gen. xxvi. 28-30.

^c Mt.: "to himself for a people."

^d Cp. Lev. xxvi. 30, n.

God bring back thy captivity,^a and have compassion upon thee,—and return and gather thee, from among all the peoples' whither Yahweh thy God hath scattered thee. ⁴ <Though thou be driven out unto the utmost part of the heavens> ||from thence|| will Yahweh thy God gather thee, and ||from thence|| will he fetch thee; ⁵ and Yahweh thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it,—and he will do thee good and multiply thee, beyond thy fathers. ⁶ And Yahweh thy God will circumcise thy heart,^b and the heart of thy seed,—to love Yahweh thy God with all thy heart and with all thy soul, that thou mayest live. ⁷ And Yahweh thy God will put all these oaths upon thine enemies and upon them who hated thee, who persecuted thee. ⁸ But ||thou|| wilt return, and hearken unto the voice of Yahweh,^c—and wilt do all his commandments, which I am commanding thee, to-day. ⁹ And Yahweh thy God will make thee pre-eminent, in every work of thy hand^d—in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, for good,—for Yahweh will again rejoice over thee for good, as he rejoiced over thy fathers: ¹⁰ if thou hearken unto the voice of Yahweh thy God, to keep his commandments, and his statutes, which are written in this scroll of the law,—if thou return unto Yahweh thy God, with all thy heart and with all thy soul.

¹¹ For <as touching this commandment, which I am commanding thee to-day> it is not ||too wonderful|| for thee, neither is it ||far off||. ¹² It is ||not in the heavens||,—that thou shouldest say—

Who shall ascend for us into the heavens, that he may fetch it for us, that we may hear it, and do it?

¹³ Neither is it ||over the sea||—that thou shouldest say,

Who will pass over for us, to the other side of the sea, that he may fetch it for us, that we may hear it, and do it?

¹⁴ But <near unto thee> is the word, [exceedingly],—||in thy mouth and in thy heart||, that thou mayest do it.^e

¹⁵ See! I have set before thee, to-day, life and prosperity,—and death and calamity; ¹⁶ for thou must keep the commandments of Yahweh thy God^f which I am commanding thee, to-day, to love Yahweh thy God, to walk in his ways, and to keep his commandments and his statutes, and his regula-

tions,—so shalt thou live and multiply, and Yahweh thy God will bless thee, in the land' which thou' art entering to possess. ¹⁷ But <if thy heart shall turn away, and thou wilt not hearken,—but shalt be drawn away, and shalt bow thyself down to other gods, and serve them> ¹⁸ I declare unto you, to-day, that ye shall ||perish||,—ye shall not prolong your days, upon the soil' which thou' art passing over the Jordan to enter and possess. ¹⁹ I call to witness against you to-day, the heavens and the earth,^g that <life and death> have I set before thee, the blessing and the curse,—therefore shouldest thou choose life, that thou mayest live, ||thou and thy seed||; ²⁰ to love Yahweh thy God, to hearken unto his voice, and to cleave unto him,—for ||he|| is thy life, and thy length of days, that thou mayest abide upon the soil' which Yahweh sware to thy fathers, to Abraham, to Isaac and to Jacob, to give unto them.

§ 44. *Moses, preparing to depart, commends Joshua, writes and gives in charge the Law, prepares and teaches his Witnessing Song.*

¹ And Moses went, and spake these^b words, unto **31** all Israel; ² and said unto them—

<A hundred and twenty years old> am I to-day, I can no more go out and come in,— ||Yahweh|| indeed hath said unto me,

Thou shalt not pass over this Jordan.

³ ||Yahweh thy God|| is passing over before thee, ||he|| will destroy these nations from before thee, so shalt thou dispossess them,— ||Joshua|| is passing over before thee, [as Yahweh hath spoken]. ⁴ So will Yahweh do unto them' as he did unto Sihon and unto Og, kings of the Amorites, and unto the land of them' whom he destroyed. ⁵ So will Yahweh deliver them up before you,—and ye shall do unto them—according to all the commandment which I have commanded you. ⁶ Be firm and bold, do not fear nor tremble, because of them,—for <Yahweh thy God> it is' who is going with thee, he will not fail thee nor forsake thee.

⁷ And Moses called for Joshua, and said unto him, in the sight of all Israel,

Be firm and bold, for ||thou|| shalt go with^c this people, into the land' which Yahweh sware unto their fathers, to give unto them, and ||thou|| shalt cause them to inherit it.

⁸ But <Yahweh> it is' who is going before thee, ||he|| will be with thee, he will not fail thee, nor forsake thee,—thou must not fear, nor be dismayed.

^a *I.e.* "captives."

^b In chap. x. 16, circumcision of the heart is commanded as a duty.

^c Some cod. (w. Sam., Onk. MS., Sep., Syr., Vul.) have: "Y. thy God"—G.n.

^d Some cod. (w. 3 car. pr.

edns., Sam., Onk. MS., Sep., Syr., Vul.) have: "hands"—G.n.

^e Cp. Ro. x. 6-8.

So it shd be (w. Sep.) and as in chap. xix. 9—G.n. [Clause wanting in M.C.T.]

^a Cp. chap. xxxii. 1.

^b The Mas. itself (w. Onk. MS., Sep., Syr., Vul.) has: "all these"—G.n.

^c Some cod. (w. Sam., Syr., Vul.) have (as in ver. 23: "bring in"—G.n.

9 And Moses wrote this law,^a and delivered it unto the priests, the sons of Levi, who were bearing^c the ark of the covenant of Yahweh,—and unto all the elders of Israel. ¹⁰ And Moses commanded them, saying,—

<At the end of seven years, in the appointed season of the year of release, during the festival of booths;^b ¹¹ when all Israel cometh in to see the face of^c Yahweh thy God, in the place which he shall choose> thou shalt read this law before all Israel, [in their hearing]. ¹² Call together the people—the men, and the women, and the little ones, and thy sojourner, who is within thy gates,—that they may hear, and that they may learn, so shall they revere Yahweh your^d

God, and observe to do^e all the words of this law; ¹³ and that [their children who know not] may hear and learn, that they may revere Yahweh your^e God,—all the days that ye^f are living upon the soil, which ye^f are passing over the Jordan, to possess.

¹⁴ Then said Yahweh unto Moses :

Lo! thy days have drawn near, that thou must die.

Call Joshua, and station yourselves in the tent of meeting, that I may command him.

So Moses went, with Joshua, and they took their station in the tent of meeting. ¹⁵ And Yahweh appeared in the tent, in a pillar of cloud,—and the pillar of cloud stood, at the entrance of the tent. ¹⁶ Then said Yahweh unto Moses,

Lo! thou art about to sleep with thy fathers,—and this people will rise up, and go away unchastely after the gods of the foreigners of the land, into the midst of whom they^g are entering, and will forsake me, and break my covenant^h which I solemnised with them. ¹⁷ Then will mine anger kindle upon them in that day, and I will forsake them, and will hide my face from them, and they shall be consumed,ⁱ and many calamities and misfortunes shall find them out,—and they will say, in that day,

Is it not because my God is not^j in my midst, that these calamities have found me out?

¹⁸ But [I] will utterly [hide] my face,^k in that day, because of all the wickedness which they have done, in that they have turned away unto other gods.

¹⁹ [Now] therefore, write ye for you this Song,^l and teach it unto the sons of Israel, put it in their mouths,—that this Song may become for me, a witness, against the sons

of Israel. ²⁰ <When I bring them upon the soil which I swore unto their fathers, flowing with milk and honey, and they shall eat and be filled, and wax fat> then will they turn away unto other gods and serve them, and despise me, and break my covenant. ²¹ And it shall come to pass <when many calamities and misfortunes shall find them out> then shall this Song^m respond to their face, as a witness, for it shall not be forgotten out of the mouth of their seed, for I know their imagination, which theyⁿ are forming to-day, ere yet I bring them into the land of which I swore unto their fathers.^o

²² Moses therefore wrote this Song^e on that day,—and taught it unto the sons of Israel.

²³ And he commanded Joshua, son of Nun, and said—

Be firm and bold, for [thou] shalt bring the sons of Israel into the land which I have sworn to them,—and [I] will be^d with thee.

²⁴ And it came to pass <when Moses had made an end of writing^e the words of this law, upon a scroll,—until he had finished them>^f ²⁵ then Moses commanded the Levites, who were bearing the ark of the covenant of Yahweh, saying :

²⁶ Take this scroll of the law, and put it at the side of the ark of the covenant of Yahweh your God,^g—so shall it be there in thy midst as a witness. ²⁷ For [I] know thy perverseness, and thy stiff neck,—lo! <while I am yet^h alive with you to-day> ye are [quarrelling] with Yahweh, and how much more after my death?

²⁸ Call together unto me, all the elders of your tribes, and your officers,—and let me speak in their hearing these^h words,ⁱ and let me take to witness against them^j the heavens and the earth.^k ²⁹ For I know that <after my death> ye will [break faith], and turn aside out of the way^l which I have commanded you,—and calamity will befall you, in the afterpart of the days, because ye will do the thing that is wicked in the eyes of Yahweh, to provoke him with the work of your own hands.^l

³⁰ So Moses spake in the hearing of all the convocation of Israel the words of this Song,—until they were ended : ^m—

^a Second mention of the Song.

^b So it shd be (w. Sam., Sep., Syr.)—G.n. [M.C.T. has simply: "sware"].

^c Third reference to the Song.

^d Cp. Exo. iii. 14 and Intro., Chap. IV. (III.)

^e Cp. ver. 9.

^f Moses seems to have first spoken the Law, then written it.

^g Cp. chap. xvii. 18; 2 K. xxii. 8-14.

^h Some cod. (w. 1 ear. pr. edn., Onk., MS., Jon.) have: "all these"—G.n.

ⁱ Namely, of the Song; cp. ver. 30.

^j Cp. chap. xxxii. 1; also Isa. i. 2.

^k The thing that is wicked^h is plainly idolatry, the caution against which ever comes uppermost.

^l The fourth reference to the Song. And now it follows at last.

^a See further, ver. 24; also *ante*, chaps. xxviii. 61; xxx. 10.

^b Cp. § 23.

^c So shd this and other similar passages be vowel-lengthened and rendered—G. Intro., p. 458.

^d A sp. v.r. (*sevir*), some cod. and 4. ear. pr. edns., have: "their"—G.n.

^e A sp. v.r. (*sevir*), some cod., 1 ear. pr. edn. (w. Sam., Syr., Vul.) have: "their"—G.n.

^f M.L.: "shall betoconsume."

^g Some cod. (w. Sam., Onk., Jon., Sep., Syr.) add: "from them"—G.n.

^h The Song of chap. xxxii., here first mentioned.

§ 45. *The Song.*

- 32 ¹ Give ear, O ye heavens, and I will speak,—
And let the earth hear the sayings of my
mouth :
- ² Let my teaching drop as the rain,
Let my speech distil as the dew,—
As copious rains on tender grass,
As myriad drops on seeding plants.
- ³ <When [the name of Yahweh] I proclaim>
Ascribe ye greatness unto our God :—
- ⁴ A Rock ! faultless' his work,
For [all his ways] are just,—
A GOD of faithfulness, and without' per-
versity,
<Right and fair> is he !
- ⁵ They have broken faith with him, to be no
son of his—their fault,—
A generation twisted and crooked.
- ⁶ Is it <Yahweh> ye thus requite,
O impious people and unwise ?
Is not [he] thy father who begat thee ?
[He] that made thee, and established thee ?
- ⁷ Remember the days of age-past times,^a
Remark the years of many generations,—
Ask thy father, and he will tell thee,
Thine elders, and they will say to thee :—
- ⁸ <When the Most High gave inheritances
unto the nations,
When he spread abroad the sons of Adam—
He set the bounds of the peoples,^b
According to the number of the sons of
Israel.
- ⁹ For [Yahweh's portion] is his people,—
[Jacob] his inherited possession.
- ¹⁰ He met him^c in a desert land,
And in the howling waste of a wilderness,—
He encompassed him, watched over him,
Shielded him, as the pupil of his own eye.^d
- ¹¹ <As [an eagle] stirreth up his nest,
<Over his young ones> fluttereth,—
Spreadeth abroad his wings, taketh one,^e
Beareth it up on his pinions>
- ¹² [Yahweh alone] did lead him,—
And there was with him, no' GOD of a
stranger.
- ¹³ He made him ride on the high places of the
land,^f
Caused him to eat^g the increase of the fields,—
And gave him to suck honey out of the cliff,
And oil out of the rock of flint :
- ¹⁴ Curds of kine, and milk of sheep,—

^a Or : "the days of long ago." Heb. : "the days of 'olām."

^b Or, possibly, "tribes"; but, in view of the immediately foregoing words, it seems more natural to take the Hebrew word in its ordinary application, as synonymous with "nations."

^c Probably in the cloud first mentioned in Exo.

xiii. 21, 22.

^d Notably when passing through the Red Sea.

^e Mt. : "it"; query, the failing eagle.

^f Fulfilled when Israel came into the mountainous region east of the Jordan.

^g So it shd be (w. Sam., Sep.)—G.N. [M.C.T. : "and he did eat."]'

With fat of well-fed lambs,

Yea rams bred in Bashan,^a and he-goats,
With the white of the kernels^b of wheat,—
And <the blood of the grape> thou didst
drink as it foamed.^c

- ¹⁵ Then Jeshurun^d waxed fat, and kicked :^e
Thou wast fat,
Thou wast thick,
Thou wast gorged,^f—
So he forsook the GOD^g who made him,
And treated as foolish his Rock of salvation.
- ¹⁶ They moved him to jealousy with foreign
[gods],^h—
<With abominations> angered they him :
- ¹⁷ They sacrificed to mischievous demons,ⁱ to a
No-GOD,
Gods whom they knew not,—
New ones lately come in,^k
Your fathers never shuddered at them !
- ¹⁸ <Of the Rock who had begotten thee> thou
wast unmindful,—
And didst forget GOD who had given thee birth.
- ¹⁹ <When Yahweh saw> he derided,—
Because his sons and his daughters gave pro-
vocation.
- ²⁰ So he said :—
I will hide my face from them,
I will see what will be their hereafter,—
For <a generation given to intrigue>
they are',
[Sons] whom there is no trusting ;
- ²¹ [They] have moved me to jealousy with
a No-GOD,
They have angered me with their vanities :
[I], therefore, will move them to jealousy
with a No-people,^l
<With an impious nation> will I anger
them.
- ²² For [a fire] is kindled in mine anger,
And shall burn as far as hades beneath,—
And consume the earth with her produce,
And set ablaze the foundations of the
mountains :
- ²³ I will heap' on them^m calamities,—
<Mine arrows> will I spend upon them :
- ²⁴ The meltingsⁿ of hunger,
The devourings of fever,^o
And the dangerous pestilence,^p—

^a Confirming the remark on ver. 15.

^b Or : "kidney-fat" = "choicest"—O.G. 480.

^c Or : "didst drink fermented."

^d *I.e.* : "The Upright One."—So most recent scholars.—O.G. "A poetical title of Israel, designating the nation under its ideal character" Cheyne (P.B., Isa.) Some regard it as = "good little people," "darling honest one," "a poetical and fond or pet name for Israel"—Cp. 'Davies' H.L.

^e The context plainly points to the fall into idolatry in the land of Moab—

Num. xxv.

^f These "asides" are very abrupt, but very telling.

^g Heb. : 'blōth.

^h Or : "foreigners."

ⁱ "Evil spirits"—Leeser.

^k Note the fine sarcasm in this.

^l *I.e.*, with an unorganised horde"—O.G. 519^b, *d*.

^m Or : "catch up against them"—O.G.

ⁿ So Fu. H.L.; but, "suckled out"—O.G.;

^o "exhausted by"—Davies' H.L.

^p "Eaten up with the Fire-bolt, fig. of pestilence"—O.G.

^q These then are the "arrows."

- And <the tooth of beasts> will I send among them,
With the poison of crawlers of the dust:
25 <Without> shall the sword^a bereave,
<In the inmost recesses> terror,—
[To] both young man and virgin,
Suckling, with man of grey hairs.
26 I said,
I would puff them away,—
I would destroy from mortals,^a their memory;
27 Were it not that <the taunt of the foe> I feared,
Lest their adversaries' should mistake,^b—
Lest they should say—
'Our own hand^c is exalted',
It is ^cnot Yahweh^d therefore, who hath wrought all this!
28 For <a nation of vanished sagacity> they are',—
And there is in them no' understanding.
29 <If they had been wise>^e they would have understood this,—
They would have given heed to their hereafter!
30 Oh! how' would [one] have chased [a thousand],^d
And [two] put [ten thousand] to flight,—
Were it not that ^etheir Rock^f had sold them,
And ^gYahweh^h had abandoned them;
31 For <not like our Rock> is their rock,—
^gOur enemies themselves^h being judges;
32 For <of the vine of Sodom> is their vine,
And of the vineyards of Gomorrah,—
^gTheir grapes^h are grapes of gall,
<Clusters of bitter things> are theirs':
33 <The poison of large serpents> is their wine,—
Yea the fierce venom of asps.
34 Is not ^gthat^h stored up with me,—
Sealed up amongst my treasures;
35 Unto the days ofⁱ vengeance and requital:
Unto the time their foot shall totter?
For <near> is the day of their fate,
And their destiny speedeth on.
36 For Yahweh will vindicate^f his people,
And <upon his servants> will have compassion,—
<When he seeth that strength is exhausted,
And there is no' one, shut up or at large>^g
37 Then will he say,
Where are their gods,
The rock, in whom they have trusted;
38 Who used to eat ^gthe fat of their sacrifices^h,
To drink the wine of their libations?

^a Or simply: "men."^b "Misonstrue"—O.G.^c "(Which they are not)" —O.G. 530.^d Slight em. by juxtaposition. Intro., Chap. II., Synopsis, A, c.^e So it shd be (w. Onk., Sam., . . . Sep.)—G. n. [M.C.T. has: "Unto me

belongeth."]

^f Or: "judge," but in the sense of "vindicate": an important use of the word *wishpat*. Cp. Ps. cxxxv. 14.^g No hero or deliverer, whether in prison or out, whether bond or free, to save them.

Let them rise up, and help you,
Let them^a be over you for a covering!^b

- 39 See [now], that ^gI^h am [he that is],
And there are no' gods with me,—
^gI^h kill—and make alive,
I wound, and ^gI^h heal,
And there is none' who <from my hand> can deliver,^c
40 For I lift up, unto the heavens, my hand,—
And say,
Living' am ^gI^h unto times age-abiding:
<If I whet my flashing sword,
And my hand take hold on justice>^d
I will return vengeance unto mine adversaries,
And <them who hate me> will I requite:
42 I will make mine arrows drunk with blood,
And my sword^e shall devour flesh,—
With the blood of the slain, and the captive,
With [the flesh of] the chief leader^e of the foe.
43 Shout for joy, O ye nations, [with] his people,^f
For <the blood of his servants> he avengeth,—
And <vengeance> he returneth unto his adversaries,
And is propitious unto the soil of^g his people.
44 So Moses came in, and spake all the words of this Song,^h in the hearing of the people,—[he, and Hoshea,ⁱ son of Nun].⁴⁵ And <when Moses made an end of speaking all these words unto all Israel> ⁴⁶he said unto them—
Apply your hearts unto all the words^k which I' am witnessing against you! to-day,—
how that ye must command your sons to observe to^m do' all the words of this law;
47 for it is not ^gtoo small a thing^h for you, for [it] is your life,—and ^ghereby^h shall ye prolong your days upon the soilⁱ whereunto ye' are passing over the Jordan to possess it.

^a So it shd be (w. Onk., Sam., Sep., Syr., Vul.)—G. n. [M.C.T. has: "him."]^b This reference to idolatry, seemingly in the "hereafter" of the nation, cannot but be profoundly significant to students of the later prophecies.^c Cp. Intro., p. 14.^d Or: "vindication," "retribution."^e Lit.: "the head of the leadership" = "chief leader."^f Or: "O ye nations, cause his people to shout for joy."^g So it shd be (w. Sam., Sep.)—G. n. [M.C.T. has: "His soil—His people."]^h The fifth contextual reference to the Song. The

iteration of Hebrew story is here well illustrated; and a due consideration of it may prove very helpful in excesses. Cp. Exo. xix. 9, 19, nn.

ⁱ The earlier name of "Joshua" (properly "Jehoshua"). See Num. xiii. 8, 16; and cp. Exo. xvii. 9, n.^k Or: "things."^l Here again the reference is to the Song: chap. xxxi. 21. The Song bears witness to the law, by showing the evil to follow its neglect.^m Some cod. (w. 1 ear. pr. edn., Sam., Jon., Sep., Syr.) have: "and"—G. n.

§ 46. *Moses further prepared for His Death.*

- 48 And Yahweh spake unto Moses, on this self-same day, saying:
- 49 Get thee up into this mountain of the Abarim,^a Mount Nebo, which is in the land of Moab, which is over against Jericho— and behold the land of Canaan' which I' am giving unto the sons of Israel, for a possession; ⁵⁰ and die thou in the mount whither thou' art going up, and be withdrawn unto thy kinsfolk,^b—as Aaron thy brother died, in Mount Hor, and was withdrawn unto his kinsfolk; ⁵¹ for that ye acted unfaithfully against me, in the midst of the sons of Israel, regarding the waters of Meribah-Kadesh, in the desert of Zin,— for that ye bellowed me' not in the midst of the sons of Israel. ⁵² Yet <over against thee> shalt thou behold the land,—but <therewith> shalt thou not enter, into the land which I' am giving unto the sons of Israel.

§ 47. *Moses' Blessing on the Tribes and on All Israel.*

- 33 ¹ Now ||this|| is the blessing^e wherewith Moses, the man of God, blessed the sons of Israel,— before his death. ² And he said—
- ||Yahweh| <from Sinai> came near,—
Yea he dawned, out of Seir, upon them,
He shone forth out of Mount Paran,
Yea he came out of holy myriads,—
Out of his right hand [proceeded] fire^d to guide them.
- ³ Yea he loved the tribes.^e
||All his holy ones| were in thy hand,—
Yea |they| were encamped at thy feet,
Each one bare away some of thy words.
- ⁴ <A law> did Moses' command us,—
<A possession> for the convocation of Jacob,
- ⁵ Thus became he [in Jeshurun] a king,—
When the heads of the people gathered themselves together,
<As one man> the tribes of Israel.
- [Reuben]—
- ⁶ Let Reuben live' and not die,—
Nor his men be easily counted.
- ⁷ And ||this|| is for Judah, when he said,
Hear, O Yahweh, the voice of Judah,
That <unto his own people> thou wouldst bring him home,—

^a *I.e.*: "the crossings," or "passes."

^b Some cod. (w. 1 ear. pr. edn., Sam., Sep., Syr.) have the singular = "thy people" [in the singular number]—G.n.

^c This "blessing" differs widely from the "Witnessing Song" of the previous chapter. There Moses' worst fears, here his fondest wishes and

idealizations find expression.

^d Lit.: "fire of a law, or fire was a law, but *dāvāh*, law, is pers. and late; rd. perh. [= fire of torches] cf. Exo. xx. 18 or [= burning fire] cf. Is. lxxv. 5"—O.G.

^e Or: "peoples." "Dillmann reads 'his people'" —O.G.

Let ||his own hands|| suffice him,
And <a helper from his adversaries> do thou become.^a

- ⁸ And <of Levi> he said:
Let ||thy perfections and thy lights||^b belong unto thy man of lovingkindness,^c—
Whom thou didst put to the proof at Massah,
With whom thou didst contend over the waters of Meribah;
- ⁹ Who saith, of his father and of his mother,
I behold them not,
And <his own brethren> regardeth he not,
And <his own sons>^d observeth he not,—
Because they watch thy speech,
That <thy covenant> they may preserve;
- ¹⁰ May teach thy regulations unto Jacob,
And thy law unto Israel,—
May put incense in thy nostrils,^e
And a whole-offering upon thine altar.
- ¹¹ Bless, O Yahweh, his substance,
And <with the work of his hands> wilt thou be well pleased,—
Crush thou the loins of them who rise up against him,
And of them who hate him, that they rise not again.
- ¹² <Of f Benjamin> he said,
||The beloved of Yahweh|| shall settle down securely,^f—
With one to throw a shade over him all the day long,
Yea <between his shoulders> hath he found rest.
- ¹³ And <of Joseph> he said,
<Blessed of Yahweh> be his land,—
With the precious things of the heavens,
with the dew,
And with the abyss, couching beneath;
- ¹⁴ And with the precious fruits of the sun,—
And with the precious yield of the moons;
- ¹⁵ And with the chief of the ancient mountains,^h—
And with the precious things of the age-abiding hills;
- ¹⁶ And with the precious things of the earth and its fulness,
And with the goodwill of One who dwelt in a thorn-bush.ⁱ—
Let it come on the head of Joseph,
And on the crown of the head of him who was consecrated among his brethren.
- ¹⁷ ||His firstborn ox|| be an honour to him,
<And the horns of a buffalo> be his horns,^k
<With them> let him thrust |peoples|,
||All at once|| to the ends of the earth,^l—

^a Or: "remain."

^b Exo. xxviii. 30.

^c The high priest, who was of the tribe of Levi.

^d *W'ritten*: "son"; read, "sons"—G.n.

^e Lit.: "in thy nose."

^f Some cod. (w. Sam., Sep., Syr.) have: "And of"—G.n.

^g Or: "land."

^h Or: "mountains of aforetime"; ep. ver. 27.

ⁱ (p. Exo. iii. 2. "Perh. blackberry bush"—O.G.

^k "His horns": to which his two sons are here strikingly compared.

^l Or: "land."

Sep.)—G.n. [M.C.T. adds: "by him,"]

^b Or: "mountains of aforetime"; ep. ver. 27.

^c (p. Exo. iii. 2. "Perh. blackberry bush"—O.G.

^d "His horns": to which his two sons are here strikingly compared.

^e Or: "land."

^f Or: "land."

^g Or: "land."

^h Or: "land."

ⁱ Or: "land."

^j Or: "land."

^k Or: "land."

^l Or: "land."

- Yea <[with] these> the myriads of Ephraim,
And <[with] those> the thousands of
Manassch.
- ¹⁸ And ¶[of Zebulun] he said,
Rejoice Zebulun, in thy going out,—
And [thou] Issachar, in thy tents:
- ¹⁹ ¶[The peoples] <unto the mountain> will
they call,
<There> will they offer the sacrifices of
righteousness,—
For <the abundance of the seas> will they
suck,
Hidden treasures of the sand.^a
- ²⁰ And <of Gad> he said:
¶[Blessed] be he that hath made room for
Gad,—
<As a lioness> hath he laid himself down,
And hath torn an arm, likewise the crown of
the head;
- ²¹ And hath provided a first part for himself,
For <there> a commander's portion hath
been hid,—
So he cometh with the heads of the people,
<The righteousness of Yahweh> he executeth,
And his regulations, with Israel.
- ²² And <of Dan> he said,
¶[Dan] is a lion's whelp,—
He leapeth out of Bashan.
- ²³ And <of Naphtali> he said,
O Naphtali! satisfied with favour,
And full with the blessing of Yahweh,—
<The west and the sunny south> do thou
possess.
- ²⁴ And <of Asher> he said,
¶[Most blessed of sons] be Asher,—
Let him have the goodwill of his brethren,
And let him dip, in oil, his foot:
- ²⁵ <Iron and bronze> be thy sandals,^b
And <as thy days> be thy strength.
- ²⁶ There is none' like GOD, O Jeshurun,—
Riding upon the heavens to thy help,—
And <for his own majesty> on the skies;
- ²⁷ <Above>^c is the God of aforetime,
And <beneath> are the Arms of the ages,—
So he driveth before thee the foe,
And doth say— Destroy!
- ²⁸ Thus hath Israel settled down securely,
<Alone> the fountain of Jacob,
Within a land' both of corn and new wine,—
His heaven also droppeth down dew.

^a Prob.: "glass"
^b Or: "bolts, bars."
^c So, in effect, Fuerst. "A

dwelling-place" — O.G.
and others.

- ²⁹ How happy art thou, O Israel!
Who is like unto thee,
O people victorious in Yahweh?
Thy helpful' shield, who also is thy majestic'
sword,—
So that thy foes come cringing unto thee,
And ¶[thou] <upon their heights> dost
march along.

§ 48. *Moses views the Land: His Death, Burial,
Character, and Successor.*

- ¹ So then Moses went up, from the waste plains **34**
of Moab, into Mount Nebo, the head of
Pisgah, which is over against Jericho,—and
Yahweh showed him all the land—even Gilead
as far as Dan; ² and all Naphtali, and the land
of Ephraim and Manassch,—and all the land of
Judah, as far as the hinder sea; ³ and the
South,—and the circuit^a of the valley of Jericho,
the city of palm trees as far as Zoar. ⁴ And
Yahweh said unto him—
¶[This] is the land which I sware to Abraham,
to Isaac, and to Jacob, saying,
<Unto thy seed> will I give it.
I have let thee see with thine own eyes,
But <thither> shalt thou not pass over.
- ⁵ So Moses, the servant of Yahweh [died there],
in the land of Moab, at the bidding of Yahweh;
- ⁶ and he buried him, in a valley in the land of
Moab, over against Beth-peor,—but no man
hath known his buryingplace, until this day.
- ⁷ Now ¶[Moses] was a hundred and twenty
years old, when he died,—his eye' had not
dimmed, nor had his freshness fled.
- ⁸ And the sons of Israel bewailed Moses in the
waste plains of Moab, thirty days,—then were
completed the wailing-days of the mourning for
Moses.
- ⁹ But ¶[Joshua, son of Nun] was full of the
spirit of wisdom, for Moses had laid his hands
upon him,—so the sons of Israel hearkened unto
him, and did' [as Yahweh commanded Moses].
- ¹⁰ And there arose not a prophet any more in
Israel, like unto Moses,—whom Yahweh acknow-
ledged, face to face; ¹¹ by all the signs, and
the wonders, which Yahweh sent him to do, in
the land of Egypt,—unto Pharaoh, and unto all
his servants, and unto all his land; ¹² and by all
the firm hand, and by all the great terror' which
Moses' wrought in the sight of all Israel.

^a Or: "oval."

THE BOOK OF J O S H U A .

§ 1. Preparations for Entering Canaan.

- 1 And it came to pass, after the death of Moses the servant of Yahweh,—that Yahweh spake unto Joshua son of Nun, the attendant of Moses, saying:
- 2 Moses my servant^a is dead,—
 ¶Now therefore, arise, pass over this Jordan, ¶thou, and all this people, into the land which I am giving unto them—unto the sons of Israel.
- 3 <Every place whereon the sole of your foot shall tread> unto you I have given it,—as I spake unto Moses. ¶From the desert and this Lebanon, even unto the great river—the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going in of the sun, shall be your boundary.
- 5 No man shall stand before thee, all the days of thy life,—<as I was with Moses> so I will be^a with thee, I will not fail thee, neither will I forsake thee.
- 6 Be firm and bold,—for ¶thou shalt cause this people to inherit the land which I swear unto their fathers,—to give unto them.
- 7 Only be very firm and bold, taking heed to do^b according to all the law which Moses my servant commanded thee, do not turn aside therefrom, to the right hand or to the left,—that thou mayest prosper, whithersoever thou goest. ¶This scroll of the law must not cease out of thy mouth, but thou must talk to thyself^c therein, day and night, that thou mayest take heed to do according to all that is written therein,—for ¶then shalt thou make thy way^d prosperous, and ¶then shalt thou have good success.
- 9 Have I not commanded thee, Be firm and bold, do not start nor be dismayed,—for <with thee>^e is Yahweh thy God, whithersoever thou goest?
- 10 So then Joshua commanded the officers of the people, saying:
- 11 Pass ye through the midst of the camp, and command the people, saying:

- Make ready for yourselves provisions,—for <in three days more> are ye to pass over this Jordan, to go in and possess the land which Yahweh your God^f is giving you, to possess.
- 12 And <unto the Reubenites, and unto the Gadites, and unto the half tribe of Manasseh> spake Joshua, saying:
- 13 Remember the word which Moses the servant of Yahweh commanded you, saying,—
 ¶Yahweh your God is granting you rest, and doth give you this land.
- 14 ¶Your wives, your^a little ones, and your cattle shall remain in the land which Moses hath given you over the Jordan,—but ye shall pass over, armed, before your brethren,—all ye mighty men of valour, and shall help them; ¹⁵ until that Yahweh shall grant rest unto your brethren, as unto you, so shall ¶they also possess the land which Yahweh your God^f giveth them,^b—then shall ye return unto the land of your possession, and possess it, which Moses the servant of Yahweh hath given you over the Jordan, towards the rising of the sun.
- 16 Then responded they to Joshua, saying,—
 <All that thou hast commanded us> will we do, and <whithersoever thou shalt send us> will we go: ¹⁷ <As in every thing we hearkened unto Moses> ¶so will we hearken unto thee,—only let Yahweh thy God be with thee,^c as he was with Moses.
- 18 <Any man who shall rebel against thy bidding, and not hearken unto thy words in all that thou shalt command him> shall be put to death,—¶only be firm and bold!

§ 2. Spies sent to Jericho.

- 1 Then did Joshua son of Nun, send out from 2 The Acacias, two men to spy out silently, saying, Go view^d the land, and Jericho. So they came,^e and entered the house of a harlot, whose name was Rahab, and lay there. ² And it was told the king of Jericho, saying,—

^a Heb.: 'ehyeh. Cp. Exo. iii. 14.

^b Some cod. (w. 2 ear. pr. eds., Sep., Syr., Vul.) have: "bold, to observe and to do"—G.n.

^c Cp. Ps. i. 2. "Prob. to speak with oneself, mur-

muring and in a low voice, as is often done by those who are musing"—T.G.

^d Some cod. (w. 1 ear. pr. edn.) have: "ways" (pl.)—G.n.

^e Exo. iii. 14.

^a Some cod. (w. Sep., Syr., Vul.) have: "and your"—G.n.

^b Sp. v.r. (*servir*) and some cod. (w. 4 ear. pr. eds., and the Aram.) have: "them"; but in the Mas. itself are found: "you," *write*-n; and

"them," *vrat*—G.n.

^c Exo. iii. 14.

^d Some cod. (w. 1 ear. pr. edn., Sep., Vul.) have: "and view"—G.n.

^e Sep. here adds: "to Jericho." (p. G. Intro., p. 175.

Lo! [men] have come in hither, to-night, of the sons of Israel, to search out the land.

³ So the king of Jericho sent unto Rahab, saying,—

Bring forth the men that are come in unto thee, who have entered thy house, for <to search out all^a the land> have they come.

⁴ And the woman took' the two men, and hid them,—and said :

¶ Even so! the men did come in unto me, but I knew not from whence' they were; and it came to pass, <as the gate was about to be shut in the darkness> that [the men] went out, I^b know not whither the men went,—pursue them quickly, for ye shall overtake them.

⁶ But [she] had taken them up to the roof,—and concealed them with the stalks of flax' which she had laid in order for herself, upon the roof.

⁷ So [the men] pursued them, by way of the Jordan, unto the fords,—[the gate being shut as soon as they who pursued them had gone forth].

⁸ And <ere yet they' slept> [she] went up unto them, upon the roof; ⁹ and said unto the men,

I know that Yahweh hath given' unto you the land,—and that the terror of you hath fallen' upon us, and that all the inhabitants of the land [have melted away] from before you.

¹⁰ For we have heard how Yahweh [dried up] the waters of the Red Sea, from before you, when ye came forth out of Egypt,—and what ye did unto the two kings of the Amorites, who were over^c the Jordan, unto Sihon and unto Og, whom ye devoted to destruction; ¹¹ and <when we heard> then did our heart melt,^d and there rose up no longer any spirit in any man, because of you,—for <as for Yahweh your God> [he] is God—in the heavens above, and upon the earth beneath.

¹² Now [therefore, I pray you, swear unto me, by Yahweh, <since I have dealt with you in lovingkindness>^e that [ye also] will deal with the house of my father, in lovingkindness, and will give me a token of faithfulness: ¹³ and will save alive my father and my mother, and my brethren and my sisters, and all that they have,—and will deliver our souls'^f from death.

¹⁴ And the men said' unto her,

<Our souls, in your stead, unto death> if ye utter not this our business,—so shall it be <when Yahweh shall give' us the land> that we will deal with thee' in lovingkindness and in faithfulness.

¹⁵ And she let them down with a cord through

the window,—for [her house] was within the wall of the rampart, and <within the rampart> she was dwelling. ¹⁶ And she said unto them—

<[To the mountain] get you, lest the pursuers [fall in] with you,—and hide yourselves there, three days, until the pursuers return, and <afterwards> shall ye go your way.

¹⁷ And the men said unto her,—

<[Free] will we be' from this thine oath' which thou hast made us swear:

¹⁸ Lo! <when we' are coming into the land> <this cord of crimson thread> must thou bind us down, and <thy father and thy mother, and thy brethren and all the household of thy father> must thou gather together unto thee, unto the house. ¹⁹ And it shall be <whosoever shall go forth out of the doors of thy house, into the street> [his blood] shall be on his own head, and [we] shall be free,—but <whosoever shall be with thee in the house> [his blood] shall be on our' heads, if a [hand] be upon him.

²⁰ Or <if thou utter this our business> then shall we be free' from this thine oath, which thou hast made us swear.

²¹ And she said—

<[According to your words] [so] shall it be'. Thus sent she them away, and they departed,—and she bound the crimson cord in the window.

²² And they went, and came into the mountain, and abode there, three days, until the pursuers had returned',—so the pursuers [made search] throughout all the way, but found them not.

²³ And the two men returned', and came down out of the mountain, and crossed over, and came unto Joshua, son of Nun,—and recounted to him' all that had befallen them; ²⁴ and they said unto Joshua,

Yahweh [hath delivered] into our hand, all the land,—moreover also' all the inhabitants of the land [have melted away] from before us.

§ 3. *The Crossing of the Jordan.*

¹ So then Joshua rose early in the morning, and **3** they brake up from The Acacias, and came as far as the Jordan, [he and all the sons of Israel],—and they lodged there, before they passed over. ² And it came to pass <after three days> that the officers went through the midst of the camp, ³ and commanded the people, saying,

<When ye see the ark of the covenant of Yahweh your God, and [the priests the^a Levites] bearing it> [ye also] shall break up out of your place, and come after it.

⁴ Yet' shall there be [a distance] between you and it, about two thousand eubits by measure,—do not come near unto it, that ye may get to know the way by which ye must

^a Some cod. (w. Sep., Syr.) omit "all"—G.n.

^b Some cod. (w. I ear. pr. edn., and Syr.) have: "and I"—G.n.

^c Natural to Joshua or Eleazar, writing after the conquest.

^d Cp. Exo. xv. 15.

^e Or: "done unto you a lovingkindness."

^f Or: "persons."

^g Some cod. (w. 1 ear. pr. edn., and Vul.) have: "thou." Some cod. write "ye," but read "thou"—G.n.

^a Some cod. (w. 3 ear. pr. edns., Sep., and Syr.) have "and the L."—G.n.

go, for ye have not passed this way, heretofore.^a

⁵ Then said Joshua unto the people,

Hallow yourselves,—for <to-morrow> will Yahweh do in your midst, wonderful things.

⁶ And Joshua spake unto the priests, saying,

Take ye up the ark of the covenant, and pass on before the people.

So they took up the ark of the covenant, and went on before the people.

⁷ Then said Yahweh unto Joshua:

<This day> will I begin to magnify thee' in the eyes of all Israel,—who shall know, that <as I was with Moses> I will be with thee.

⁸ ¶Thou therefore, shalt command the priests' who are bearing the ark of the covenant, saying,—

<When ye are come as far as the edge of the waters of the Jordan> <in the Jordan> shall ye stand.

⁹ Then said Joshua, unto the sons of Israel,—

Draw near hither, and hear ye the words of Yahweh your God.

¹⁰ And Joshua said,

¶Hereby shall ye know, that a Living GOD is in your midst,—and that he will ¶certainly dispossess from before you, the Canaanite and the Hittite, and the Hivite and the Perizzite, and the Gergashite, and the Amorite, and the Jebusite.

¹¹ Lo! ¶the ark of the covenant of the Lord^b of all the earth is about to pass before you into the Jordan.

¹² ¶Now therefore, take you twelve men, out of the tribes of Israel,—one man severally for each tribe; ¹³ and it shall be, <when the soles of the feet of the priests who are bearing the ark of Yahweh, Lord^b of all the earth, |do rest| in the waters of the Jordan> ¶the waters of the Jordan shall be cut off, ¶the waters that are coming down from above, —and shall stand in one mound.

¹⁴ And it came to pass, <when the people set out from their tents, to cross the Jordan,—with the priests, bearing the ark of the covenant before the people> ¹⁵ then <as the bearers of the ark came as far as the Jordan, and ¶the feet of the priests who were bearing the ark were dipped in the edge of the waters,—¶the Jordan being full over all his banks, all the days of harvest|> ¹⁶ that the waters which were coming down from above, stood—rose up in one mound, a great way off, by the city Adam, which is beside Zarethan, and ¶they which were going down to the sea of the waste plain, the salt sea, failed—were cut off,—and ¶the people passed over, right against Jericho. ¹⁷ And the priests who were bearing the ark of the covenant of Yahweh, stood on dry ground, in the midst of the Jordan, with firm footing,—while all Israel were passing over on dry ground, until all the

nation had made an end' of passing over the Jordan.

¹ And it came to pass, <when all the nation ⁴ had made an end' of passing over the Jordan> that Yahweh' spake unto Joshua, saying:

² Take unto you, from among the people, twelve men, ¶one man severally from each tribe; ³ and command ye them, saying,

Take you up from hence, out of the midst of the Jordan, from the place where stood the feet of the priests with firm footing, twelve stones,—and carry them over with you, and lay them down in the lodging-place where ye shall lodge, to-night.

⁴ So Joshua called unto the twelve men whom he had made ready, from among the sons of Israel,—one man severally out of each tribe;

⁵ and Joshua said unto them:

Pass ye over, before^a the ark of Yahweh your God, into the midst of the Jordan,—and lift ye up, each man one stone upon his shoulder, according to the number of the tribes of the sons of Israel: ⁶ that this may be a sign in your midst,—for your sons will ask in time to come,^b saying,

What mean these stones to ye

⁷ Then shall ye say unto them—

That the waters of the Jordan |were cut off| from before the ark of the covenant of Yahweh, <when it passed into the Jordan> the waters of the Jordan |were cut off|.

So shall these stones become a memorial unto the sons of Israel, unto times age-abiding.

⁸ And the sons of Israel did so, as Joshua commanded, and took up twelve stones out of the midst of the Jordan, as spake Yahweh unto Joshua, according to the number of the tribes of the sons of Israel,—and carried them with them unto the place where they lodged, and laid them down there.^c ⁹ <Twelve stones also> did Joshua set up in the midst of the Jordan, in the place where stood the feet of the priests' who were bearing the ark of the covenant,—and they have remained there until this day.

¹⁰ Now ¶the priests who were bearing the ark continued standing in the midst of the Jordan, until everything was finished' which Yahweh commanded Joshua, to speak unto the people, according to all that Moses' commanded Joshua,—the people therefore hastened, and passed over. ¹¹ And so it was, <as soon as all the people had made an end of passing over>,—then passed over the ark of Yahweh, and the priests, in presence of the people.

¹² Also the sons of Reuben and the sons of Gad and the half tribe of Manasseh, passed over

^a Or: "in presence of."

fathers"—G.n.

^b Some cod. (w. 4 car. pr. eds., and as in ver. 21) add here: "of their

^c See further, chap. viii. 30 ff.

^a Mt.: "yesterday, the third."

^b Heb.: "to this."

larned],^a before the sons of Israel,—as Moses had spoken unto them: ¹³ [about forty thousand, equipped for the war] passed over before Yahweh, to battle, into the waste plains of Jericho.

¹⁴ <On that day> did Yahweh magnify Joshua in the eyes of all Israel,—and they revered him, as they revered Moses, all the days of his life.

¹⁵ Then spake Yahweh unto Joshua, saying:

¹⁶ Command the priests who are bearing the ark of testimony,—that they come up out of the Jordan.

¹⁷ So Joshua commanded the priests, saying,—
Come ye up out of the Jordan.

¹⁸ And it came to pass <when the priests who were bearing the ark of the covenant of Yahweh came' up out of the midst of the Jordan, and the soles of the feet of the priests were withdrawn unto the dry ground> then returned the waters of the Jordan unto their place, and went, as before, over all his banks.

¹⁹ So [the people] came up out of the Jordan, on the tenth of the first month,—and encamped in Gilgal, at the eastern end of Jericho. ²⁰ And

<these twelve stones which they took out of the Jordan> did Joshua set up, in Gilgal. ²¹ Then spake he unto the sons of Israel, saying,—

When your sons shall ask, in time to come, of their fathers, saying,—

What mean these stones?

²² then shall ye let your sons know, saying,—
<On dry ground> came Israel over this Jordan; ²³ in that Yahweh your God dried up the waters of the Jordan, from before you, until ye had passed over,—as Yahweh your God had done unto the Red Sea, which he dried up from before us, until we had passed over: ²⁴ that all the peoples of the earth might know the hand of Yahweh, that <firm> it is'; that they might revere Yahweh your God, all the days.

⁵ ¹ And it came to pass <when all the kings of the Amorites who were over the Jordan westward, and all the kings of the Canaanites who were by the sea, heard' how that Yahweh had dried up the waters of the Jordan, from before the sons of Israel, until they^b had passed over> that their heart melted, and there was no spirit in them any more, because of the sons of Israel.

§ 4. *The People are circumcised, and keep the Passover: The Manna ceaseth.*

² <At that time> said Yahweh unto Joshua, Make thee knives of flint,—and again' circumcise the sons of Israel [a second time].

³ So Joshua made him knives of flint,—and cir-

^a Cp. chap. vi. 7, 9.

^b Written, "we," to be read, "they." Some cod. have, both written and read:

"they" (v. 3. ear. pr. ednc., Sep., Syr. and Vul.)—G.n.

cumcised the sons of Israel, at the Hill of Foreskins.

⁴ Now [this] is the cause why Joshua did circumcise,—[all the people who came forth out of Egypt, who were males, all the men of war] died in the desert, by the way, after they came forth out of Egypt. ⁵ For <though all the people who came forth had been circumcised'> yet <all the people who were born in the desert by the way, after they came forth out of Egypt> had they not circumcised. ⁶ Because <for forty years> did the sons of Israel journey in the desert, until all the nation^a who were men of war, who came forth out of Egypt, [were consumed], because they hearkened not unto the voice of Yahweh,—unto whom Yahweh sware that he would not let them see the land, which Yahweh sware unto their fathers, that he would give unto us, [a land flowing with milk and honey]. ⁷ <Their sons, therefore, whom he had raised up in their stead> [them] did Joshua circumcise,—for <uncircumcised> they were, in that they had not circumcised them by the way. ⁸ And

so it came to pass, <when they had made an end of circumcising all the nation> they remained in their place, in the camp, until they were healed.

⁹ Then said Yahweh unto Joshua, <To-day> have I rolled away the reproach of Egypt from off you.

Wherefore the name of that place is called Gilgal [*i.e.* a rolling away] unto this day.

¹⁰ Thus then the sons of Israel encamped in Gilgal,—and kept the passover^b on the fourteenth day of the month, in the evening, in the waste plains of Jericho. ¹¹ And they did eat of the corn of the land, on the morrow of the passover, unleavened cakes and parched ears of corn,—[on this selfsame day]. ¹² And the manna ceased on the morrow, when they had eaten of the corn of the land, neither had' the sons of Israel manna' any more,—so they did eat of the yield of the land of Canaan throughout that year.^c

§ 5. *The Prince of Yahweh's Host appears to Joshua.*

¹³ And it came to pass <while Joshua was at Jericho> that he lifted up his eyes, and looked, and lo! a man, standing over against him, with his sword drawn, in his hand,—so Joshua went' unto him, and said to him,
<For us> art thou, or for our adversaries?

¹⁴ And he said—
Nay, but [I] <as prince of the host of Yahweh> have [now] come.

So Joshua fell on his face to the earth, and worshipped, and said unto him,

What is my lord speaking unto his servant?

^a Some cod. (in the Mas. itself) have: "generation"; and so 2 ear. pr. ednc.—G.n.

^b Some cod. (w. 2 ear. pr. ednc., and MS. of Aramaic) add here: "in

the first" (month) [cp. Gen. viii. 13]—G.n. Also 'ep. chap. iv. 19.

^c How impressive this circumstantial account of the ceasing of the manna!

¹⁵ Then said the prince of the host of Yahweh unto Joshua—

Slip off thy sandals from thy feet, for *as for the place whereon thou' art standing* *<holy>* it is.^a

And Joshua did' so.

§ 6. *Jericho Surrounded and Taken.*

6 ¹ Now *Jericho* was shut up and barred because of the sows of Israel,—none' came out and none' went in. ² Then said Yahweh unto Joshua,

See, I have delivered, into thy hand, Jericho, and her king,—the mighty men of valour.

³ So then ye shall compass the city, all ye men of war, going round the city, once,—*thus* shall thou do, six days.

⁴ And *seven* priests^b shall bear the seven rams' horns, before the ark, and *<on the seventh day>* shall ye compass the city, seven times,—and *the priests* shall blow with the horns. ⁵ And it shall come to pass, *<when the ram's horn soundeth, when ye hear the sound of the horn>* that all the people shall shout with a great shout,—and then shall the wall of the city fall down under it,^b and the people shall go up, *every man straight before him*.

⁶ Then called Joshua son of Nun unto the priests, and said unto them,

Bear ye the ark of the covenant,—and let *seven* priests^c bear seven rams' horns, before the ark of Yahweh.

⁷ Then said he^e unto the people,

Pass on, and compass the city,—and let *the armed host* pass on before the ark of Yahweh.

⁸ And it was so, *<when Joshua had spoken unto the people>* that *the seven* priests who were bearing the seven rams' horns before Yahweh^d passed on, and blew with the horns,—*the ark of the covenant of Yahweh* also coming after them'. ⁹ And *the armed host* went on before the priests who blew with the horns,—and *the rear-guard* came after the ark, *going on and blowing with the horns*. ¹⁰ Now *<unto the people>* had Joshua given command, saying—

Ye shall not shout, nor let your voice be heard, neither shall there go out of your mouth *||a word*,—until the day when I say unto you Shout! then shall ye shout.

¹¹ So he caused the ark of Yahweh to compass the city, going round once',—and they came into the camp, and lodged in the camp.

¹² And Joshua rose early in the morning,—and the priests bare the ark of Yahweh; ¹³ and *the seven* priests who bare the seven rams' horns

before the ark of Yahweh^e went on and on, and blew with the horns,—with *the armed host* going on before them, and *the rear-guard* coming after the ark of Yahweh, *going on and blowing with the horns*. ¹⁴ So they compassed the city, on the second day once', and returned into the camp,—*thus* did they, six days.

¹⁵ And it came to pass *<on the seventh day>* that they rose early, at the uprisings of the dawn, and compassed the city after this manner, seven' times,—only', on that' day, they compassed the city seven' times. ¹⁶ And it came to pass *<at the seventh time>*—when the priests blew with the horns^f then did Joshua say unto the people—

Shout, for Yahweh hath delivered unto you, the city.

¹⁷ And it shall be, that *as for the city* *<devoted>* shall it be' and all that is therein, unto Yahweh,^g — nevertheless, *||Rahab the harlot* shall live, *||she, and all who are with her in the house* because she hid the messengers whom we sent.

¹⁸ But *<in any wise>* do *||ye* beware of what is devoted, lest ye should covet,^h and then take of what is devoted,—and so cause the camp of Israel to be devoted, and bring trouble upon it. ¹⁹ But *as for all silver and gold and vesselsⁱ of bronze and iron* *<hallowed>* it is' to Yahweh,—*<unto the treasury of Yahweh>* shall it come.

²⁰ So the people shouted, when the horns were blown,—yea it came to pass *<when the people heard' the sound of the horn>* that the people shouted with a great shout, and the wall fell down under^d it, and the people went up into the city, every man straight before him, and so they captured the city. ²¹ And they devoted all that were in the city, *both man and woman, both young and old,—and ox and sheep and ass*, with the edge of the sword.^o ²² But *<unto the two men who spied out the land>* Joshua said,

Go into the house of the woman, the harlot,—and bring out thence the woman, and all that she hath, as ye sware unto her.

²³ So the young men, the spies, went in, and brought out Rahab and her father and her mother and her brethren, and all that she had, yea *<all her kindred>* brought they out,—and set them outside the camp of Israel. ²⁴ But *<the city>* burned they with fire, and all that was therein,—save only *<the silver and the gold, and the vessels of bronze and of iron>* put they into the treasury of the house of Yahweh. ²⁵ And *<Rahab the harlot, and the household of her father, and all that she had & did Joshua save alive, so she hath dwelt in the midst of Israel' until this day, &—because*

^a Cp. Exo. iii. 5.

^b Probably into the moat surrounding it; the city itself standing on a mound; cp. chap. xi. 13; Jer. xlix. 2.

^c M.C.T.: "they" written; "he" to be read. Some

cod. (w. 5 ear. pr. edns., Aram., Syr. and Vul.) have: "he," both written and read.—G.n.

^d Some cod. w. 5 ear. pr. edns., Aram., Syr. and Vul. have: "before the ark of Y."—G.n.

^e Cp. Lev. xxvii. 28; Deut. xx. 17.

^f So it shd be (w. Sep.)—G.n. [M.C.T. has: "devote".]

^g Or: "utensils," "weapons."

^d See note on ver. 5.

^e "According to a sword's mouth, i.e., as the sword would devour, without quarter"—O.G., 516^b, i (b).

she hid the messengers' whom Joshua sent to spy out Jericho.

²⁶ And Joshua imposed an oath, at that time, saying,—

Cursed' be the man before Yahweh, who shall raise up and build this city—Jericho,
<At the price of his firstborn> shall he lay its foundation,
And <at the price of his youngest> shall he set up its doors.

²⁷ And so it was, that Yahweh' was with Joshua, —and his fame' was in all the land.

§ 7. *Achan's Sin and Punishment.*

⁷ ¹ But the sons of Israel had committed an act of unfaithfulness, in respect of what was devoted,—for Achan, son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, had taken' of what was devoted, and the anger of Yahweh had kindled against the sons of Israel.

² And Joshua sent men from Jericho, to Ai, which was beside Beth-aven, on the east side of Bethel, and spake unto them saying,

Go up and spy out the land.

So the men went up, and spied out Ai. ³ And they returned unto Joshua, and said unto him—

Let not all the people' go up, ||about two thousand men or three thousand men|| can go up, and smite Ai,—do not weary the whole people to go thither,^a for <but few> they are'.

⁴ There went up thither of the people, therefore, about three thousand men,—but they fled before the men of Ai. ⁵ And the men of Ai smote, of them, about thirty-six men, and pursued them before the gate, as far as the Shebarim, and smote them on the slope,—so that the heart of the people melted, and became as water.

⁶ Then Joshua rent his clothes, and fell upon his face to the earth, before the ark of Yahweh, until the evening, ||he, and the elders of Israel||,—and they lifted up dust upon their heads. ⁷ And Joshua said—

Alas! My Lord Yahweh!

Wherefore' hast thou ||brought|| this people over the Jordan, to deliver us into the hand of the Amorite, to destroy us?

Would, then, we had been content to dwell on the other side of the Jordan!

⁸ Oh, My Lord,—what shall I say, after Israel have turned their backs before their enemies?

⁹ <Only let the Canaanite and all the inhabitants of the land hear> and they will surround us, and cut off our name' out of the earth,—what then wilt thou do, for thy great name?

¹⁰ And Yahweh said unto Joshua—

Get thee up!^b wherefore' is it that thou' art lying upon thy face? ¹¹ Israel hath

sinned, yea moreover' they have transgressed my covenant which I commanded them,—yea moreover' they have taken of what was devoted, yea moreover' they have stolen, yea moreover' they have dissembled, yea moreover'^a they have put it among their own goods. ¹² Therefore cannot the sons of Israel stand before their enemies,

<their back> do they turn before their enemies, because they have become devoted,—I will no more be with you, except ye destroy the devoted thing out of your midst.

¹³ Up! hallow the people, and thou shalt say,

Hallow yourselves by to-morrow,—for

||Thus|| saith Yahweh,

God of Israel:

||A devoted thing|| is in the midst of thee,
O Israel,

Thou canst not stand before thine enemies, until ye have put away the devoted thing, out of your midst.

¹⁴ Therefore shall ye be brought near, in the morning, by your tribes,—and it shall be that—

||The tribe' which Yahweh shall seize|| shall come near |by families|, and

||The family' which Yahweh shall seize|| shall come near |by households| and

||The household' which Yahweh shall seize|| shall come near |man by man|;

¹⁵ and it shall be, that—

||He that is seized with the devoted thing|| shall be burned with fire, ||he, and all that he hath||,—

because he hath transgressed the covenant of Yahweh, and because he hath wrought impiety in Israel.

¹⁶ So Joshua rose up early in the morning, and brought Israel near by their tribes,—and ||the tribe of Judah|| was seized; ¹⁷ and he brought near the family^b of Judah, and ||the family of the Zarahites|| was seized,—and he brought near the family of the Zarahites ||man by man||, ^c and |Zabdi| was seized; ¹⁸ and he brought near his household, |man by man|,—and ||Achan, son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah|| was seized. ¹⁹ And Joshua said unto Achan—

My son, give, I pray thee, glory unto Yahweh, God of Israel, and make to him confession, —and tell me, I pray thee, what thou hast done, do not hide it from me.

²⁰ And Achan answered Joshua, and said,—

<Of a truth> ||I|| have sinned against Yahweh, God of Israel, and <thus and thus> have I done:

²¹ <When I saw among the spoil, a certain goodly mantle of Babylonia, and two hundred shekels of silver, and a certain wedge^d

^a N.B. The fivefold repetition. See Intro., Chap. II., Synopsis, B, c.
^b Some cod. (w. Sep. and Vul.) have: "families"
—(G.n.)

^c Some cod. (w. 2 ear. pr. edns., Syr. and Vul.) have: "by their households"—(G.n.)
^d Or: "bar"; lit. "tongue."

^a Or: "do not cause the whole people to go toilsomely thither"—O.G.

388.
^b ML: "Up with thee!"

of gold—fifty shekels the weight thereof> then I coveted them, then I took them,—and ||there they are|| hid in the earth, in the midst of my tent, ||and the silver under it||.

22 So Joshua sent messengers, and they ran unto the tent,—and ||there it was|| hid in his tent, and ||the silver|| under it. 23 And they took them out of the midst of the tent, and brought them in unto Joshua, and unto all the sons of Israel, — and poured them out before Yahweh.

24 And Joshua, and all Israel with him, took Achan—son of Zerah, and the silver and the mantle and the wedge^a of gold, and his sons and his daughters, and his oxen and his asses and his sheep and his tent, and all that he had, and brought them up the valley of Achor.^b 25 And Joshua said—

Why hast thou troubled us?

Yahweh^c ||will trouble thee|| this day.

And all Israel stoned him with stones, and burned them up with fire, and covered them with stones; ²⁶ yea they raised over him a great heap of stones [which remaineth] until this day.

And Yahweh turned from the fierceness of his anger,— <for which cause> hath the name of that place been called—The Valley of Achor,^b until this day.

§ 8. *Ai Captured.*

8 ¹ Then said Yahweh unto Joshua—

Do not fear nor be dismayed, take with thee all the army,^e and arise, go up to Ai,—see! I have given into thy hand, the king of Ai and his people, and his city, and his land: ² so shalt thou do unto Ai and to her king, as thou didst unto Jericho and unto her king, save only^f <the spoil thereof and the cattle thereof> shall ye take as your own prey,—set thee an ambush for the city, behind it.

³ So Joshua arose, and all the people of war, to go up to Ai,—and Joshua chose out thirty thousand men, the mighty men of valour, and sent them forth by night. ⁴ And he commanded them, saying—

See! ||ye|| shall be lying in ambush against the city, behind the city, do not go very far from the city,—so shall ye all be ready.

⁵ But ||I, and all the people who are with me|| will draw near^g unto the city,—and it shall be <when they come out to meet us, as at the first> then will we flee before them; ⁶ so will they come out after us, until we have drawn them away from the city, for they will say,

Fleeing before us, as at the first!

therefore will we flee before them. ⁷ Then ||ye|| shall rise up out of the ambush, and take possession of the city,—and Yahweh your God will deliver it into your hand.

⁸ And it shall be <when ye have seized the city> then shall ye burn the city with fire, <according to the word of Yahweh> shall ye do,—see! I have commanded you.

⁹ So Joshua sent them forth, and they went into ambush, and abode between Bethel and Ai, ||on the west of Ai||,—but Joshua lodged that night in the midst of the people. ¹⁰ And

Joshua rose up early in the morning, and mustered the people,—and went up—||he and the elders of Israel|| before the people, to Ai.

¹¹ And ||all the people of war who were with him|| went up, and drew near, and came in, right before the city,—and pitched on the north of Ai, with ||a valley|| between them and Ai.

¹² And he took^h about five thousand men,—and set them in ambush between Bethel and Ai, ||on the west of the city||.^a ¹³ And <when the people had set all the host that was on the north of the city, with the rear thereof on the west of the city> then went^b Joshua, during the night, into the midst of the valley. ¹⁴ And it

came to pass <when the king of Ai saw it> that they hastened, and rose up early, and the men of the city came out to meet Israel for battle, ||he and all his people|| at an appointed time, before the waste plain,—||he not knowing^g that there was an ambush lying in wait for him, behind the city||. ¹⁵ So then Joshua and all Israel suffered themselves to be smitten before them,—and fled, by the way of the wilderness;

¹⁶ and all the people who were in the city^c were called out to pursue them,—and they pursued Joshua, and so were drawn out away from the city. ¹⁷ And there remained not a man, in Ai or Bethel, who had not gone out after Israel,—and they left the city [open], and pursued Israel. ¹⁸ Then said Yahweh unto Joshua—

Stretch out with the javelin which is in thy hand, towards Ai, for <into thy hand> will I deliver it.

So Joshua stretched out with the javelin which was in his hand, towards the city. ¹⁹ And ||the ambush|| rose up quickly, out of their place, and ran, when he stretched out his hand, and entered the city, and captured it,—and hastened, and set the city on fire. ²⁰ And the

men of Ai turned behind them, and looked, and lo! the smoke of the city had risen up towards the heavens, and there was in them no strength, to flee this way or that way,—moreover ||the people that were fleeing to the wilderness|| turned back upon the pursuers. ²¹ Yea <when ||Joshua and all Israel|| saw that the ambush had captured the city, and that the smoke of the city had risen up> then returned they, and smote the men of Ai. ²² And ||the others|| came forth out of the city to meet them, so they

^a Or: "bar"; lit. "tongue."

^b "Causing sorrow or trouble." Hence a play on the word: "Why hast thou *achored* us?" Yahweh

will *achor* thee!" For contrast, see Is. lxx. 10; Hos. ii. 15.

^c Lit.: "people of war."

^a So one school of Massorites; another school have: "city" written, "Ai" to be read (with many MS. and Aram.)—G. n., G. Intro. 210.

^b Some cod. w. 3. car. pr.

edns.) have: "lodged in"—G. n., G. Intro. 76.

^c Some Massorites have here in their margin: "Ai" instead of "city"—G. n., G. Intro. 209.

were in the midst' of Israel, some' on this side, and some' on that side,—and they smote them, until there was left them none to remain or to escape. ²³ And <the king of Ai> they caught alive,—and brought him near unto Joshua. ²⁴ And it came to pass <when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness whither they had pursued them, and all of them had fallen by the edge of the sword until they were consumed>^a then all Israel returned to Ai, and smote it' with the edge of the sword. ²⁵ And so it was, that all who fell that day, both of men and of women, were twelve thousand,—[all people of Ai]. ²⁶ Now ||Joshua|| drew not back his hand' which he had stretched out with the javelin,—until he had utterly destroyed^b all the inhabitants of Ai. ²⁷ Nevertheless' <the cattle and the spoil of that city> Israel took as their own' prey,—[according to the word of Yahweh, which he commanded Joshua]. ²⁸ So then Joshua burned Ai,—and made of it an age-abiding heap—[a desolation], [as it remaineth] until this day. ²⁹ And <the king of Ai> hanged he on a tree until eventide,—but <at the going in of the sun> Joshua gave command and they took down his dead body from the tree, and cast it in at the opening of the gate of the city, and raised up over it a great heap of stones—[which remaineth] until this day.

§ 9. *The Blessings and Curses of the Law, written on Altar-Stones, Read aloud, and Confirmed by all the People.*^c

³⁰ ||Then|| built Joshua, an altar, unto Yahweh, God of Israel,—in Mount Ebal: ³¹ as Moses, the servant of Yahweh, commanded the sons of Israel, as it is written in the scroll of the law of Moses, an altar of whole stones, whereon had not been wielded any tool of iron,—and they caused to go up thereon, ascending-sacrifices unto Yahweh, and sacrificed peace-offerings. ³² Then wrote he there, upon the stones, a copy of the law of Moses, which he wrote, in the presence of the sons of Israel. ³³ And ||all Israel, and their elders and officers,^d and their judges|| were standing on this side and on that side of the ark, before the priests the Levites, who were bearing the ark of the covenant of Yahweh, [as well the sojourner as the home-born], half of them over against Mount Gerizim, and half of them over against Mount Ebal,—as Moses the servant of Yahweh commanded to bless the sons of Israel, first of all. ³⁴ And <after that> read he all the words of the law, the blessing and the cursing,—according to all that was written in the scroll of the law. ³⁵ There was not a word of all that

Moses commanded,—which Joshua read not before all, the convocation of Israel, with the women and the little ones, and the sojourner who was going on in their midst.

§ 10. *The Gibeonites by Craft secure a Covenant with Israel.*

¹ And it came to pass, when they heard,—**9** namely, all the kings who were over the Jordan, in the hill country and in the lowland, and in all the coast of the great sea, over against the Lebanon,—the Hittite, and the Amorite, the Canaanite, the Perizzite,^a the Hivite, and the Jebusite;—² then gathered they themselves together as one man, to fight with Joshua, and with Israel,—[with one accord].^b

³ Now ||the inhabitants of Gibeon|| heard that^c which Joshua had done unto Jericho and unto Ai; ⁴ ||they|| however, acted craftily, and went and started,^d—and took old sacks for their asses, and leathern wine bottles, old, and rent, and bound up; ⁵ and sandals, old and patched, upon their feet, and worn-out mantles upon them,—and ||all the bread of their provision|| was dry' and broken'.^e ⁶ So they took their journey unto Joshua, unto the camp, at Gilgal,—and said unto him, and unto the men of Israel, <From a far country> are we come, ||Now|| therefore, solemnise with us a covenant.

⁷ And the men of Israel said unto the Hivites,—Peradventure' <in our midst> ye' are dwelling, how then can we solemnise with you' a covenant?

⁸ And they said unto Joshua: <Thy servants> we are'. And Joshua said unto them: ||Who|| are ye? And ||from whence|| come ye?

⁹ And they said unto him— <From a very far country> have thy servants come, because of the name of Yahweh thy God,—because we had heard his fame, and all that he had done in Egypt; ¹⁰ and all that he had done unto the two kings of the Amorites who were over the Jordan,—unto Sihon, king of Heshbon, and unto Og, king of Bashan, who was in Ashteroth. ¹¹ So our elders and all the inhabitants of our land spake unto us, saying— Take ye, in your hand, provision for the journey, and go your way to meet them,—then shall ye say unto them, <Your servants> we are'. ||Now|| therefore, solemnise with us a covenant.

¹² <This our bread> took we ||hot|| for our provision, out of our houses, on the day we came forth to journey unto you,—but

^a Or: "spent."
^b Or: "devoted."
^c Cp. Deut. xxvii. 1—8.

^d Some cod. (w. Aram., Syr.) have: "and their officers"—G.n.

^a Some cod. (w. 2 ear. pr. edns., Sep., Syr.) have: "and the C., and the P."—G.n.
^b Lit: "with one mouth."
^c Some cod. (w. Sep., Vul.) have: "all that"—G.n.

^d Some cod. (w. Aram., Sep., Syr., Vul.) have: "furnished themselves with provisions" (as in vers. 11, 12)—G.n.
^e "Become crumb"—O.G.

13 [now] lo! it is dry, [yea it is broken]; and <these leathern wine bottles, which we filled new> lo! also, they are rent,—and <as for these our mantles and our sandals> they are worn out, by reason of the very long journey.

14 So the men took of their provision,—but <the bidding of Yahweh> had they not asked.

15 And Joshua made peace' with them, and solemnised with them a covenant' to let them live,—and the princes of the assembly, entered into an oath' with them. 16 And it came to pass <at the end of three days after they had solemnised with them a covenant> that they heard that <near neighbours> they were' unto them, and <in their midst> they' were dwelling. 17 So the sons of Israel brake up, and came in unto their cities on the third day,—[their cities] being Gibeon, and Chephirah, and Beeroth, and Kiriath-jearim.^a 18 And the sons of Israel smote them not, because the princes of the assembly had sworn' unto them by Yahweh, God of Israel,—but all the assembly murmured' against the princes. 19 And all the princes said unto all the assembly,

||We|| have sworn unto them, by Yahweh, God of Israel,—[now] therefore, we may not touch them.

20 ||This|| will we do unto them, even let them' live,—lest there come on us wrath, because of the oath which we have sworn unto them.

21 And the princes said unto them—
Let them live.

So they became^b hewers of wood and drawers of water unto all the assembly, as the princes spake unto them. 22 And Joshua called for them, and spake unto them, saying,—

Wherefore' did ye deceive us, saying— We' are [very far] from you', whereas [ye] <in our midst> are dwelling?

23 [Now] therefore, <accursed> ye are',—and ye shall not cease to be in bond-service as hewers of wood and drawers of water, for the house of my God.

24 And they responded to Joshua, and said—
Because it was [plainly told] thy servants, how that Yahweh thy God had commanded Moses his servant to give unto you all the land, and to destroy all the inhabitants of the land from before you,—therefore feared we greatly, for our lives,^c because of you, and did this thing.

25 [Now] therefore, [here we are] in thy hand, —<as may be good and right in thine eyes, to do unto us> [do].

26 And he did to them so,—and rescued them out of the hand of the sons of Israel, and they slew them not. 27 And Joshua appointed them that day to be hewers of wood and drawers of water unto the assembly,—and unto the altar of

Yahweh,^a [as they are] until this day, in^b the place which he should choose.

§11. *The Conquests of Joshua described and summed up.*

1 And it came to pass <when Adonizedec,¹⁰

king of Jerusalem, heard' that Joshua had captured Ai, and devoted it to destruction, <as he had done unto Jericho and her king> [so] had he done unto Ai and her king,—and that the inhabitants of Gibeon had made peace' with Israel and had come into their midst> 2 then feared they greatly, because Gibeon' was [a great city], as one of the royal' cities,—and because [it] was greater than Ai, and [all the men thereof] were mighty: 3 therefore sent Adonizedec, king of Jerusalem, unto Hoham, king of Hebron, and unto Piram, king of Jarmuth, and unto Japhia, king of Lachish, and unto Debir, king of Eglon, saying:

4 Come up unto me and help me, that we may smite Gibeon,—for it hath made peace with Joshua, and with the sons of Israel.

5 So they gathered themselves together and came up, even the five kings of the Amorites—the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon,—[they, and all their hosts],—and encamped near Gibeon, and made war against it. 6 So the men of Gibeon sent unto Joshua, unto the camp at Gilgal, saying,

Do not withhold thy hand^e from thy servants,—

Come up unto us quickly, and save us, and help us, for all the kings of the Amorites that dwell in the hill-country, are gathered together against us.

7 So Joshua went up from Gilgal, [he and all the people of war with him, even all the mighty men of valour]. 8 And Yahweh said unto Joshua:

Do not fear because of them,^d for <into thy hand>^e have I delivered them,—not^f a man of them shall stand before thee.

9 So then Joshua came in unto them, suddenly,—<all the night> came he up, from Gilgal. 10 And Yahweh confused them before Israel, and smote them with a great slaughter at Gibeon,—and chased them along the way that goeth up Beth-horon, and smote them as far as Azekah and as far as Makkedah. 11 And it came to pass, when they fled from before Israel, [they] being on the slope of Beth-horon, that [Yahweh] cast down upon them great stones out of the

^a Sep. here adds: "wherefore the inhabitants of Gibeon became hewers of wood and drawers of water for the altar of God" (p. G. Intro. 175.

^b Or: "for."
^c Lit.: "hands" in M. C. T.; but some cod. (w. 3 ear. pr. edns.) have: "hand"
—G.n.

^d Or: "do not shrink from them in fear."

^e "Into thy hands" pl)

written, "into thy hand" (sing.) read. In some cod. "hand" is both written and read; and so 6 ear. pr. edns. Other cod. (w. Sep., Syr. and Vul.) have "hands," both written and read—G.n.

^f Some cod. (w. 2 ear. pr. edns. and Syr.) have: "and not" (or "not a man therefore")—G.n.

^a So R.V. Heb.: *hiryath-yro im.* "and let them become"
—G.n.

^b A sp. v.r. (*sevir*) has: ^c U.: "souls."

heavens, as far as Azekah, and they died,—
 <more> were they who died by the hailstones,
 than they whom the sons of Israel slew with the
 sword.

12 ||Then|| spake Joshua unto Yahweh,^a on the
 day when Yahweh delivered up the Amorites
 before the sons of Israel,^b—yea he said, in the
 presence of Israel—

Thou Sun! <in Gibeon> be still,
 And thou Moon! in the vale of Ajalon.

13 So the sun [was still] and ||the moon|| stayed,
 until a nation should be avenged on its
 foes. Is not ||that|| written in the Book of the
 Upright? So then the sun stayed in the
 middle of the heavens, and hastened not to go in,
 about a whole day.

14 And there was no day
 like that—before it or after it, when Yahweh
 hearkened unto the voice of a man,—in that
 ||Yahweh|| himself fought for Israel.^c 15 So

Joshua returned, and all Israel with him, unto
 the camp at Gilgal.

16 So these five kings fled,—and hid themselves
 in a cave, at Makkedah. 17 And it was told
 Joshua, saying,—

The five kings are found', hid in a cave at
 Makkedah.

18 And Joshua said,

Roll ye great stones against the mouth of the
 cave,—and set over it men, to watch them;

19 but do not ||ye|| stay, chase after your
 enemies, so shall ye attack them' in the
 rear,—do not suffer them to enter into their
 cities, for Yahweh your God hath delivered'
 them into your hand.

20 And it came to pass <when Joshua and the
 sons of Israel had made an end of smiting them
 with a very great slaughter, until they were
 spent> then did ||the remainder that were left
 of them|| enter into the fortified cities. 21 And
 all the people returned unto the camp, unto
 Joshua at Makkedah, in peace,—none sharpened
 his tongue' at any man of the sons of
 Israel. 22 Then said Joshua,

Open ye the mouth of the cave,—and bring
 out unto me, these five kings, out of the cave.

23 And they did so, and brought out unto him,
 these five kings, out of the cave,—namely, the
 king of Jerusalem, the king of Hebron, the
 king of Jarnuth, the king of Lachish, the king
 of Eglon. 24 And it came to pass <when
 they brought out these kings^d unto Joshua>

that Joshua called for all the men of Israel, and
 said unto the captains of the men of war who
 had been with him,

Come near, put your feet upon the necks of
 these kings.

So they came near, and put their feet upon the
 necks of them. 25 Then said Joshua
 unto them:

Do not fear, nor be alarmed,—be firm and
 bold, for <thus and thus> will Yahweh do
 unto all your enemies, against whom ye' do
 fight.

26 And Joshua smote' them after this, and put
 them to death, and hanged them upon five
 trees,—and they remained hung on the trees,
 until the evening. 27 And it came to pass

<at the time of the going in of the sun> that
 Joshua gave command, and they took them
 down off the trees, and cast them into the
 cave, where they had hid themselves,—and put
 great stones upon the mouth of the cave, [which
 remain] ||until this very day||.

28 And Joshua captured ||Makkedah|| on tha/
 day, and smote it with the edge of the sword
 and <the king thereof> devoted he to destruction,
 them^a and all the souls that were therein,
 he left no survivor,—but did unto the king of Mak-
 kedah, as he had done unto the king of Jericho.

29 And Joshua passed over, and all Israel with
 him, from Makkedah unto Libnah,—and fought
 against Libnah; 30 and Yahweh delivered [it
 also] into the hand of Israel, with the king
 thereof, and he smote it with the edge of the
 sword, with all the souls that were therein, he
 left therein no survivor,—but did unto the king
 thereof, as he had done unto the king of Jericho.

31 And Joshua passed over, and all Israel with
 him, from Libnah unto Lachish,—and encamped
 against it, and fought against it; 32 and Yahweh
 delivered Lachish into the hand of Israel, and
 he captured it on the second day, and smote it
 with the edge of the sword, with all the souls
 that were therein,—according to all that he had
 done unto Libnah.

32 ||Then|| came up Horam, king of Gezer, to
 help Lachish,—and Joshua smote him and his
 people, until he had not left him a survivor.

34 And Joshua passed over, and all Israel with
 him, from Lachish unto Eglon,—and they
 encamped against it, and fought against it;

35 and captured it on the same day, and smote
 it with the edge of the sword, and <all the
 souls that were therein, on that day> devoted
 he to destruction,—according to all that he had
 done to Lachish.

36 And Joshua went up, and all Israel with him,
 from Eglon unto Hebron,—and they fought
 against it; 37 and captured it, and smote it with
 the edge of the sword, and the king thereof,
 and all the cities thereof, with all the souls that
 were therein—he left not a survivor, according
 to all that he had done to Eglon,—he devoted it'
 to destruction, and all the souls that were therein.

^a Why "unto Yahweh"?
 Was the address to Sun
 and Moon virtually an
 appeal to Yahweh?

^b Sep. here adds: "when
 he destroyed them in
 Gibeon, and they were
 destroyed from before
 the sons of Israel." Cp.
 G. Intro. 176.

^c The terms of this narra-
 tive clearly intimate a

direct Divine interposi-
 tion, which, nevertheless,
 was local in its action,
 and may well have been
 purely phenomenal in its
 nature. That is how it
 appeared, and that is what
 it did. Anything more
 is speculation.

^d Some cod. (w. 3 ear. pr.
 edns.) have: "these five
 kings."—G.n.

^a Some cod. (w. 3 ear. pr.
 edns.) have: "it" (as in

ver. 37)—G.n.

- ³⁸ Then Joshua turned back, and all Israel with him, unto Debir,—and fought against it; ³⁹ and captured it, and the king thereof, and all the cities thereof, and smote them with the edge of the sword, and devoted to destruction every soul that was therein, he left not a survivor,—
 <as he had done unto Hebron> ||so|| did he unto Debir, and unto the king thereof, as also he had done unto Libnah, and unto her king.
- ⁴⁰ So Joshua smote all the land—the hill country, and the south, and the lowland, and the slopes, and all their kings, he left not a survivor,—but <every breathing thing> devoted he to destruction, as Yahweh, God of Israel, had commanded'. ⁴¹ Yea Joshua smote them, from Kadesh-barnea, even as far as Gaza,—and all the land of Goshen, even as far as Gibeon.
- ⁴² Yea <all these kings and their land> did Joshua capture at one time,—because ||Yahweh, God of Israel|| fought for Israel.^a
- ⁴³ And Joshua returned, and all Israel with him, unto the camp at Gilgal.
- 11** ¹ And it came to pass <when Jabin king of Hazor heard> that he sent unto Jobab kin of Madon, and unto the king of Shimron, and unto the king of Achishaph; ² and unto the kings who were on the north in the hill country and in the waste plain south of Chinneroth, and in the lowland,—and in the heights of Dor, on the west; ³ the Canaanite on the east and on the west, and the Amorite, and the Hittite, and the Perizzite and the Jebusite, in the hill country,—and the Hivite, under Hermon, in the land of Mizpah; ⁴ and they came out—||they, and all their hosts with them, much people, like the sand that is upon the seashore for multitude,—with horses and chariots very many||. ⁵ And <when all these kings were gathered together> they came in, and encamped as one man, at the waters of Merom> to fight with Israel. ⁶ Then said Yahweh unto Joshua—

Do not fear because of them, for <to-morrow, about this time> am I going to deliver up all of them slain, before Israel,—<their horses> shalt thou ham-string, and <their chariots> shalt thou burn up with fire.

- ⁷ So Joshua, and all the army^b with him, came in upon them, by the waters of Merom, suddenly, and fell upon them. ⁸ And Yahweh delivered them up into the hand of Israel, and they smote them, and chased them as far as great Zidon, and as far as Misrephoth-maim,^c and as far as the valley of Mizpeh, eastward,—yea they smote them until they left them not a survivor.
- ⁹ And Joshua did' unto them, as Yahweh had said unto him,—<their horses> he ham-strung, and <their chariots> burned he up with fire.

- ¹⁰ Then Joshua turned back, at that time, and

^a See "Note on the Destruction of the Canaanite Nations" at the end of this Book of Joshua.

^b Lit.: "people of war."

^c Salt works or glass-smelting works.

captured Hazor, and <the king thereof> smote he with the sword,—for ||Hazor, aforetime|| was the head of^a all these kingdoms. ¹¹ And they smote all the souls that were therein, with the edge of the sword, devoting them to destruction, there was left no breathing thing,—and <Hazor> burned he up with fire. ¹² And <all the cities of these kings, and all the kings thereof> did Joshua capture, and he smote them with the edge of the sword, devoting them to destruction,—as Moses, the servant of Yahweh, commanded.

- ¹³ Yet <none of the cities that were still standing upon their mound>^b did Israel burn <none but Hazor alone> did Joshua burn. ¹⁴ But <all the spoil of these cities, and the cattle> did the sons of Israel take as their prey,—nevertheless' <all the human beings> smote they with the edge of the sword, until they had destroyed them', they left remaining no breathing thing.
- ¹⁵ <As Yahweh commanded Moses his servant> ||so|| Moses commanded Joshua', and ||so|| Joshua [did], he set aside nothing' of all that Yahweh commanded Moses.^c

¹⁶ So Joshua took all this land—the hill country, and all the south, and all the land of Goshen, and the lowland, and the waste plain,—and the hill country of Israel, and the lowland thereof: ¹⁷ from Mount Halak, that goeth up to Seir, even as far as Baal-gad, in the valley of the Lebanon, under Mount Hermon,—and <all their kings> he captured, and smote them, and put them to death. ¹⁸ <Many days> did Joshua <with all these kings> make war. ¹⁹ There was not' a city' that made peace with the sons of Israel, save the Hivites dwelling in Gibeon,—<the whole> took they in battle. ²⁰ For <from Yahweh> came it to pass, that their heart was emboldened^d to come out to war with Israel that he might devote them to destruction, that they might find no favour,—but that he might destroy them,—

As Yahweh commanded Moses,

- ²¹ And Joshua came in, at that time, and cut off the Anakim from the hill country—from Hebron, from Debir, from^e Anab, and from all the hill country of Judah, and from all the hill country of Israel,—<with their cities> did Joshua devote them to destruction. ²² There was left remaining none of the Anakim, in the land of the sons of Israel,—save only <in Gaza, in Gath, and in Ashdod> did some remain.
- ²³ So Joshua took' the whole land, according to all that Yahweh had spoken unto Moses, and Joshua gave it for an inheritance unto Israel, according to their portions^f by their tribes,—and ||the land|| had rest from war.

^a Some cod. (w. 2 ear. pr. eds.) have: "was head to"—G.n.

^b Cp. chap. vi. 5, n.

^c See "Special Note" at the end of this Book.

^d Cp. Exo. iv. 21, n.

^e Some cod. (w. 2 ear. pr. eds., Sep., Syr., Vul.) have: "and from"—

G.n.

^f Some cod. (w. 7 ear. pr. eds., Sep., Syr.) have: "in their portions"—G.n. [N.B. "according to" = *kaph*, "in" = *beth*. For similarity, see Intro., Table I., p. 29 *ante*, letters "2" and "11"].

12 ¹ Now ||these|| are the kings of the land, whom the sons of Israel had smitten, and of whose land they had taken possession, over the Jordan, towards the rising of the sun,—from the ravine of Arnon as far as Mount Hermon, and all the waste plain, on the east: ² Sihon, king of the Amorites, who dwelt in Heshbon,—ruling from Aroer, which is on the edge of the ravine of Arnon, and the middle of the ravine and half Gilead, even as far as the ravine Jabbok, the boundary of the sons of Ammon; ³ and the waste plain as far as the sea of Chinneroth, on the east, even as far as the sea of the waste plain, the salt sea, on the east, the way to Beth-jeshimoth,—and, on the south, under the slopes of Pisgah; ⁴ and the boundary of Og, king of Bashan, of the remnant of the giants,—him who dwelt in Ashtaroth and in Edrei; ⁵ ruling also in Mount Hermon, and in Salecah, and in all Bashan, as far as the boundary of the Geshurites, and the Maacathites,—and half Gilead, the boundary of Sihon king of Heshbon:—⁶ ||Moses the servant of Yahweh, and the sons of Israel|| had smitten them,—and Moses the servant of Yahweh, had given it, as a possession, unto the Reubenites, and unto the Gadites, and unto the half tribe of Manasseh.

7 And ||these|| are the kings of the land, whom Joshua and the sons of Israel smote over the Jordan, towards the west, from Baal-gad in the valley of the Lebanon, even as far as the Mount Halak that goeth up towards Seir,—and Joshua gave it unto the tribes of Israel, as a possession, according to their portions; ^a ⁸ in the hill country and in the lowland, and in the waste plain, and in the slopes, and in the desert, and in the south,—the Hittite, the Amorite, and the Canaanite, the Perizzite, the Hivite, and the Jebusite:—

- ⁹ The king of Jericho, one,
- The king of Ai, which is beside Bethel, one,
- ¹⁰ The king of Jerusalem, one,
- The king of Hebron, one,
- ¹¹ The king of Jarmuth, one,
- The king of Lachish, one,
- ¹² The king of Eglon, one,
- The king of Gezer, one,
- ¹³ The king of Debir, one,
- The king of Geder, one,
- ¹⁴ The king of Hormah, one,
- The king of Arad, one,
- ¹⁵ The king of Libnah, one,
- The king of Adullam, one,
- ¹⁶ The king of Makedah, one,
- The king of Bethel, one,
- ¹⁷ The king of Tappuah, one,
- The king of Hepher, one,
- ¹⁸ The king of Aphek, one,
- The king of Lasharon, one,
- ¹⁹ The king of Madon, one,
- The king of Hazor, one,
- ²⁰ The king of Shimron-meron, one,
- The king of Achshaph, one,

^a Some cod. (w. 5 ear. pr. edus., Syr.) have: "in their portions" — G.n. [Cp. chap. xi. 23, n.]

- ²¹ The king of Taanach, one,
- The king of Megiddo, one,
- ²² The king of Kadesh, one,
- The king of Jokneam in Carmel, one,
- ²³ The king of Dor, in the height of Dor, one,
- The king of Goin in Gilgal, one,
- ²⁴ The king of Tirzah, one,—
- All the kings, thirty and one.

§ 12. *The Apportioning of the Land.*

¹ Now ||Joshua|| was old, advanced in days,—¹³ so then Yahweh said unto him—

||Thou|| art old, advanced in days, and ||much the larger part of the land|| remaineth to be possessed.

² ||This|| is the land that remaineth,—all the regions of the Philistines, and all the Geshuri; ³ from the Shihor which faceth Egypt, even as far as the boundary of Ekron, northward, <to the Canaanites> is it counted,—five princes of Philistines—the Gazites, and the Ashdodites, the Ashkalonites, the^a Gittites, and the Ekronites, also the Avvim^b ⁴ on the south;^b all the land of the Canaanites, and Mearah which belongeth to the Zidonians, as far as Aphek,—as far as the boundary of the Amorites; ⁵ and the land of the Gebalites, and all the Lebanon, to the rising of the sun, from Baal-gad, under Mount Hermon,—as far as the entering in of Hamath: ⁶ <all the inhabitants of the hill country>, from the Lebanon as far as Misrephoth-maim—all^c the Zidonians, ||I myself|| will dispossess them from before the sons of Israel,—nevertheless, assign thou it by lot unto Israel, for an inheritance, as I have commanded thee.

⁷ ||Now|| therefore, apportion this land as an inheritance, unto the nine tribes,—and the half tribe of Manasseh.^d

⁸ <With them> the ||Reubenites and the Gadites|| received their inheritance, — which Moses gave them beyond the Jordan, eastward, as^e Moses the servant of Yahweh gave unto them: ⁹ from Aroer, which is on the edge of the ravine of Arnon, and the city, which is in the midst of the ravine, and all the table-land of Medeba, as far as Dibon; ¹⁰ and all the cities of Sihon, king of the Amorites, who reigned in Heshbon,—as far as the boundary of the sons of Ammon; ¹¹ and Gilead, and the boundary of the Geshurites and the Maacathites, and all Mount Hermon, and all Bashan, as far as Salecah; ¹² all the

^a Some cod. (w. 3 ear. pr. edus., Sep., Syr.) have: "and the"—G.n.

^b So it shd be (w. Syr.)—G.n. [The M.C.T. begins a new sentence with the words "on the south."]

^c "And" or "even all"—"which is no doubt the proper reading" — G.

Intro. 612.

^d Sep. here adds: "from the Jordan to the great sea westward thou shalt give it, the great sea shall be the boundary; and to the two tribes and the half tribe of Manasseh"—Cp. G. Intro. 176.

^e Sp. v.r. (*sevir*): "which" —G.n.

kingdom of Og, in Bashan, who reigned in Ashtaroth, and in Edrei,—[he] being left of the remnant of the giants¹; and Moses smote them and dispossessed them; ¹³ and the sons of Israel, however, [did not dispossess] the Geshurites, or the Maacathites,—but Geshur and Maacath have remained in the midst of Israel, until this day.

¹⁴ Howbeit <unto the tribe of Levi> gave he no inheritance,—[the altar-flames of Yahweh God of Israel] are his inheritance, as he spake unto him.

¹⁵ Thus then Moses gave [an inheritance] unto the tribe of the sons of Reuben, by their families; ¹⁶ and their boundary was from Arcoer, that is on the edge of the ravine of Arnon, and the city which is in the midst of the ravine, and all the table-land by^a Medeba; ¹⁷ Heshbon and all her cities, which are on the table-land,—Dibon, and Bamoth-baal, and Beth-laal-meon; ¹⁸ and Jahaz and Kedemoth and Maphâath; ¹⁹ and Kiriathaim and Sibmah, and Zareth-shahar^b on the mount of the vale; ²⁰ and Beth-peor, and the slopes of Pisgah, and Beth-jeshimoth; ²¹ and all the cities of the table-land, and all the kingdom of Sihon, king of the Amorites, who reigned in Heshbon,—whom Moses smote—with the princes of Midian, Evi and Rekem and Zur and Hur and Reba, [dukes of Sihon dwelling in the land]; ²² <Balaam also son of Beor, the diviner> did the sons of Israel slay with the sword, among their slain. ²³ And so the boundary of the sons of Reuben was the Jordan and district. [This] is the inheritance of the sons of Reuben, by their families, the cities and the villages thereof.

²⁴ And Moses gave [an inheritance] unto the tribe of Gad, unto the sons of Gad, by their families; ²⁵ and their boundary was—Jazer, and all the cities of Gilead, and half the land of the sons of Ammon,—as far as Arcoer, which faceth Rabbah; ²⁶ and from Heshbon as far as Ramath-mizpeh, and Botonim,—and from Mahanaim, as far as the boundary of Debir; ²⁷ and in the valley—Beth-haram and Beth-nimrah, and Succoth and Zaphon, the rest of the kingdom of Sihon, king of Heshbon, the Jordan, and district,—as far as the end of the sea of Chinnereth, beyond the Jordan, eastward. ²⁸ [This] is the inheritance of the sons of Gad, by their families,—the cities and the villages thereof.

²⁹ And Moses gave [an inheritance] unto the half tribe of Manasseh,—so it belonged to the half tribe of the sons of Manasseh, by their families; ³⁰ and their boundary^c was—from Mahanaim, all^d Bashan, all the kingdom of Og king of Bashan, and all the Encampments of Jair^e which are in Bashan, three-score cities;

^a A sp. v.r., and some cod. both *written* and *read* (w. 3 ear. pr. edms., Aram., Sep., Syr.) have: "as far as"—G.n.

^b = "Splendour of the dawn"; "so called perhaps because the early light shone upon it"—Davies' H.L.

^c Some cod., referred to in the Mass., have: "and all their boundary"—G.n.

^d Some cod. (w. 1 ear. pr. edn. and Sep.) have: "and all"—G.n.

^e Heb.: *Howwoth-yâir*. Cp. Deut. iii. 14.

³¹ and [half Gilead, and Ashtaroth and Edrei, cities of the kingdom of Og in Bashan] pertained to the sons of Machir, son of Manasseh, to half the sons of Machir, by their families.

³² [These] are [the portions] which Moses gave for inheritance, in the waste plains of Moab,—over the Jordan by Jericho, eastward. ³³ But <unto the tribe of Levi> Moses gave no inheritance,—<Yahweh, God of Israel> [he] was their inheritance, as he spake unto them.

¹ And [these] are the inheritances which the **14** sons of Israel received in the land of Canaan,—which Eleazar the priest, and Joshua the son of Nun, and the ancestral heads of the tribes of the sons of Israel gave them to inherit.

² <By lot> was their inheritance divided,—[as] Yahweh commanded by the hand of Moses, unto^b the nine tribes and unto the half tribe.

³ For Moses had given the two tribes and the half tribe their inheritance over the Jordan,—but <unto the Levites> gave he no inheritance in their midst; ⁴ for the sons of Joseph became two tribes, Manasseh and Ephraim,—so they gave no portion to the Levites in the land, save only cities to dwell in, with the pasture lands thereof, for their cattle and for their substance.

⁵ <As Yahweh commanded Moses> [so] did^c the sons of Israel,—when they apportioned the land.

⁶ Then came near the sons of Judah unto Joshua, in Gilgal, and Caleb, the son of Jephunneh, the Kenizzite, said unto him,— [Thou] knowest the word which Yahweh spake unto Moses the man of God, in my behalf and in thine, in Kadesh-barnea.

⁷ <Forty years old> was I when Moses the servant of Yahweh sent me, from Kadesh-barnea, to spy out the land,—so I brought him back word, as was in^e my heart. ⁸ But [my brethren who had been up with me] made the heart of the people melt,—whereas [I] wholly^f followed Yahweh my God. ⁹ So then Moses sware, on that day, saying,

Surely [the land on which thy foot hath trodden] <unto thee> shall belong, for an inheritance, and unto thy sons, unto times age-abiding,—because thou hast wholly followed Yahweh my God.

¹⁰ [Now] therefore, lo! Yahweh hath kept me alive, as he spake, these forty and five years, from the time Yahweh spake this word unto Moses, while Israel journeyed in the desert.

[Now] therefore, lo! [I—to-day] am eighty and five years old: ¹¹ I remain, to-day, as courageous as on the day when Moses sent me <as my strength was then> so^g also my strength is now,—for war, both to go out and to come in.

¹² [Now] therefore, give me this mountain,

^a A sp. v.r. (*sevir*): "which"—G.n.

^b Some cod. (w. 1 ear. pr. edn., Syr.) have: "to

give (to be given) unto." Cp. Num. xxxiv. 13—G.n.

^c Lit. "with."

with their villages. ³⁷ Zenan and Hadashah, and Migdal-gad, ³⁸ and Dilan and Mizpeh, and Joktheel, ³⁹ Lachish and Bozkath, and Eglon, ⁴⁰ and Cabbon and Lahmas, ⁴¹ and Chithlish, ⁴² and Goderoth, Beth-dagon and Naamah, and Makkedah,—[sixteen cities, with their villages]. ⁴³ Libnah and Ether, and Ashan, ⁴⁴ and Iphtah and Ashmah, and Nezib, ⁴⁵ and Keilah and Achzib, and Mareshah—[nine cities, with their villages]. ⁴⁶ Ekron with her towns, and her villages. ⁴⁷ From ^b Ekron, even unto the sea,—[all that were by the side of Ashdod with their villages]. ⁴⁸ Ashdod, her towns and her villages. Gaza, her towns and her villages, as far as the ravine of Egypt,—and the great sea and coast. ⁴⁹ <And in the hill-country>,—Shamir and Jattir, and Socoh, and Dannah and Kiriath-sannah, [the same] is Debir, ⁵⁰ and Anab and Eshtemoth, and Anim, and Goshen and Holon, and Giloh,—[eleven cities, with their villages]. ⁵¹ Arab and Rumah ^c and Eshan, ⁵² and Janim ^d and Beth-tappuah, and Aphekah, ⁵³ and Humtah, and Kiriath-arba, [the same] is Hebron, and Zior,—[nine cities, with their villages]. ⁵⁴ Maon Carmel, and Ziph and Jutah, ⁵⁵ and Jezreel and Jokdeam, and Zanoah, ⁵⁶ Kain, Gibeah and Timnah,—[ten cities, with their villages]. ⁵⁷ Halhul Beth-zur, and Gedor, ⁵⁸ and Maarath and Beth-anoth, and Eltekon,—[six cities, with their villages]. ⁵⁹ Kiriath-baal, [the same] is Kiriath-jearim, and Rabbah,—[two cities, with their villages]. ⁶⁰ <In the desert>,—Beth-arabah, Middin, and Secacah, ⁶¹ and Nibshan and the City of Salt, and En-gedi,—[six cities, with their villages].

⁶³ But <as for the Jebusites, the inhabitants of Jerusalem> the sons of Judah could not dispossess them,—so the Jebusites have dwelt with the sons of Judah, in Jerusalem, until this day.

16 ¹ Then came out the lot, for the sons of Joseph, from the Jordan by Jericho, at the waters of Jericho, eastward,—the desert, going up from Jericho, through the hill country to Bethel; ² and it goeth out from Bethel towards Luz,—and passeth over unto the boundary of the Archites at Ataroth; ³ and descendeth westward, unto the boundary of the Japhletites, as far as the boundary of Beth-horon the nether, and as far as Gezer,—and the extensions thereof are to the sea. ⁴ So the sons of Joseph, Manasseh and Ephraim, received their inheritance.

⁵ And the boundary of the sons of Ephraim, by their families, was,—yea the boundary of their inheritance on the east, was Ataroth-addar, as far

as Beth-horon the upper; ⁶ and the boundary goeth out westward at Michmethath, on the north, then the boundary bendeth round eastward, to Taamath-shiloh,—and passeth by it on the east to Janoah; ⁷ and goeth down from Janoah to Ataroth and to Naarah,—and toucheth upon Jericho, and goeth out at the Jordan. ⁸ <From Tappuah> runneth the boundary along westward, to the ravine of Kanah, and the extensions thereof are to the sea,—[this] is the inheritance of the tribe of the sons of Ephraim, by their families; ⁹ together with the cities which were separated for the sons of Ephraim, in the midst of the inheritance of the sons of Manasseh,—[all the cities, with their villages]. ¹⁰ But they did not dispossess the Canaanites who were dwelling in Gazer,—so the Canaanites have dwelt in the midst of Ephraim unto this day, and have become tributary servants.

17 ¹ And the lot for the tribe of Manasseh was, for [he] was the firstborn of Joseph,—<as for Machir, the firstborn of Manasseh, the father of Gilead> <because [he] was a man of war> therefore had he Gilead and Bashan. ² So the lot pertained to the rest of the sons of Manasseh, by their families,

to the sons of Abiezer, and to the sons of Helek, and to the sons of Asriel, and to the sons of Shechem, and to the sons of Hephher, and to the sons of Shemida,—[these] were the sons of Manasseh, son of Joseph, even the male descendants, by their families. ³ But

[Zelophead, son of Hephher, son of Gilead, son of Machir, son of Manasseh] had no sons, but only daughters,—and [these] are the names of his daughters, Mahlah and Noah, Hoglah, Mileah ^b and Tirzah. ⁴ And they had come near, before Eleazar the priest, and before Joshua son of Nun, and before the princes, saying,

[Yahweh] commanded Moses, ^c to give us an inheritance in the midst of our brethren,—And he had given them, according to the bidding of Yahweh, an inheritance, in the midst of the brethren of their father. ⁵ Thus there fell

ten portions to Manasseh,—besides the land of Gilead, and Bashan, which is beyond the Jordan; ⁶ because [the daughters of Manasseh] received an inheritance in the midst of his sons,—and [the land of Gilead] became the possession of the sons of Manasseh that remained. ⁷ So then the boundary of

Manasseh was from Asher, Michmethath, which faceth Shechem,—and the boundary goeth along unto the right hand, unto the inhabitants of En-tappuah. ⁸ [Manasseh] had the land of Tappuah,—but [Tappuah itself] towards the boundary of Manasseh, pertained unto the sons

^a Some cod. (w. 4 ear. pr. eds.) have "Lahmam"—G.n.

^b Some cod. (w. 4 ear. pr. eds.) have: "And from"—G.n.

^c Some cod. (w. 7 ear. pr.

eds.): "Dumah"—G.n. Cp. letters "4" & "20," p. 20.

^d Written: "Janim"; but read: "Janum"—G.n. * Ml.: "turned out to be."

^a Cp. Num. xxvi. 33; xxvii.

1: xxxvi. 1-12.

^b Some cod. (w. 3 ear. pr. eds., Sep., Syr., Vul.) have: "and Mileah"

—G.n.

^c Some cod. (w. 3 ear. pr. eds., Sep., Vul.) have: "by the hand of M."—G.n.

of Ephraim; ⁹ and the boundary goeth down to the ravine of Kanah, southward of the ravine, [those cities] belong to Ephraim, in the midst of the cities of Manasseh,—but [the boundary of Manasseh] was on the north side of the ravine, and the extensions thereof were to the sea; ¹⁰ [southward] pertaineth to Ephraim, and [northward] to Manasseh, and the sea was the boundary thereof,—and they touch [Asher] on the north, and Issachar on the east. ¹¹ And Manasseh had—in Issachar and in Asher—Bethshean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanaah and her towns, and the inhabitants of Megiddo, and her towns—the three heights. ¹² The sons of Manasseh, however, could not dispossess these cities,—but the Canaanites were determined to remain in this land; ¹³ but <when the sons of Israel had waxed strong> they put the Canaanites under tribute,—though they [dispossessed] them not.

¹⁴ Then spake the sons of Joseph unto Joshua, saying,—

Why hast thou given me', as an inheritance, but one lot and one portion, seeing that [I] am a numerous people, because hitherto' hath Yahweh blessed me.

¹⁵ And Joshua said unto them:

<If [a numerous people] thou art'> get thee up to the forest, and cut down^a for thyself there, in the land of the Perizzites and of the Rephaim,—seeing that <too narrow for thee> is the hill country of Ephraim.

¹⁶ And the sons of Joseph said,

The hill country is not enough for us,—and there are [chariots of iron] among all the Canaanites that dwell in the land of the valley, belonging both to them in Bethshean, and her towns, and to them in the valley of Jezreel.

¹⁷ And Joshua made answer unto the house of Joseph, to Ephraim and to Manasseh, saying,—

<A numerous people> thou art, and <great vigour> thou hast, thou shalt not have one lot only; ¹⁸ for [the hill country] shall be thine, in that <a forest> it is', therefore east thou cut it down, and thine' shall be the extensions thereof,—for thou shalt dispossess the Canaanites, though <chariots of iron> they have', and though they are'.

¹⁸ ¹ Then were gathered together all the assembly of the sons of Israel at Shiloh, and they set up there, the tent of meeting,—[the land] having been subdued before them. ² But there remained among the sons of Israel, to whom had not been apportioned their inheritance,—[seven tribes]. ³ So Joshua said unto the sons of Israel,—

[How long] will ye' be too slothful, to enter in

and take possession of the land, which Yahweh God of your fathers [hath given unto you]?

⁴ Set forth for you three men for each tribe,—that I may send them, that they may arise—and go up and down in the land—and map it out as required for their inheritance, and come in unto me.

⁵ So shall they apportion it for themselves into seven parts,—Let [Judah] stay upon his boundary^a [on the south], and [the house of Joseph] stay upon their boundary^a [on the north] ⁶ but [ye] shall map out the [rest of the] land, unto seven parts,—and bring in [your descriptions]^b unto me [here],—then will I east lots for you here, before Yahweh our God.

⁷ For Levi hath no' portion in your midst, for [the priesthood of Yahweh] is his inheritance,—and [Gad, and Reuben, and the half tribe of Manasseh] have received their inheritance, beyond the Jordan on the east, which Moses the servant of Yahweh gave' unto them.

⁸ So the men arose, and went,—and Joshua commanded them who were going, to map out the land, saying—

Take your journey and go up and down in the land, and map it out, and return unto me, and [here] will I east lots for you before Yahweh, in Shiloh.

⁹ So the men went, and passed through the land, and mapped it out by cities, into seven parts, upon a scroll,—and came in unto Joshua, unto the camp, in Shiloh. ¹⁰ And Joshua east' for them lots, in Shiloh, before Yahweh,—and Joshua there' apportioned the land unto the sons of Israel, [according to their portions].^c

¹¹ Then came up the lot of the tribe of the sons of Benjamin, by their families,—and the boundary of their lot came out, between the sons of Judah' and the sons of Joseph. ¹² And so their boundary, on the north border, was from the Jordan,—and the boundary goeth up unto the side^d of Jericho on the north, and goeth up in the hill e'country, westward, and the extensions thereof are towards the wilderness of Beth-aven; ¹³ and the boundary passeth over from thence towards Luz, to the side^d of Luz, southwards, [the same] is Bethel,—and the boundary goeth down to Ataroth-addah, by the mountain that is on the south of Beth-horon the nether; ¹⁴ then turneth the boundary and goeth round the west border, southward, from the mountain which faceth Beth-horon, southward, and so the extensions thereof are unto Kiriath-baal — [the same] is Kiriath-je'arim, a city of the sons of Judah,—[this] is the west border. ¹⁵ And [the border southward] is from the uttermost part of Kiriath-je'arim,—and the boundary goeth out westward, yea it

^a Or: "territory." edns.): "in their portions."
^b Or: ["delineations," "drawings,"] xi. 23, n.
^c Some cod. (w. 5 ear. pr. ^d Mt.: "shoulder."

^a Or: "create," or, "carve"—same word as in Gen. i. 1.

goeth out unto the fountain of the waters of Nephtoa; ¹⁶ and the boundary goeth down to the uttermost part of the mountain which faceth the valley of the son of Hinnom, which is in the Vale of Giants, northward,—and descendeth the valley of Hinnom, unto the side ^a of the Jebusite, southward, and then descendeth to En-rogel; ¹⁷ and it turneth on the north, and goeth out at En-shemesh, and goeth out unto Gelliloth, which is over against the ascent of Adummim,—and goeth down by the Stone of Bohan, son of Reuben; ¹⁸ and passeth along unto the side ^a over against the Arabah, ^b northward,—and goeth down toward the Arabah; ^b

¹⁹ and the boundary passeth along unto the side ^a of Beth-hoglah, northward, and so the extensions of the boundary are unto the bay of the Salt Sea, northward, unto the end of the Jordan, southward,—||This|| is the south boundary. ²⁰ And ||the Jordan itself|| boundeth it as an eastward border. ||This|| is the inheritance of the sons of Benjamin, by the boundaries thereof round about, by their families.

²¹ So then the cities of the tribe of the sons of Benjamin, by their families, are,—Jericho and Beth-hoglah, and Emekkezz, ²² and Beth-arabah and Zemaraim, and Bethel, ²³ and Avvim and Parah and Ophrah, and Chephar-ammoni ^c and Ophni, and Geba,—||twelve cities, with their villages||: ²⁵ Gibeon and Ramah, and Beeroth, ²⁶ and Mizpeh and Chephirah, and Moza, ²⁷ and Rckem and Irpeel, and Taralah, ²⁸ and Zelah, Eleph, and the Jebusite ||the same|| is Jerusalem, Gibeath [and] Kiriath, ||fourteen cities, with their villages||. ||This|| is the inheritance of the sons of Benjamin, by their families.

¹⁹ ¹ And the second lot came out, for Simeon, for the tribe of the sons of Simeon, by their families,—and their inheritance was in the midst of the inheritance of the sons of Judah. ² And they had for their inheritance,—Beer-sheba or Sheba, and Moladah, ³ and Hazar-shual, and Balah, and Ezem, ⁴ and Etlotad and Bethul, and Hormah, ⁵ and Ziklag and Beth-mareboth, and Hazar-sual, ⁶ and Beth-lebaoth and Sharuben,—||thirteen cities, with their villages||: ⁷ Ain, Rimmon, and Ether and Ashan,—||four cities, with their villages||, ⁸ and all the villages that were round about these cities, as far as Baalath-beer, Ramah of the South. ||This|| is the inheritance of the tribe of the sons of Simeon, by their families; ⁹ Out of the portion of the sons of Judah > is the inheritance of the sons of Simeon,—for it came to pass that what was allotted to the sons of Judah, was too much for them, therefore did the sons of Simeon receive an inheritance in the midst of their inheritance.

¹⁰ Then came up the third lot, for the sons of Zebulun, by their families,—and the boundary of

their inheritance was as far as Sarid. ¹¹ And their boundary goeth up westward, even towards Maralah, and toucheth Dabbesheth,—and reacheth unto the ravine that faceth Jokneam; ¹² and turneth back from Sarid, eastward, toward the rising of the sun, upon the boundary of Chisloth-tabor, and goeth out unto Daberath, and ascendeth Japhia; ¹³ and <from thence> it passed along in front on the east, towards Gath-hepher, towards Eth-kazin, —and goeth out at Rimmon which turneth about towards Neah; ¹⁴ and the boundary goeth round it, on the north to Hannathon,—and so the extensions thereof are the valley of Iphthahel; ¹⁵ and Kattath and Nahalal, and Shinnon, and Ilalah ^b and Beth-lehem,—||twelve cities, with their villages||. ¹⁶ ||This|| is the inheritance of the sons ^c of Zebulun, by their families,—||these cities, with their villages||.

¹⁷ <For Issachar> came out the fourth lot,—for the sons of Issachar, by their families. ¹⁸ And their boundary was,—Jezreel and Chesulloth, and Shunem, ¹⁹ and Hapharaim and Shion, and Anâharath, ²⁰ and Rabbith and Kishion, ^d and Ebez, ²¹ and Remeth, and En-gannim, and En-haddah, and Beth-pazzez; ²² and the boundary toucheth Tabor and Shahazumah, ^e and Beth-Shemesh, and so the extensions of their boundary are to the Jordan,—||sixteen cities, with their villages||. ²³ ||This|| is the inheritance of the tribe of the sons of Issachar, by their families,—||the cities, with their villages||.

²⁴ Then came out the fifth lot, for the tribe of the sons of Asher, by their families. ²⁵ And their boundary was,—Helkath and Hali and Beten and Achshaph, ²⁶ and Allam-melech and Amad, and Mishal,—and it toucheth Carmel to the west, and Shihor-libnath; ²⁷ and it turneth toward sun-rise—to Beth-dagon, and toucheth Zebulun and the valley of Iphthahel northward, and Beth-emek, and Neiel; and goeth out unto Cabul, on the left, ²⁸ and Ebron ^f and Rehob, and Hammon and Kanah,—as far as Zidon the populous; ²⁹ and the boundary turneth to Ramah, and as far as the city of the fortress of Tyre,—then the boundary turneth to Hosah, and so the extensions thereof are, on the west, from Hebel to Achzib; ³⁰ Ummah also, and Aphek, and Rehob,—||twenty-two cities, with their villages||. ³¹ ||This|| is the inheritance of the tribe of the sons of Asher, by their families,—||these cities, with their villages||.

³² <For the sons of Naphtali> came out the sixth lot,—for the sons of Naphtali, by their families. ³³ And their boundary was ^g from Heleph, from the terebinth of Bezaanaim, ^h

^a Ml.: "shoulder,"

^b Or: "waste plain."

^c Written: "Chephar-

ammoni"; read:

"Chephar-ammonah"—

Gn.

^a Heb.: *Jâphî'a*.

^b Some cod. (w. 5 ear. pr. edms.) have: "Iralah"—(Gn.)

^c Some cod. (w. Sep. and Vul.) have: "tribe of the sons"—Gn.

^d Heb.: *kîshyôn*.

^e So written: "Shahazumah," read—Gn.

^f Some cod. have: "Abdon"; others have "Ebron" written, and "Abdon" read: cp. chap. xxi. 30; and 1 Ch. vi. 74.

^g So O.G. 130.

and Adami-nekeb, and Jabneel, as far as Lak-kôm; and so the extensions thereof were to the Jordan; ³⁴ and the boundary turneth westward, to Aznoth-tabor, and goeth out from thence, toward Hukkôk,—and toucheth Zebulun on the south, and <Asher> it toucheth on the west, and Judah, at the Jordan towards sunrise.

³⁵ And [the fortified cities] are,—Ziddim, Zer, and Hammath, Rakkath and Chinnereth, ³⁶ and Adamah and Ramah, and Hazor, ³⁷ and Kedesh and Edrei, and En-hazor, ³⁸ and Irôn and Migdal-êl, Horem^a and Beth-anath, and Beth-shemesh,—[nineteen cities, with their villages]. ³⁹ [This] is the inheritance of the tribe of the sons of Naphtali, by their families,—[the cities, with their villages].

⁴⁰ And <for the tribe of the sons of Dan, by their families> came out the seventh lot. ⁴¹ And the boundary of their inheritance was,—Zorah and Eshtaol, and Ir-shemesh,^b ⁴² and Shaalabbin and Aijalon, and Ithlah, ⁴³ and Elon and Timnah, and Ekron, ⁴⁴ and Eltekeh and Gibbethon, and Baulath, ⁴⁵ and Jehud and Beneberak, and Gath-rimmon, ⁴⁶ and Me-jarkon, and Rakkon,—with the boundary over against Joppa.^c ⁴⁷ And <when the boundary of the sons of Dan went out beyond these> then went up the sons of Dan and fought against Leshem, and captured it, and smote it with the edge of the sword, and took possession thereof, and dwelt therein, and they called Leshem—[Dan], [after the name of Dan their father]. ⁴⁸ [This] is the inheritance of the tribe of the sons of Dan, by their families,—[these cities, with their villages].

⁴⁹ <When they had made an end of distributing the land by the boundaries thereof> then gave the sons of Israel an inheritance unto Joshua son of Nun, in their midst: ⁵⁰ <at the bidding of Yahweh> gave they unto him the city which he asked, even Timnath-serah, in the hill country of Ephraim,—and he built^d the city and dwelt therein.

⁵¹ [These] are the inheritances which Eleazar the priest and Joshua son of Nun and the ancestral heads distributed for inheritance to the tribes of the sons of Israel, by lot, in Shiloh, before Yahweh, at the entrance of the tent of meeting,—so they made an end of apportioning the land.

§ 13. *The Cities of Refuge.*

20 ¹ And Yahweh spake unto Joshua, saying:

² Speak unto the sons of Israel, saying,—

Set out for you the cities of refuge, whereof I spake unto you, by the hand of Moses: ³ that the manslayer who slayeth a person^e by mistake, unwittingly, [may flee thither],—

^a Or: "Horum"; or: "Huram"—authorities differ—S. G. n. ^b Heb.: yāhōhāl. ^c Or: "rebuilt." ^d Or: "smiteth a soul." ^e of the sun," instead of "City of the sun." ^f Heb.: yāhōhāl. ^g Or: "rebuilt." ^h Or: "smiteth a soul."

so shall they be unto you for refuge' from the blood'-redeemer,^a ⁴ and he shall flee unto one of these cities and present himself at the entrance of the gate of the city, and shall speak, in the ears of the elders of that city, his defence,^b—and they shall take him for protection into the city unto them, and shall give him a place, so shall he dwell with them. ⁵ And <when the blood'-redeemer pursueth after him> then shall they not deliver up the manslayer, into his hand,—because <unwittingly> it was that he slew his neighbour, and had not been [cherishing hatred] towards him, aforetime;^c ⁶ so shall he remain in that city, until he standeth before the assembly for judgment, until the death of the high-priests' who shall be in those days,—[then] shall the manslayer return, and enter into his own city, and into his own house, within the city from whence he fled.

⁷ So then they set apart^d Kadesh in Galilee, in the hill country of Naphtali, and Shechem, in the hill country of Ephraim, and Kiriath-arba, [the same] is Hebron, in the hill country of Judah. ⁸ And <beyond the Jordan, by Jericho eastward> they appointed Bezer in the wilderness, in the table-land, out of the tribe of Reuben,—and Ramoth in Gilead, out of the tribe of Gad, and Golan^e in Bashan, out of the tribe of Manasseh. ⁹ [These] were the cities appointed for all the sons of Israel, and for the sojourner who sojourneth in their midst, that whosoever should slay a person by mistake [might flee thither],—and not die by the hand of the blood'-redeemer, until he should stand before the assembly.

§ 14. *The Cities of the Levites.*

¹ Then came near the ancestral heads of the Levites, unto Eleazar the priest, and unto Joshua son of Nun,—and unto the ancestral heads of the tribes, of the sons of Israel; ² and spake unto them in Shiloh in the land of Canaan, saying:

[Yahweh himself] commanded, by the hand of Moses, that there should be given unto us cities' to dwell in,—with their pasture-lands^f for our cattle.

³ So the sons of Israel gave unto the Levites, out of their own inheritance, at the bidding of Yahweh,—these cities, with their pasture-lands. ⁴ And <when the lot came out for the families of the Kohathites> then had the sons of Aaron the priest, from among the Levites—<out of the tribe of Judah and out of the tribe of the Simeonites and out of the tribe of Benjamin—by lot> [thirteen

^a Cp. Num. xxxv. 19-27; Deut. xix. 6, 12; 2 Sam. xiv. 11.

^b Or: "his words."

^c Or: "yesterday—the third."

^d Or: "hallowed."

^e "Gālôn" written;

"Gōlân" read—G. n. ^f Or: "commons," "common-lands," "open-lands." "Perhaps orig. pasture-land, as place of [cattle] driving"—O. G. 177.

cities]. ⁵ And [the sons of Kohath that remained'] had— <out of the families of the tribe of Ephraim and out of the tribe of Dan and out of the half tribe of Manasseh—by lot> [ten cities].

⁶ And [the sons of Gershon] had— <out of families of the tribe of Issachar and out of the tribe of Asher and out of the tribe of Naphtali and out of the half tribe of Manasseh in Bashan—by lot> [thirteen cities].

⁷ [The sons of Merari, by their families] had— <out of the tribe of Reuben and out of the tribe of Gad and out of the tribe of Zebulun> [twelve cities].

⁸ So the sons of Israel gave' unto the Levites' these cities, with their pasture lands,—[as Yahweh commanded, by the hand of Moses, by lot].

⁹ Thus then they gave—out of the tribe of the sons of Judah and out of the tribe of the sons of Simeon—these cities which are^a mentioned by name. ¹⁰ And the sons of Aaron, from among the sons of Kohath, from among the sons of Levi, had them,—because <theirs> was the first lot; ¹¹ yea there was given unto them, the city of Arba,^b the father of Anak, [the same] is Hebron, in the hill country of Judah,—with the pasture land thereof, round about it;

¹² whereas <the fields of the city, and the villages thereof> gave they unto Caleb son of Jephunneh, as his possession. ¹³ But <unto the sons of Aaron the priest> gave they the city of refuge for the manslayer, even Hebron, with the pasture lands thereof,—Libnah also, with her pasture lands;

¹⁴ and Jattir with her pasture land, and Eshtemoa with her pasture land;

¹⁵ and Holon, with her pasture land, and Debir, with her pasture land;

¹⁶ and Ain, with her pasture land, and Juttah, with her pasture land, Beth-shemesh,^c with her pasture land,—[nine cities, out of these two tribes].

¹⁷ And <out of the tribe of Benjamin> Gibeon, with her pasture land,—Geba, with her pasture land;

¹⁸ Anathoth,^d with her pasture land, and Almon, with her pasture land,—[four cities].

¹⁹ [All the cities of the sons of Aaron, the priests] were thirteen cities, with their pasture lands.

²⁰ And <as for the families of the sons of Kohath, the Levites, which remained> of the sons of Kohath> the cities of their lot were' out of the tribe of Ephraim. ²¹ So they gave unto them a city of refuge for the manslayer, even Shechem with her pasture land, in the hill country of Ephraim,—also Gezer, with her pasture land;

²² and Kibzaim, with her pasture land, and Beth-horon, with her pasture land,—[four cities].

²³ And <out of the tribe of Dan> Elteke, with her pasture land,—Gibbethon,^e with her pasture land;

²⁴ Aijalon,^f with her pas-

ture land, Gath-rimmon, with her pasture land,—[four cities].

²⁵ And <out of the half tribe of Manasseh> Taanach, with her pasture land, and Gath-rimmon, with her pasture land,—[two cities].

²⁶ [All the cities] were ten, [with their pasture lands]: [for the families of the sons of Kohath which remained].

²⁷ And [the sons of Gershon, of the families of the Levites] had, <out of the half tribe of Manasseh> a city of refuge for the manslayer, even Golan^g in Bashan, with her pasture land, and Be-eshterah, with her pasture land,—[two cities].

²⁸ And <out of the tribe of Issachar> Kishion, with her pasture land,—Daberrath, with her pasture land;

²⁹ Jarmuth, with her pasture land, En-gannim,^h with her pasture land,—[four cities].

³⁰ And <out of the tribe of Asher> Mishal, with her pasture land, Abdon, with her pasture land;

³¹ Helkath,ⁱ with her pasture land, and Rehob, with her pasture land,—[four cities].

³² And <out of the tribe of Naphtali> a city of refuge for the manslayer—even Kedesh in Galilee, with her pasture land, and Hammoth-dor, with her pasture land, and Kartan, with her pasture land,—[three cities].

³³ [All the cities of the Gershonites, by their families] were thirteen cities, with their pasture lands.

³⁴ And <unto the families of the sons of Merari, the Levites that remained> <out of the tribe of Zebulun> Jokneam, with her pasture land,—Kartah,^j with her pasture land;

³⁵ Dimnah, with her pasture land, Nahalal, with her pasture land,—[four cities].

³⁶ And <out of the tribe of Reuben>^k Bezer,^l with her pasture land,—and^m Jahaz, with her pasture land;

³⁷ Kedemoth,ⁿ with her pasture land, and Mephaath, with her pasture land,—[four cities].

³⁸ And <out of the tribe of Gad> a city of refuge for the manslayer—even Ramoth in Gilead, with her pasture land,—and Mahanaim, with her pasture land;

³⁹ Heshbon, with her pasture land, Jazer, with her pasture land,—[in all, four cities].

⁴⁰ <All the cities for the sons of Merari, by their families, who remained of the families of the Levites> yea their lot was [twelve] cities.

⁴¹ [All the cities of the Levites, in the midst of the possession of the sons of Israel] were forty-eight cities, with their pasture lands: ⁴² these cities passed', each severally, with its pasture lands round about it; [thus] was it with all these cities.

⁴³ So Yahweh gave unto Israel, all the land

^a So read; but "Galon" written—G.n.

^b Some cod. (w. 1 car. pr. edn., Sep., Syr., Vul.): "and E."—G.n.

^c In some cod. (w. 2 car. pr. edns., Sep., Syr., Vul.): "and H."—G.n.

^d In some cod. (w. 5 car. pr. edns., Aram., Vul.): "and K."—G.n.

^e Some cod. (w. 1 car. pr. edn., Sep., Vul.) add: "a city of refuge for the

manslayer"—G.n.

^f Some cod. (w. Sep. and Vul.) add: "in the desert"—G.n.

^g Some cod. omit this "and"—G.n.

^h Some cod. (w. 6 car. pr. edns., Sep.) have: "and K"—G.n.

Verkes 36, 37 have been omitted in some MSS.

"by a clerical error"—G. Intro. 178, 385.

^a Or: "may be."

^b Or: "Kirath-arba."

^c Some cod. (w. 4 car. pr. edns., Sep., Syr. and Vul.) have: "and B."—G.n.

^d Some cod. (w. Sep., Syr., Vul.) have: "and A."—

G.n.

^e Some cod. (w. 3 car. pr. edns., Sep., Syr., Vul.) have: "and G."—G.n.

So R.V. Heb.: "aygālon." Some cod. (w. 2 car. pr. edns., Sep., Syr., Vul.) have: "and A."—G.n.

which he had sworn to give unto their fathers,—and they took possession thereof, and dwelt therein. ⁴⁴ And Yahweh gave them rest round about, according to all that he had sworn unto their fathers,—and there stood not a man before them, of all their enemies, <all their enemies> did Yahweh deliver into their hand. ⁴⁵ There failed not a thing, out of all the good things, whereof Yahweh had spoken' unto the house of Israel,—[the whole] came to pass.^a

§ 15. *The Two and Half Tribes Dismissed: their Altar of Witness.*

22 ¹ ||Then|| called Joshua—for the Reubenites, and for the Gadites,—and for the half tribe of Manasseh; ² and said unto them,

||Ye|| have observed all that Moses the servant of Yahweh commanded' you,—and have hearkened unto my voice, in all that I commanded you: ³ ye have not forsaken your brethren, these many days, unto this day,—but have kept the charge of the commandment of Yahweh your God.

⁴ ||Now||, therefore, that Yahweh your God hath given rest unto your brethren, according as he spake unto them,^b—[now], therefore, turn ye and get you to your homes^c within the land of your possession, which Moses the servant of Yahweh gave' unto you, over the Jordan.

⁵ Only' take ye diligent heed, to do the commandment and the law, which Moses the servant of Yahweh commanded' you—to love Yahweh your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him,—and to serve him—with all your heart, and with all your soul.

⁶ So Joshua blessed' them,—and sent them away,^d and they took their journey unto their homes.^e ⁷ Now <unto the [one] half tribe of Manasseh> had Moses given a possession in Bashan, and <unto the [other] half> did Joshua give possession with their brethren, over the Jordan, westward,—moreover also <when Joshua sent them away unto their homes>^e he blessed them, ⁸ and spake unto them, saying—

<With much wealth> return ye unto your homes,^e even with very much cattle, with silver and with gold, and with copper^e and with iron, and with very much raiment,—divide^f ye the spoil of your enemies with your brethren.

⁹ So the sons of Reuben and the sons of Gad and the half tribe of Manasseh, [returned and departed] from the sons of Israel, from Shiloh, which was in the land of Canaan,—to go unto the land of Gilead, unto the land of their possession, wherein they had received their possessions, at the bidding of Yahweh by the hand of

Moses. ¹⁰ And <when they came into the circles of the Jordan, which were in the land of Canaan>,—then did the sons of Reuben and the sons of Gad and the half tribe of Manasseh build' there' an altar by the Jordan, [an altar of large dimensions], ¹¹ And the sons of Israel heard say,—

Lo! the sons of Reuben and the sons of Gad and the half tribe of Manasseh have built an altar in front of the land of Canaan, in the circles of the Jordan, in the region opposite^a the sons of Israel.

¹² And <when the sons of Israel heard'> all the assembly of the sons of Israel gathered themselves together at Shiloh, to go up against them to war. ¹³ And the sons of Israel sent' unto the sons of Reuben and unto the sons of Gad and unto the half tribe of Manasseh, within the land of Gilead,—Phinehas, son of Eleazar the priest; ¹⁴ and ten princes with him, one prince of an ancestral house for each of the tribes of Israel,—they being ||severally heads of their ancestral houses|| among the thousands of Israel.

¹⁵ So they came in unto the sons of Reuben and unto the sons of Gad and unto the half tribe of Manasseh, within the land of Gilead,—and spake with them, saying:

¹⁶ ||Thus|| say all the assembly of Yahweh—What is this act of treachery which ye have committed against the God of Israel, that ye should turn back, to-day', from following Yahweh,—in that ye have builded you an altar, that ye might rebel, to-day, against Yahweh?

¹⁷ <Too little for us> was the iniquity of Peor, from which we have not cleansed ourselves, unto this day,—although the plague came upon the assembly of Yahweh; ¹⁸ but that [ye] must turn back to-day from following Yahweh,—though it must needs be that <if [ye] rebel to-day' against Yahweh> then ||to-morrow|| <with all the assembly of Israel> will he be wroth?

¹⁹ Howbeit <if [unclean] be the land of your possession> do ye on your' part come over into the land of the possession of Yahweh, where abideth the habitation of Yahweh, and take your possession in our midst,—but <against Yahweh> do not rebel, nor <against us> rebel, by building yourselves an altar apart from the altar of Yahweh our God.

²⁰ Did not [Achan son of Zerah] commit an act of treachery, with a devoted thing, and <upon all the assembly of Israel> came wrath,—so that not [he—one man alone] died in his iniquity?

²¹ Then responded the sons of Reuben and the sons of Gad and the half tribe of Manasseh,—and spake unto the heads of the thousands of Israel:

²² <Ël-Elohim-Yahweh, Ël-Elohim-Yahweh>^b ||he|| knoweth, and <Israel> ||he|| shall

^a Lit.: "came in."
^b A sp. v. r. (*sevir*) (w. many MS. cod.—both written and read—and 2 ear. pr. eds.) has: "unto you"

—G.n.
^c Ml.: "tents."
^d Or: "let them go."
^e Or: "bronze."
^f Or: "share."

^a Or: "beyond." ^b Cp. Intro., Chap. II., Synopsis, B, c.

know,—<if in rebellion, or if in treachery, against Yahweh> do not save us this day: ²³ that we should build for ourselves an altar, to turn back from following Yahweh,—or <if that we might cause to go up thereon ascending-sacrifice or meal-offering, or if that we might offer thereon peace-offerings> let Yahweh himself require it; ²⁴ if, indeed, we have not, rather, <out of anxiety and of purpose> done this thing, saying,—

<In time to come> your' sons might speak to our' sons, saying,

What have ye to do with Yahweh^a God of Israel; ²⁵ seeing that <a boundary> hath Yahweh put between us and you, ye sons of Reuben and ye sons of Gad—||even the Jordan||, ye' have no' portion in Yahweh,—

so might your' sons cause our' sons, to cease from revering Yahweh. ²⁶ We said, therefore,

Let us prepare, we pray you, to build us an altar,—

not for ascending-offering, nor for sacrifice; ²⁷ but that <a witness> it may be' between us and you, and between our generations after us, that we are to do the service of Yahweh, before him, with our ascending-offerings and with our sacrifices, and with our peace-offerings,—that your sons may n it say, in time to come, to our sons,

Ye' have no' portion in Yahweh.

²⁸ Therefore said we,

And it shall be, <when they [so] say to us, or to our generations>, in time to come,—that we will say—

Behold ye the pattern^b of the altar of Yahweh, which our fathers made, not for ascending-offerings nor for sacrifice, but that <a witness> it might be' between us and you.

²⁹ Far be it from us—that we should rebel against Yahweh, or turn back, to-day, from following Yahweh, by building an altar, for ascending-offering, or meal-offering or for sacrifice,—other' than the altar of Yahweh our God, which is before his habitation.

³⁰ And <when Phinehas the priest, and the princes of the assembly, even the heads of the thousands of Israel who were with him, heard' the words which the sons of Reuben and the sons of Gad and the sons of Manasseh spake'> then was it well-pleasing in their eyes. ³¹ And Phinehas son of Eleazar the priest said' unto the sons of Reuben and unto the sons of Gad and unto the sons of Manasseh—

||To-day|| we know that <in our midst> is Yahweh, in that ye have not committed, against Yahweh, this act of treachery,—||now|| have ye rescued the

sons of Israel out of the hand of Yahweh.

³² So Phinehas son of Eleazar the priest and the princes returned' from the sons of Reuben and from the sons of Gad, out of the land of Gilead, unto the land of Canaan, unto the sons of Israel,—and brought them back word. ³³ And the thing was well-pleasing in the eyes of the sons of Israel, and the sons of Israel blessed God,—and spake not of going up against them, to war, to lay waste the land, wherein the sons of Reuben and the sons of Gad dwelt.

³⁴ So the sons of Reuben and the sons of Gad named the altar [a Witness];^a

<A witness> it is' between us,
That ||Yahweh|| is God.^b

§ 16. *Joshua's End drawing near, he exhorts the People.*

¹ And it came to pass <after many days, when Yahweh had given rest unto Israel, from all their enemies round about,—and ||Joshua|| had become old, advanced in days> ² that Joshua called for all Israel, for their elders, and for their heads, and for their judges, and for their officers,—and said unto them,

||I|| am old, advanced in days; ³ but ||ye|| have seen—all that Yahweh your God hath done unto all these nations, because of you,—for ||Yahweh your God|| is he' that hath fought for you.

⁴ Behold, I have allotted to you these nations which remain, as an inheritance, for your tribes,—from the Jordan, and all the nations which I have cut off, even unto the great sea, at the going in of the sun.

⁵ But ||Yahweh your God—he|| will thrust them out from before you, and drive them away out of your sight,—so shall ye possess their land, ||as Yahweh your God spake unto you||.

⁶ Therefore must ye be very firm^c to observe and to do' all that is written in the scroll of the law of Moses,—so as not to turn aside therefrom, to the right hand or to the left; ⁷ so as not to go in among these nations, these which remain' with you,—and <with the name of their gods> shall ye neither make memorial^d nor put on oath, and neither serve them, nor bow down to them. ⁸ But <unto Yahweh your God> must ye cleave,—||as ye have done until this day||; ⁹ therefore hath Yahweh dispossessed, from before you, nations great and strong,—but <as for you> not a man hath stood before you, ||until this day||.

¹⁰ ||One man of you|| can chase a thousand,—for ||Yahweh your God|| is he' that fighteth for you, ||as he spake to you||.

¹¹ Take diligent heed, therefore, unto your souls,—to love Yahweh your God.

^a Some cod. (w. 2 ear. pr. eds., Aram. MS., and Syr.) have: "called the altar a witness"—G.n.
^b Some cod. (w. Aram., Sep., Syr. and Vul.) have (in

full): "Y. he is God"—ml. "the God"—G.n.
^c Or: "courageous."
^d Or: "call to remembrance."

^a Or: "What is there in common between you and Yahweh?"
^b Or: "construction."

12 But <if ye ||do in any wise turn back|| and cleave unto the remnant of these nations, these which remain with you,—and intermarry with them, and go in with them, and ||they|| with you’>; ¹² know |that Yahweh your God will no further drive out these^a nations from before you,—but they will become unto you a snare and a hook, and a goad in your sides, and thorns in your eyes, until ye have perished from off this goodly soil, which Yahweh your God hath given’ unto you.

14 But lo! I’ am going to-day, in the way of all the earth,—ye must acknowledge, therefore, with all your heart and with all your soul, that there ~~is~~ not rated a single thing, out of all the good things which Yahweh your God spake concerning you, ||the whole’|| hath come to pass to you, there hath not failed thereof, ||a single thing||.

16 But it shall be that <as all the good things have come unto you, which Yahweh your God spake unto you>, ||so|| will Yahweh bring upon you all the evil^b things, until he hath destroyed you from off this goodly soil, which Yahweh your God hath given unto you. ¹⁶ <When ye transgress the covenant of Yahweh your God’ which he hath commanded you, and go and serve other gods, and bow yourselves down unto them> then will the anger of Yahweh kindle upon you, and ye will perish quickly, from off the good land’ which he hath given unto you.

§ 17. Joshua’s Final Admonitions: his Death and Burial.

24 ¹ And Joshua gathered together all the tribes of Israel, unto Shechem,—and called for the elders of Israel, and for their heads, and for their judges, and for their officers, and they presented themselves before God.^c ² Then said Joshua unto all the people—

||Thus|| saith Yahweh, God of Israel,

||Beyond the River||^d dwelt your fathers from age-past times, [unto] Terah, father of Abraham, and father of Nahor,—and they served other gods. ³ So I took your father, Abraham, from beyond the River, and led him through all the land of Canaan,—and multiplied his seed, and gave unto him, Isaac; ⁴ and gave unto Isaac’ Jacob and Esau,—and gave unto Esau, Mount Seir, to possess it, but ||Jacob and his sons|| went down into Egypt.^e Then sent I Moses and Aaron, and plagued Egypt, according to that which I did in their midst,—and <afterwards> brought you’ forth. ⁶ Yea I brought forth your fathers, out of Egypt, and ye came

unto the sea, and the Egyptians pursued after your fathers, with chariots and with horsemen, unto the Red Sea. ⁷ So they made outcry unto Yahweh, and he put darkness between you and the Egyptians, and brought in upon them the sea, and covered them,—and your eyes beheld what I did with the Egyptians. And <when ye had remained in the desert many days> ⁸ then I brought you into the land of the Amorites, who were dwelling over the Jordan, and they fought with you,—then delivered I them into your hand, and ye took possession of their land, so I destroyed them from before you. ⁹ Then rose up Balak, son of Zippor, king of Moab, and made war with Israel,—and sent and called for Balaam son of Beor, to curse^a you; but I was not willing to hearken unto Balaam,—so ||he kept on’ blessing||^b you, and I rescued you out of his hand.

10 Then passed ye over the Jordan, and came in unto Jericho, and <when they would have made war with you—even the lords of Jericho—the Amorite and the Perizzite and the Canaanite and the Hittite and the Girgashite, the Hivite and the Jebusite> then delivered I them into your hand. ¹² And I sent before you the hornet, which drove them out from before you, the two kings of the Amorites,

—||not with thy sword, nor with thy bow!|| ¹³ Thus I gave unto you a land on which thou hadst not laboured, and cities which ye had not built, and ye proceeded to dwell therein,—<of vineyards and oliveyards, which ye planted not> ye’ are eating.

14 ||Now|| therefore, revere ye Yahweh, and serve him, in sincerity and in truth,—and put away the gods which your fathers served beyond the River, and in Egypt,^e and serve ye Yahweh.

15 But <if it be [a vexation] in your eyes, to serve Yahweh> choose ye for yourselves, to-day, whom ye will’ serve, whether the gods which your fathers served, that were beyond^d the River, or the gods of the Amorites, in whose land ye’ are dwelling,—but ||I and my house|| will serve ||Yahweh||.

16 Then responded the people, and said, Far be it from us, that we should forsake Yahweh,—to serve other gods; ¹⁷ for <as for Yahwee our God>^e ||he|| brought up both us and our fathers, out of the land of Egypt, out of the house of servants,—and who did before our eyes, these great signs, and preserved us throughout all the way

^a Some cod. (w. 4 ear. pr. eds.) have; “all these” —G.n.

^b Or: “calamitous.”

^c Heb.: *ha-’elohim*.

^d L.: “the Euphrates.”

^e Sep. here adds: “And they became there a great, populous and mighty people, and the Egyptians afflicted them”—G. Intro. 176.

^a Or: “belittle,” “revile.”

^b N.B.: infinitive after finite verb. Cp. Intro., Chap. II., Synopsis, B, b.

^c Note here again idolatry amidst Israel in Egypt. Cp. Eze. xxiii. 8.

^d So one School of Massor-

ites (w. Aram., Sep., Syr. and Vul.), both *write* and *read*; another School *write*: “beyond,” but *read*: “from the other side”—G.n.

^e Sep. here adds: “He is God”—G. Intro. 176.

wherein we journeyed, and among all the peoples through the midst of whom we passed; ¹⁸ then did Yahweh drive out all the peoples, even the Amorites who were dwelling in the land, from before us.—||we too|| will serve Yahweh, for ||he|| is our God.

¹⁹ Then said Joshua unto the people—

Ye cannot serve Yahweh, for <a holy God> he is' <a jealous God> he is', he' will not forgive ^a your transgression, nor your sins.

²⁰ <When ye forsake Yahweh, and serve the gods of a stranger> then will he turn, and inflict on you calamity, and consume you, ||after that he hath dealt well with you||.

²¹ But the people said unto Joshua,—

Nay! but <Yahweh> will we serve.

²² Then said Joshua unto the people—

<Witnesses> are ye' [against yourselves], that ||ye yourselves|| have chosen you Yahweh, to serve him'.

And they said:

Witnesses!

²³ ||Now|| therefore, put ye away the gods of the stranger, that are in your midst,—and incline your heart unto Yahweh, God of Israel.

²⁴ And the people said unto Joshua,—

<Yahweh our God> will we serve, and <unto his voice> will we hearken.

²⁵ So then Joshua solemnised a covenant for the people, on that day,—and set for them a statute and a regulation, in Shechem. ²⁶ And Joshua wrote these words' in the scroll of the law of God,—and took a great stone, and set it up there, under the oak' that was by the sanctuary ^b of Yahweh. ²⁷ And Joshua said unto all the people—

Lo! ||this stone|| shall serve against us as a witness, for ||it|| hath heard all the sayings of Yahweh, which he hath spoken with us,—
so shall it serve against you as a witness,

* Or: "lift off," "take away." ^b Or: "in the holy place."

||lest ye should act deceptively against* your God.

²⁸ And Joshua sent the people away, every man unto his inheritance

²⁹ And it came to pass <after these things>, that Joshua son of Nun, servant of Yahweh, died, being a hundred and ten years old. ³⁰ And they buried him within the bounds of his own inheritance, in Timnath-serah, which is in the hill country of Ephraim, on the north of Mount Gaash.^b

³¹ So then Israel served Yahweh' all the days of Joshua,—and all the days of the elders who prolonged their days after Joshua, and who had known all the work of Yahweh, which he had wrought for Israel.

³² And <the bones of Joseph—which the sons of Israel had brought up out of Egypt> buried they in Shechem, in the portion of field, where Jacob bought of the sons of Hamor, father of Shechem, for a hundred pieces of money,—and they belonged unto the sons of Joseph, as an inheritance.

³³ And ||Eleazar son of Aaron|| died,—and they buried him in the hill of Phinehas hisson, which was given to him, in the hill country of Ephraim.^c

^a *I.e.*: "seem to acknowledge, but not really do so"—O.G. 471.

^b The Sep. here adds: "And they placed with him, in the grave wherein they buried him, the knives of flint wherewith he circumcised the sons of Israel in Gilgal, when he brought them forth out of Egypt, as Yahweh commanded them; and [there they are] until this day." Cp. chap. v. 2, 3—G.n.

^c In the Sep. are found these verses: "And on that day the sons of Israel took the ark of Yahweh, and bare it in

their midst; and Phinehas ministered as priest instead of Eleazar his father until his death, and was buried in the hill which belonged to him. And the sons of Israel went every man to his own place and to his own city; and the sons of Israel served the Asherah and the Ashteroth, and the gods of the nations which were round about them; and God sold them into the hand of Eglon king of Moab, and he ruled over them eighteen years." Cp. *Judg.* iii. 12—14—G.n.

SPECIAL NOTE

ON THE

DESTRUCTION OF THE CANAANITE NATIONS.

IN reviewing the destruction of the nations of Canaan, it is most important to bear in mind the terrible nature of the crimes for which they were exterminated. Their very worship was grossly sensual and revoltingly cruel. In honour of their deities women surrendered their virtue. Their sacred places were brothels. The generative organs were openly represented by disgusting symbols. The peoples had holy (!) prostitutes, male and female,—*k'dhêshim* and *k'dhêshoth*. Lustful gods are cruel, and demand to be worshipped with human blood. Hence, to the king-idol Molech, the Canaanites, with some contiguous nations, immolated their sons and daughters. At such crimes as these nature shudders; and Palestine was fain, in abhorrence, to eject her inhabitants. Who shall say that the Most High has not the right to extinguish such polluters of the earth and contaminators of mankind as these? Doubtless the world has been made permanently the sweeter and the more habitable by reason of the occasional Divine use of the besom of destruction. Let us remember that there was long waiting before these nations were destroyed.^a Not till their iniquity was "full" did the stroke of vengeance fall. It was doubtless both safe and kind that the extermination was to be made ruthlessly complete. And let us not forget that Joshua's commission was divine, direct, positive, explicit and repeated; and therefore no example for generals destitute of such sanction. How far other commanders may volunteer, or be lawfully commissioned, to follow Joshua's example—is, for us, a question of casuistry into which we are not here called upon to enter. Moreover, Divine Mercy drew a line around the devoted nations, and outside that line peoples might be spared—unless, indeed, the interdiction went forth against them;^b while, on the other hand, Divine Equity warned the Hebrews that, if they fell into the same sins, they should receive a like punishment. For their fathers' sake, indeed, they were not to be utterly annihilated; but short of that, if they would sin, they must suffer. Their land would vomit them forth. We know the sad sequel: they fell into sensual and cruel idol-worship; and God kept His word, as the captivities of Assyria and Babylon attest. We have yet to trace the long and painful story of Israel's sin and punishment: let us be thankful that we shall also have the privilege of turning over to a brighter leaf and dwelling on glowing prophetic songs of redemption, deliverance and salvation.

So much by way of general statement. If the inquiry be urged whether there is sufficient evidence to justify the sweeping statements made at the outset of this Note, the answer can only be in the affirmative, due allowance being made for the circumstantial character of the testimony. It is just as well that the proof should, in a sense, run between the lines. In fact, it is only when some adequate knowledge is possessed of the really obscene and blood-thirsty nature of idol-worship in Western Asia that the mind is prepared to feel the full force of allusions scattered throughout the Old Testament. Many, indeed, are the allegations against Israel for going unchastely after other gods; but even the needlessly coarse terms of our public versions (in speaking of it as "going a-whoring" after idols) have probably failed to suggest to the majority of even educated minds the awful and undoubted fact that such worship was accompanied by rites (to use the guarded language of the Oxford Gesenius) "sometimes involving actual prostitution."^c Hence there would appear to be something like a moral necessity to lift a little the veil which hides from view the true character of the worship of the Baals, the Asherahs and the Ashtaroths of Canaan.

As to the worship of the local *Baals* it is attested that "it was debased by repulsive immorality."^d Further, "when Israel entered Canaan the worship of the Baalim was everywhere present. As it was especially associated with agriculture, which the Israelites learned from the Canaanites, there was danger lest they should take over also the religious festivals connected with the various agricultural

^a Gen. xv. 16.

^b See Deu. xx. 10–18.

^c O.G. p. 275 b.

^d Hastings' Dictionary of the Bible, 210 b.

seasons, and thus succumb to the deadly fascination of the sensual nature-worship of the older inhabitants. That this actually happened we learn from the history.^a

As to the *Asherahs*, there is a doubt which does not in any way affect the main issue. The doubt is merely whether *Asherah* is the name of a distinct goddess, as well as the name of the "poles," "stumps," or "stems" which represented her; or whether the notorious "Ashtoreth" (*Astarte*) was herself worshipped under these obscene images.^b In any case the rites associated with the "*Asherahs*" were immoral.

The "Encyclopædia Britannica" unhesitatingly designates "*Asherah*" an impure goddess. But even if, as some think, the two names became confused, so that even when *Asherah* is named *Astarte* is ultimately intended, we have only to pass on and give a moment's attention to the latter to reach the fearful conclusion already indicated.

As to *Astarte* then: "She must have been pre-eminently the goddess of sexual passion. By Greeks and Phœnicians alike she is habitually identified with 'Aphrodite,' and there are sufficiently definite allusions to the unchaste character of the rites with which she was worshipped."^c "Her devotees were initiated with impure rites."^d

From the point of view thus obtained, the passages referred to below slowly unfold their terrible significance.^e

To complete, once for all, the needful reference to this painful and admonitory subject, the student has only to connect the worship of the Golden Calf (Exodus xxxii.) with the Egyptian worship of *Apis*, as briefly disclosed by the "Encyclopædia Britannica," to apprehend why, on that occasion, the sedate Moses was driven frantic with consternation; and has only to conceive, in the light of the facts indicated in Numbers xxv. and in this Note, the real nature of the awful snare into which Israel fell at Baal-peor, to apprehend that instant excision alone could be trusted to prevent national extermination.

^a Hastings' Dictionary of the Bible, 210 ^b.

^b Obscene they manifestly were, as the monumental figures of them plainly enough attest. How readily a "pollard" could be shaped to suggest a conjunction which virtuous shame must ever hide, can well be imagined. And the smallest predominance given to the one or other element would be quite enough to account for the interchange in usage between the two forms *asherim* (mas.) and *asheroth* (fem.).

^c Hastings' Dictionary of the Bible, 169 ^a.

^d *Ibid.* 170 ^a.

^e Lev. xviii. 26-30; xx. 22; Num. xxv. 1-18; Deu. xxiii. 17 (where the discreet reader will please note, by turning to this passage, the result of combining our rendering of the text with the plainer terms employed in the footnote appended thereto—"devotee," sacred person, by profession; in reality, enticing to unclean-

ness as a part of the service of god or goddess; the prevalence of the custom in the idolatries around, giving need and point to the stern prohibition); 1 K. xiv. 24; xv. 12, 13; xxii. 46; 2 K. xxiii. 7; 2 Ch. xv. 16; xxviii. 2; Ps. cvi. 35-38; Isa. lvii. 3-8 (in rendering which, the only doubt is how plain the allusion should be made in the actual words employed in translation; for whether, with Fuerst, we put, for *yāth hazith*, "thou pointest the pin, a periphrasis for the penis erectus," H.L. p. 430; or, with Cheyne, "when thou sawest the phallus," P.B. 101; in either case we do but get a glimpse of a monstrous custom prevalent in the East, and not unknown in the West, as a reference to the Greek *phallos* and the Latin *priapus* will at once reveal); Jer. v. 7; vii. 30, 31; xix. 4, 5; xxxvii. 33-35; Hos. iv. 12-14; Amos ii. 7-9. This list of passages will serve as a guide to others similar.

THE BOOK OF J U D G E S.

§1. *Israel, only in part driving out the Canaanites, fall into their idolatry.*

1¹ And it came to pass, after the death of Joshua, that the sons of Israel asked of Yahweh, saying,—

Who shall go up for us against the Canaanites, first, to make war upon them?

² And Yahweh said—

¶Judah¶ shall go,—lo!^a I have delivered the land into his power.

³ Then said Judah, unto Simeon his brother—

Come up with me into the territory allotted me, and let us make war on the Canaanites, then will ¶I also¶ go with thee, into thy territory.

So Simeon went with him. ⁴ And Judah went up, and Yahweh delivered the Canaanites and the Perizzites into their hand,—and they smote them in Bezek, ten thousand men. ⁵ And they found Adoni-bezek^b in Bezek, and fought with him,—and smote the Canaanites and the Perizzites. ⁶ But Adoni-bezek fled, and they pursued him,—and took him, and cut off his thumbs, and his great toes. ⁷ Then said Adoni-bezek—

¶Seventy kings, with their thumbs and great toes cut off,¶ have been picking up crumbs under my table, <as I have done> ¶so,¶ hath God' requited me.

And they brought him into Jerusalem, and he died there. ⁸ And the sons of Judah made war upon Jerusalem, and captured it, and smote it with the edge of the sword,—and <the city> they set on fire. ⁹ And ¶afterwards¶ the sons of Judah went down to make war upon the Canaanites,—dwelling in the hill country, and in the south, and in the lowland.

¹⁰ And Judah went against the Canaanites who were dwelling in Hebron,^c now ¶the name of Hebron, formerly¶ was Kiriath-arba,—and they smote Sheshai and Ahiman, and Talmai. ¹¹ And he went from thence', against the inhabitants of Debir,—now ¶the name of Debir, formerly¶ was Kiriath-sepher.^d ¹² And Caleb said,

<He that smiteth Kiriath-sepher, and captureth it> I will give unto him' Achsah my daughter, to wife.

¹³ Then Othniel, son of Kenaz, Caleb's younger' brother, captured it,—and he gave him Achsah

his daughter, to wife.

¹⁴ And it came to pass <when she came> that she moved him to ask of her father a field,^e and, when she alighted from off the ass, Caleb said unto her—

What aileth thee?^b

¹⁵ And she said unto him—

Give me a present; for <south land> hast thou given me, give me therefore pools of water.

So Caleb gave her Upper-pools, and Lower-pools.^e

¹⁶ Now ¶the sons of the Kenite, father-in-law of Moses¶ had come up from the city of palm-trees,^d with the sons of Judah, into the wilderness of Judah, which is in the south of Arad,—so they went and dwelt with the people.

¹⁷ Then went Judah, with Simeon his brother, and they smote the Canaanites dwelling in Zephath,—and devoted it to destruction, and the name of the city was called Hormah.^e

¹⁸ And Judah captured Gaza with the boundaries thereof, and Ashkelon, with the boundaries thereof,—and Ekron, with the boundaries thereof. ¹⁹ And it came to pass that Yahweh was with Judah, and he took possession of the hill country,—but did not^f dispossess the inhabitants of the vale, because they had ¶chariots of iron¶. ²⁰ So they gave unto Caleb' Hebron, ¶as spake Moses,¶,—and he drave out from thence the three sons of Anak.^g

²¹ But <the Jebusites dwelling in Jerusalem> the sons of Benjamin did not drive out,—but the Jebusites have dwelt with the sons of Benjamin,^h in Jerusalem, unto this day.

²² Then went up the houseⁱ of Joseph—¶they also¶—unto Bethel,—and ¶Yahweh¶ was with them. ²³ And the house of Joseph sent to spy out Bethel,—now ¶the name of the city, formerly¶ was ¶Luz.¶ ²⁴ So the watchers saw a man coming forth from the city,—and they said unto him—

Shew us, we pray thee, the way to get into the city, and we will deal with thee, in lovingkindness.

^a *MI.*: "the field"—possibly some particular field; but, in our idiom, it may only = "a field."

^b *Cp.* Josh. xv. 18, n.

^c *Prob.* proper names: "Gullath-illith and Gullath-tatheth." *Cp.* O.G. p. 165 w. P.B. in this place.

^d *Deut.* xxxiv. 3.

^e = "utter destruction"; *ep.* Num. xxi. 3.

^f *Some cod.* (w. *Aram.* Sep., *Vul.*) have: "could not"; but some *cod.* (w. *Syr.*) have: "did not."

^g *Cp.* vers. 27, 29, 30, 31, 33

^h *P.B.*: (simply) "the three giants."

ⁱ *Et.*: "Judah." *Cp.* Jos. xv. 63—G.n.

^j *Some cod.* (w. *Sep.*) have: "sons." *Cp.* Jos. xvi.

4, xvii. 14—G.n.

^a *Some cod.* (w. 3 ear. pr. eds.) have: "and lo!"
—G.n.

^b *Or.*: "the lord of Bezek."

^c *Josh.* xv. 13-19.

^d = "Book-city."

²⁵ And he shewed them the way to get into the city, and they smote the city, with the edge of the sword,—but <the man and all his family> they let go. ²⁶ And the man went into the land of the Hittites,—and built a city, and called the name thereof, Luz, [that] is the name thereof, unto this day.

²⁷ But Manasseh took not possession of Bethshean and her towns, nor of Taanach and her towns, nor dispossessed the inhabitants of Dor and her towns, nor the inhabitants of Ibleam, and her towns, nor the inhabitants of Megiddo, and her towns,—but the Canaanites were determined to remain in this land; ²⁸ <when Israel, however, had waxed strong>^a they put the Canaanites under tribute,—though they [dispossessed] them not.

²⁹ And [Ephraim] dispossessed not the Canaanites who were dwelling in Gezer,—so the Canaanites remained in their midst, in Gezer.

³⁰ [Zebulun] dispossessed not the inhabitants of Kitron, nor the inhabitants of Nahalol,—but the Canaanites remained in their midst, and came under tribute.

³¹ [Asher] dispossessed not the inhabitants of Acco, nor the inhabitants of Zidon,—nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob; ³² but the Asherites dwelt in the midst of the Canaanites, the inhabitants of the land,—for they dispossessed them not.

³³ [Naphtali] dispossessed not the inhabitants of Bethshemesh nor the inhabitants of Bethanath, but they dwelt in the midst of the Canaanites, the inhabitants of the land,—and [the inhabitants of Bethshemesh, and of Bethanath] became theirs, under tribute.

³⁴ And the Amorites forced^b the sons of Dan into the hill country,—for they suffered them not to come down into the vale; ³⁵ and <though the Amorites were determined to remain in the hill country of Heres, in Aijalon, and in Shaalbin> yet was the hand of the house of Joseph heavy, so that they came under tribute. ³⁶ And [the boundary of the Amorites] was from the ascent of Akrabbin, from Sela and upwards.

² ¹ And the messenger of Yahweh came up from Gilgal, unto Bochim. And he said—

I led you up out of Egypt, and brought you into the land, which I had sworn unto your fathers,

And I said

I will not break my covenant with you, to times age-abiding;

² But [ye] must not solemnise a covenant with the inhabitants of this land, <Their altars> must ye tear down,—

But ye have not hearkened unto my voice, what' is this' ye have done?^b

³ Wherefore also' I said,

I will not drive them out from before you,—but they shall be your' adver-

saries, and [their gods] shall become unto you a snare.

⁴ And it came to pass, <when the messenger of Yahweh had spoken these words' unto all the sons of Israel> that the people lifted up their voice, and wept. ⁵ So they called the name of that place, Bochim,^c and offered sacrifice there, unto Yahweh.

⁶ Now <when Joshua had let the people go>^d the sons of Israel went their way, every man to his inheritance, to take possession of the land. ⁷ And the people served

Yahweh' all the days of Joshua,—and all the days of the elders who outlived^e Joshua, who^f had seen all the great work of Yahweh' which he had wrought for Israel. ⁸ So then

Joshua, the son of Nun, the servant of Yahweh, died',—being a hundred and ten years old.

⁹ And they buried him within the bounds of his inheritance, in Timnath-heres,^g in the hill country of Ephraim,—on the north of Mount Gaash. ¹⁰ [All that generation also]

were gathered unto their fathers,—and there arose another generation, after them, who had not known Yahweh, nor even the work' which he had wrought for Israel. ¹¹ So the

sons of Israel did the thing that was wicked in the sight of Yahweh,—and served the Baals;

¹² and forsook Yahweh, the God of their fathers, who brought them up out of the land of Egypt, and went after other gods, from among the gods

of the peoples who were round about them, and bowed themselves down unto them,—and angered Yahweh. ¹³ Yea, they forsook Yahweh,—and did service unto the Baal and unto Ashtaroth.^h ¹⁴ Then kindled the anger of

Yahweh upon Israel, and he delivered them into the hand of spoilers, who plundered them,—and he sold them into the hand of their

enemies round about, so that they could no longer' stand before their enemies. ¹⁵ <Whithersoever they went out> the hand of Yahweh

was found to be against them for misfortune, [as spake Yahweh, and as sware Yahweh unto them],—and they were distressed exceedingly. ¹⁶ And <though Yahweh

raised up judges,—who saved them out of the hand of them that plundered them> ¹⁷ yet <even unto their judges> did they not hearken,

for they went unchastely astray after other gods, and bowed themselves down to them,—

they turned aside speedily out of the way wherein their fathers who hearkened unto the commandments of Yahweh, walked, they did not so. ¹⁸ And <when Yahweh raised them up

judges> then was Yahweh with the judges, and saved them out of the hand of their enemies,

all the days of the judge,—for Yahweh was grieved at their outcry, because of them who oppressed them, and ill-treated them. ¹⁹ But

^a I.e.: "Weepers."

^b Josh. xxiv. 28-31.

^c Lit.: "prolonged days

after."

^d Some cod. (w. 2 ear. pr.

edus., Syr., Vul.): "and

who"—G.n.

^e Some cod. (w. Syr. and

Vul.) have: "Timnath-

heres." Cp. Jos. xix. 50

xiv. 30.—G.n.

^f See note *ante*, p. 259.

^a Or: "bold." ye done?" Cp. O.G. 261,

^b Or: "[What, now] have 4^d.

<when the judge was dead> they again' broke faith more than their fathers, by going their way after other gods, by serving them, and bowing themselves down to them,—they ceased not from their doings nor from their stubborn way.

²⁰ So then the anger of Yahweh kindled upon Israel, and he said—

<Forasmuch as this nation have transgressed my covenant, which I commanded their fathers, and have not hearkened unto my voice> ²¹ ||I also|| will no further' dispossess a man from before them,—from among the nations which Joshua left remaining, when he died; ²² that I may, by them, put Israel to the proof,—whether they are going to be observant' of the way of Yahweh, to walk therein* as their fathers observed it, or not'.

²³ Thus then Yahweh left these nations, not dispossessing them speedily,—neither had he delivered them into the hand of Joshua.

3 ¹ Now ||these|| are the nations which Yahweh left, that he might, by them, put Israel to the proof,—all who had not known' any of the wars of Canaan; ² that the generations of the sons of Israel might certainly get to know, by being taught to make war,—such, at least, as aforesaid knew nothing thereof:—³ five lords of the Philistines, and all the Canaanites, and the Zidonians, and the Hivites dwelling in Mount Lebanon,—from Mount Baal-hermon' as far as the entering in of Hamath. ⁴ So then [these] were [left], that, by them, he might put Israel to the proof,—to know whether they would hearken unto the commandments of Yahweh' which he commanded their fathers by the hand of Moses. ⁵ And thus ||the sons of Israel|| dwelt in the midst of the Canaanites,—the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites; ⁶ and took their daughters to be their' wives, <their own daughters moreover> gave they unto their sons ||and they served their gods||.

§ 2. *Israel, for their Idolatry falling under Chastisement, Judges are raised up to save them.*

[I. OTHNIEL.]

⁷ Thus did the sons of Israel the thing that was wicked in the sight of Yahweh, and forgat Yahweh their God,—and served the Baals and the Asherahs.^b ⁸ Then kindled the anger of Yahweh upon Israel, and he sold them into the hand of Chushan-rishathaim, king of Mesopotamia,—and the sons of Israel served Chushan-rishathaim, eight years. ⁹ And the sons of Israel made outcry unto Yahweh, so Yahweh raised up a saviour unto the sons of Israel, who saved them,—even Othniel son of

Kenaz, Caleb's younger brother. ¹⁰ And the Spirit of Yahweh' came upon him, and he judged^a Israel, and went out to war, and Yahweh delivered into his hand, Chushan-rishathaim, king of Syria,—and his hand prevailed over Chushan-rishathaim. ¹¹ And the land had rest forty years,—and Othniel son of Kenaz, [died].

[II. EHLON.]

¹² And the sons of Israel again' did the thing that was wicked, in the sight of Yahweh,—and Yahweh emboldened Eglon, king of Moab, against Israel, because they did the thing that was wicked in the sight of Yahweh; ¹³ and he gathered unto him, the sons of Ammon, and Amalek,—and came and smote Israel, and took possession of the city of palm-trees.^b ¹⁴ So the sons of Israel served Eglon king of Moab eighteen years.

¹⁵ And the sons of Israel made outcry unto Yahweh, and Yahweh raised up unto them a saviour, Ehud son of Gera, a Benjamite, a man left-handed,^c—and the sons of Israel sent, by his hand, a present, unto Eglon king of Moab.

¹⁶ So Ehud made himself a sword which had two edges, a cubit in length,—and girded it under his raiment, upon his right thigh. ¹⁷ So he offered the present' unto Eglon, king of Moab,—now ||Eglon|| was an exceedingly fat man. ¹⁸ And so it was <when he had made an end of offering the present> that he sent away the people who had been bearing the present; ¹⁹ but ||he himself|| turned back from the images^d that were by Gilgal, and said,

<A secret word> have I, unto thee, O king! And he said—

Silence!^e

Thereupon went out from his presence all who had been standing near him. ²⁰ And ||Ehud|| came in unto him ||he|| having been sitting in a summer parlour,^f which he had for himself |alone|, and Ehud said,

<A divine word> have I, unto thee. So he arose from off his seat.^g ²¹ And Ehud put forth his left hand, and took the sword from off his right thigh,—and thrust it into his body; ²² and [the handle also] went in after the blade, and the flesh closed upon the blade, for he withdrew not the sword out of his body,—and he came out into the ante-chamber. ²³ And <when Ehud came out into the porch> he closed the doors of the parlour upon him and bolted them. ²⁴ <When ||he|| had come out> ||his servants|| went in, and looked and lo! the doors of the parlour were bolted,—so they said,

<A secret word> have I, unto thee.

So he arose from off his seat.^g ²¹ And Ehud put forth his left hand, and took the sword from off his right thigh,—and thrust it into his body; ²² and [the handle also] went in after the blade, and the flesh closed upon the blade, for he withdrew not the sword out of his body,—and he came out into the ante-chamber. ²³ And <when Ehud came out into the porch> he closed the doors of the parlour upon him and bolted them. ²⁴ <When ||he|| had come out> ||his servants|| went in, and looked and lo! the doors of the parlour were bolted,—so they said,

Surely he covereth' his feet, in the summer chamber.

²⁵ But <though they tarried a long time> yet

* M.C.T. (ml.): "in them"; but a sp. v.r. (*sevir*), and some cod. (w. Sep., Syr. and Vul.) (lit.): "in it" [*i.e.* Y.'s "way"]—G.n.

^b Some cod. (w. Syr. and Vul.) have: "Ashtaroth [=Astarte]." Cp. chap. ii. 13—G.n. See "Special Note," *ante*, p. 259.

^a Or: "vindicated."

^b Deu. xxxiv. 3.

^c Lit.: "lamed (bound) in his right hand."

^d Same word as Deu. vii. 5.

^e Heb.: *has* = "hist," "hush."

^f Or: "an upper cooling room."

^g Or: "throne."

lo! he opened not the doors of the parlour,—so they took the key, and opened [them], when lo! [their lord], fallen to the ground dead.²⁶ But [Ehud] escaped while they delayed—yea [he] passed the images,^a and escaped into Seirah.

²⁷ And so it was <when he came> that he blew with a horn, throughout the hill country of Ephraim,—and the sons of Israel came down with him, out of the hill country, [he] being before them.²⁸ And he said unto them—

Come down after me,^b for Yahweh hath delivered your enemies, the Moabites, into your hand.

So they came down after him, and captured the fords of the Jordan, towards Moab, and suffered not a man to pass over.²⁹ And they smote of Moab, at that time, about ten thousand men, every one a mighty man, and every one a man of valour,—and [there escaped not a man].³⁰ And Moab was subdued on that day,^c under the hand of Israel. And the land had rest eighty years, and Ehud judged them until his death.^d

[III. SHAMGAR.]

³¹ And <after him> was Shamgar, son of Anath, who smote of the Philistines, six hundred men, with an ox-goad,—and [he also] saved Israel.

[IV. DEBORAH.]

⁴ ¹ And the sons of Israel again did the thing that was wicked in the sight of Yahweh,—when [Ehud] was dead.² So Yahweh sold them into the hand of Jabin king of Canaan, who reigned in Hazor,—now [the prince of his host] was Sisera, and [he] dwelt in Harosheth of the nations.³ And the sons of Israel made outcry unto Yahweh,—for he had [nine hundred chariots of iron] and [he] oppressed the sons of Israel heavily, twenty years.

⁴ And <Deborah, a woman who was a prophetess, wife of Lapidoth> [she]^o was judging Israel, at that time:⁵ she^o used to sit, therefore, under the palm-tree of Deborah, between Ramah and Bethel, in the hill country of Ephraim,—and the sons of Israel came up to her, for justice.⁶ And she sent and called for Barak son of Abinoam, out of Kadesh-naphtali,—and said unto him—

Hath not Yahweh God of Israel, commanded,—
Come and draw towards Mount Tabor, and bring with thee—ten thousand men, of the sons of Naphtali, and of the sons of Zebulun; ⁷ and I will draw unto thee, unto the torrent^f of Kishon, Sisera, prince of the host of Jabin, with

his chariots, and with his multitude,—and will deliver him into thy hand?^a

⁸ And Barak said unto her,

<If thou wilt go with me> then will I go—but <if thou wilt not go with me> I will not go.

⁹ And she said—

I will [go] with thee; [only] it shall not be [thine own honour] that shall arise from the journey which thou art about to take, for <into the hand of a woman> will Yahweh sell Sisera.

So Deborah arose, and went with Barak, towards Kadesh.¹⁰ And Barak called together Zebulun and Naphtali, towards

Kadesh, and there went up at his feet—ten thousand men,—and Deborah [went up with him].¹¹ Now [Heber the Kenite] had separated himself from the Kenites, even from the sons of Hobab, father-in-law of Moses,^b

—and moved his tent as far as the oak^c of Zaanaim,^d which is near Kadesh.

¹² And they told Sisera that Barak, son of Abinoam, had gone up to Mount Tabor.

¹³ So Sisera called together all his chariots— [nine hundred chariots of iron], and all the people that were with him,—from Harosheth of the nations, unto the torrent^e of Kishon.¹⁴ Then said Deborah unto Barak—

Up! for [this] is the day on which Yahweh hath delivered^f Sisera into thy hand, hath not [Yahweh] gone forth before thee?

So Barak went down from Mount Tabor, with ten thousand men after him.¹⁵ And

Yahweh put to flight Sisera and all the chariots and all the host, with the edge of the sword, before Barak,—so Sisera alighted from his chariot, and fled on foot.¹⁶ Now [Barak] pursued the chariots, and the host, as far as Harosheth of the nations,—and all the host of Sisera fell by the edge of the sword, [there was not left so much as one].¹⁷ Now [Sisera] had fled on foot, unto the tent of Jael, wife of Heber the Kenite, for there was peace between Jabin, king of Hazor, and the house of Heber the Kenite.¹⁸ And Jael went out to meet Sisera, and said unto him:

Turn aside, my lord, turn aside with me, do not fear.
So he turned aside with her into the tent, and she threw over him a coverlet.¹⁹ And he said unto her—

Let me drink, I pray thee, a little water, for I am thirsty.

So she opened the bottle of milk, and gave him to drink, and spread over him the coverlet.²⁰ And he said unto her,

Stand at the entrance of the tent,—and it shall be <if any man come and ask thee and say—

Is there here a man?>
that thou shalt say,

There is not^f.

Let me drink, I pray thee, a little water, for I am thirsty.

So she opened the bottle of milk, and gave him to drink, and spread over him the coverlet.²⁰ And he said unto her,

Stand at the entrance of the tent,—and it shall be <if any man come and ask thee and say—

Is there here a man?>
that thou shalt say,
There is not^f.

^a See ver. 19, n.
^b So it shd be (w. Sep.)—
G.n. [M.C.T.]: "Follow
me in pursuit"; lit.:
"Pursue after me."
^c Some cod. (w. Syr.) have:
"at that time"—G.n.

^d So it shd be (w. Sep.)—
G.n. [The M.C.T. is
without this clause.]
^e Some cod. (w. 2 ear. pr.
edns.) have: "and she"
—G.n.
^f Or: "ravine."

^a Some cod. (w. 2 ear.
pr. edns., Sep., Syr.)
have: "lands"—G.n.
^b Cp. Num. x. 29.
^c Or: "vale."

^d Josh. xix. 23.
^e Or: "ravine."
^f N.B.: the "prophetic
perfect" tense.
^g But cp. ver. 11.

21 Then took Jael, wife of Heber, the tent-pin, and put the mallet in her hand, and went in unto him, softly, and smote the tent-pin into his temples, and it pierced through into the ground,—he' being fast asleep and shrouded in darkness, and he died.

22 And lo! Barak—in pursuit of Sisera! So Jael went forth to meet him, and said unto him,

Come and let me shew thee—the man whom thou' art seeking.

And he came in with her, and lo! Sisera—lying dead, with the tent-pin in his temples.

23 Thus God subdued, on that day, Jabin king of Canaan,—before the sons of Israel. 24 And the hand of the sons of Israel went on, waxing more and more heavy upon Jabin king of Canaan,—until they had cut off Jabin king of Canaan.

5 1 Then sang Deborah, and Barak, son of Abinoam,—on that day, saying:—

2 <For the leadership of leaders in Israel,
For the volunteering of the people>,—
Bless ye Yahweh!

3 Hear, ye kings!
Give ear, ye princes!
||I|| <unto Yahweh> —||I|| will sing,
Will make melody* to Yahweh, God of Israel.

4 O Yahweh!
<When thou didst come forth out of Seir,
When thou didst march along out of the field of Edom>
||Earth|| trembled,
||Heaven also|| poured forth,^b—
Yea ||dark clouds|| poured forth^b waters;
5 From ||mountains|| came down streams
In presence of Yahweh,—
From this Sinai,
In presence of Yahweh, God of Israel.

6 <In the days of Shamgar son of Anath,
In the days of Jael>
The roads were forsaken,—
And ||the frequenters of highways|| betook them to roundabout paths:

7 There was a failure of rulers,
<In Israel> a failure,—
Until I arose, a Deborah,
Arose, a mother in Israel:—

8 They chose gods that were new,^o
||Then||—war at the gates!
Was there ||a shield|| to be seen?
Or a spear?
||Among forty thousand in Israel||?

9 My heart [saith]—
<For the governors of Israel,
For the volunteers among the people>
Bless ye Yahweh!

10 Ye that ride on white asses,
Ye that sit on carpets, } speak!
And ye that walk upon the road, }

11 <In the place of the noise of bowmen among the wells>
||There|| laud ye—
The righteous acts of Yahweh,
The righteous acts of his rule over Israel.

||Then|| had come down to the gates the people of Yahweh.

12 Awake! awake! Deborah,
Awake! awake! utter words of song,—
Arise! Barak,
And bind fast thy captives, O son of Abinoam!

13 ||Then|| came down a remnant to the nobles—a people,^a—
||Yahweh|| came down with^b me against the mighty.

14 <Out of Ephraim> [came down] they whose root was in Amalek,^c
<After thee> Benjamin, among thy tribes,—
<Out of Machir> had come down governors,
And <out of Zebulun> such as bear aloft the staff of the marshal;

15 And ||my princes in Issachar||^d were with Deborah,
Yea ||Issachar|| was the support of Barak,
Into the vale rushed they forth at his feet.

<Among the divisions of Reuben> great^e were the resolves of the heart:

16 Wherefore' abodest thou among the folds?
To hear the mocking of the flocks?
||The divisions of Reuben|| had great counsellings of heart.

17 ||Gilead|| <beyond the Jordan> took his rest,
But <Dan> wherefore remained he with the ships?
||Asher|| abode by the shore of the seas,
And <by his creeks> must needs rest.

18 ||Zebulun||—a people that scorned their souls unto death;
And ||Naphtali||—upon the heights of the field.

19 On came kings, they fought,
||Then|| fought the kings of Canaan,
In Taanach,
By the waters of Megiddo,—
<Plunder of silver> they took not away!

20 <From heaven> was the battle fought,—
||The stars in their courses|| fought against Sisera.

21 The torrent of Kishon||^e swept them away,
The torrent of olden times, the torrent of Kishon!
Let my soul march along, with victorious strength!

^a Some cod. (w. Sep.) "the people of Y."—G.n.
^b Or: "by."
^c Cp. chap. xii. 15.
^d Some cod. (w. Aram., Sep., Syr. and Vul.) have: "the princes of I."
^e Rising on Mt. Tabor and flowing into the Mediterranean near Mount Carmel.

^a Or: "touch the strings." ^c Deu. xxxii. 17.
^b MI "dripped."

15 And he said unto him—

Pardon, O my Lord! ¶How shall I save Israel? Lo! ¶my thousand is the poorest in Manasseh, and ¶I am the youngest in the house of my father.

16 And Yahweh said unto him—

I will be^a with thee,—so shalt thou smite the Midianites, as one man.

17 And he said unto him,

<If I beseech thee, I have found favour in thine eyes> then wilt thou work for me a sign, that it is ¶thou who art speaking with me.

18 Do not, I beseech thee, withdraw from hence, until I come unto thee, and bring forth my present, and set it before thee.

And he said:

¶I will tarry until thou return.

19 So ¶Gideon went in, and made ready a kid of the goats, and <of an ephah of meal> unleavened cakes, <the flesh> he put in a basket, and <the broth> he put in a pot,—and brought them forth unto him, under the oak, and presented them. ²⁰ And the messenger of God said' unto him—

Take the flesh and the cakes, and set them on this crag, and <the broth> do thou pour out.

And he did so.

²¹ Then the messenger of Yahweh put forth the end of the staff, that was in his hand, and touched the flesh, and the cakes,—and there came up fire' out of the rock, and consumed the flesh, and the cakes, and ¶the messenger of Yahweh had departed out of his sight.

²² Then saw Gideon that <the messenger of Yahweh> it was',—so Gideon said—

Alas, My Lord Yahweh! forasmuch' as I have seen the messenger of Yahweh' [face to face]!

23 And Yahweh said unto him—

Peace be unto thee! Do not fear,—thou shalt not die.

24 So Gideon built there an altar unto Yahweh, and called it, ¶Yahweh-shālôm^b. <Unto this day> it remaineth, in Ophrah of the Abiezrites.

25 And it came to pass, on that night, that Yahweh said unto him—

Take the young bullock that belongeth to thy father, even^c the second bullock of seven years,—and throw thou down the altar of Baal, that belongeth to thy father, and <the sacred stem that is by it> shalt thou cut down.

26 Then shalt thou build an altar, unto Yahweh thy God, on the top of this fort, with the pile,—and shalt take the second bullock, and cause it to go up as an ascending-sacrifice, with the wood of the sacred stem which thou shalt cut down.

27 So Gideon took ten men from among his ser-

vants, and did as Yahweh had spoken unto him,—and so it was that <as he too much feared the house of his father, and the men of the city, to do it by day> he did it by night.

²⁸ And the men of the city rose up early in the morning, and lo! the altar of Baal [had been overthrown], and ¶the sacred stem that was by it [had been cut down], and the second bullock had been caused to ascend upon the altar that had been built.

²⁹ So they said, one to another,

Who hath done this thing?

And they inquired, and made search, and it was said,

¶[Gideon son of Joash] hath done this thing.

³⁰ So the men of the city said unto Joash,

Bring forth thy son, that he may die,—because he hath overthrown the altar of Baal, and because he hath cut down the sacred stem that was by it.

³¹ And Joash said unto all who stood by him^a—

Will ¶ye plead for Baal, or will ¶ye save him?

¶[Whoso pleadeth for him] let him be put to death while it is yet morning,—<if ¶a god he be' let him plead for himself, because one hath overthrown his altar.

³² So he was called on that day, Jerub-baal^b saying,—

Let Baal [plead against him].

Because he had overthrown his altar.

³³ Now ¶all the Midianites and the Amalekites and the sons of the east were gathered together,—and they crossed over and pitched in the vale of Jezreel. ³⁴ But ¶the spirit of Yahweh clothed^c Gideon,^d—so he blew with a horn, and Abiezer was gathered after him.

³⁵ <Messengers also> sent he throughout all Manasseh, and ¶they also were gathered after him,—<messengers also> sent he throughout Asher, and throughout Zebulun, and throughout Naphtali, and they came up to meet them.

³⁶ And Gideon said unto God,—

<If thou art' about to bring salvation, by my hand, unto Israel, as thou hast spoken>

³⁷ lo! I am placing a woollen fleece, on the threshing-floor,—<if ¶dew be on the fleece alone' and ¶on all the ground it be dry'> then shall I know that thou wilt bring salvation, by my hand, unto Israel, ¶as thou hast spoken].

³⁸ ¶And it was so and he rose up early, on the morrow, and pressed together the fleece,—and wrung out the dew from the fleece, a small bowl full of water. ³⁹ Then said Gideon unto God,

Let not thine anger kindle upon me, but let me speak, ¶only this once!—

Let me, I pray thee, put to the proof [only this once] with the fleece,

^a Or: "had taken a stand against him."

^b *L. x.*: "Let Baal plead."

^c Or: "enwrapped him";

i. e., the Spirit of Y. embraced him "like a suit

of armour or coat of mail" — Fuerst H.L., 729^a.

^d Or: "clothed itself with (put on) Gideon"—T.G. and O.G.

^a *Eph. b* again, as in Exo. iii. 14, etc. Cp. Intro., Chap. IV.

^b *L. x.*: "Yahweh is peace."

^c Or: "and."

I pray thee, let it be dry on the fleece alone', while <on all the ground> there be dew'.

⁴⁰ And God did so on that night,—and it was dry on the fleece alone', while <on all the ground> there was dew'.

⁷ ¹ Then Jerubbaal, ||the same|| is Gideon, and all the people that were with him, rose up early, and encamped by the fountain of Harod,—and ||the camp of Midian|| was on the north of them, by the hill of Moreh,^a in the vale. ² And Yahweh said unto Gideon,

<Too many> are the people that are with thee, for me to deliver the Midianites into their hand,—lest Israel vaunt themselves against me, saying,

||Mine own hand|| hath saved me.

³ ||Now|| therefore, proclaim, I pray thee, in the ears of the people, saying,

||Whoso feareth and trembleth||—let him turn and go back from Mount Gilead.

And there returned of the people twenty-two thousand, and ||ten thousand|| remained. ⁴ Then said Yahweh unto Gideon—

||Yet|| are the people too many, take them down unto the waters, that I may prove^b them for thee, there,—and it shall be, that <he of whom I say unto thee,

||This one|| shall go with thee>

||the same|| shall go with thee, and <every one of whom I say unto thee,

||This one|| shall not go with thee>

||the same|| shall not go.

⁵ So he took down the people unto the waters,—and Yahweh said unto Gideon—

<Every one that lappeth with his tongue of the water, as a dog lappeth> thou shalt set him' by himself, likewise ||every one that boweth down upon his knees, to drink||.

⁶ And so it was, that ||the number of them that lapped with their hand to their mouth|| was three hundred men,—but ||all the rest of the people|| bowed down on their knees, to drink water. ⁷ Then said Yahweh unto Gideon—

<By the three hundred men that lapped> will I save you, and deliver the Midianites into thy hand; and let ||all [the rest of] the people|| go every man to his own place.

⁸ So the people took provisions in their hand, and their horns, but <every man of Israel besides> sent he away every man to his home,^c whereas <the three hundred men> he retained. Now ||the camp of Midian|| was beneath him in the vale.

⁹ And it came to pass <on that night> that Yahweh said unto him,

Arise! go down against the camp,—for I have delivered it into thy hand.

¹⁰ Or <if ||thou|| art afraid|| to go down> go down—||thou and Purah thy young man||,

unto the camp; ¹¹ so shalt thou hear what they shall say,—and <afterward> shall thy hands grow strong, and thou shalt go down against the camp.

Then went he down, ||he' and Purah his young man||, unto the outmost part of the armed men that were in the camp. ¹² Now ||the

Midianites and the Amalekites and all the sons of the east|| were lying along in the vale, ||like locusts for multitude||,—||their camels also|| were without' number, ||as the sand that is by the sea side, for multitude||.

¹³ And Gideon came in, and lo! a man relating to his neighbour' a dream,—and he said—

Lo! <a dream> have I dreamt, and lo! a round cake of barley bread tumbling into the camp of Midian, and it came as far as the tent—and smote it that it fell, and turned it upside down, and the tent lay along.

¹⁴ Then responded his neighbour and said:—

<Nothing else> is this, than the sword of Gideon son of Joash, a man of Israel,—God hath delivered' into his hand, both Midian and all the host.

¹⁵ And it was so <when Gideon heard' the story of the dream, and the interpretation thereof> that he bowed himself down,—and returned unto the camp of Israel, and said—

Arise! for Yahweh hath delivered into your hand the host of Midian.

¹⁶ And he divided the three hundred men, into three companies,—and put horns into the hands of them all, with empty pitchers, and torches inside the pitchers. ¹⁷ Then he said unto them,

<On me> shall ye look, and <in like manner> shall ye do,—and lo! <when I' am coming unto the outermost part of the camp> then shall it be, that <as I' do> ||so|| shall ye' do. ¹⁸ <When I shall blow with the horn, ||I and all who are with me||> then shall ||ye also, round about all the camp|| blow' with your horns, and shall say,

For^a Yahweh and for Gideon!

¹⁹ So Gideon came, and the hundred men that were with him, unto the outermost part of the camp, at the beginning of the middle watch, they had but ||newly set|| the watchers,—and they blew with the horns, and brake in pieces the pitchers, that were in their hand. ²⁰ Yea the three companies blew with the horns, and shivered the pitchers, and caught hold—with their left hands—of the torches, while <in their right hands> were the horns, to blow with,—and they cried,

A sword for Yahweh, and for Gideon!

²¹ And they stood still, every man in his place, round about the camp,—and all the host ran' and shouted, and fled.^b ²² When the three hundred blew the horns, Yahweh set the sword

^a Some cod. (w. Aram. and Syr.) have: "A sword for" (cp. ver. 20)—G.u. ^b So read; but written: "put [them] to flight"—G.u.

^a "Teacher's hill"—O.G.

^b Ml.: "smelt," "refine," "assay." ^c Ml.: "tents."

of every man, against his neighbour, and against all the host,—and the host fled, as far as the Place of Acacias, towards Zererah, as far as the border of Abel-meholah,^a by Tabbath.

²³ And the men of Israel were called together, out of Naphtali and out of Asher, and out of all Manassah, — and pursued Midian. ²⁴ And <messengers> did Gideon send through all the hill country of Ephraim, saying—

Go down to meet Midian, and capture, before them, the waters, as far as Beth-barah, and the Jordan.

So all the men of Ephraim were called out, and captured the waters, as far as Beth-barah, and the Jordan. ²⁵ And they captured the two princes of Midian, Oreb and Zeeb, and slew Oreb at Oreb's Rock, and <Zeeb> they slew at Zeeb's Winepress, and pursued Midian,—and <the heads of Oreb and Zeeb> brought they in unto Gideon at the ford of the Jordan.

8 ¹ And the men of Ephraim said unto him—

What is this thing thou hast done to us, in not calling us, when thou wentest to fight with Midian?

And they did chide with him sharply. ² And he said unto them,

What have I done ||now||, in comparison with you?

Is not the grape-gleaning of Ephraim better than the vintage of Abiezer?

³ <Into your hand> hath God delivered the princes of Midian—Oreb and Zeeb, what then had I been able to do in comparison with you?

||Then|| was their spirit softened toward him, when he had spoken this word.

⁴ And Gideon came towards the Jordan, being about to pass over—||he|| and the three hundred men who were with him, ||faint yet pursuing.

⁵ So he said unto the men of Succoth,

Give, I pray you, loaves of bread to the people that are following me;^b for <faint> they are, and ||I|| am in pursuit of Zebah and Zalmunna, kings of Midian.

⁶ And the princes of Succoth said,

Are the palms of the hands^c of Zebah and Zalmunna already' in thy power,—that we should give to thine army bread?

⁷ And Gideon said,

Therefore' <when Yahweh hath delivered Zebah and Zalmunna into my power> then will I tear your flesh with the thorns of the wilderness, and with the nettles.

⁸ So he went up from thence, to Penuel, and spake unto them' in like manner,—and the men of Penuel answered him, as had answered the men of Succoth. ⁹ So he spake to the men of Penuel also', saying,—

<When I return with success> I will break down this tower.

¹⁰ Now ||Zebah and Zalmunna|| were in Karkor, and their hosts with them, ||about fifteen

thousand, all that were left' out of all the host of the sons of the east,—and the fallen|| were a hundred and twenty thousand men, who had drawn the sword. ¹¹ So Gideon went up

by the way of the tent-dwellers, on the east of Nobah and Jogbehah, and smote the host, when ||the host|| had become secure. ¹² And when Zebah and Zalmunna fled, then he pursued them, and captured the two kings of Midian—Zebah and Zalmunna, and <all the host> put he in terror.

¹³ And Gideon son of Joash returned from the battle,—from the ascent of Heres;^d and caught a young man of the men of Succoth, and enquired of him,—so he wrote down for him the princes of Succoth, and the elders thereof, seventy-seven men. ¹⁴ Then came he in unto the men of Succoth, and said,

Lo! Zebah and Zalmunna,—concerning whom ye did taunt me, saying—

Are the palms of the hands of Zebah and Zalmunna already in thy power, that we should give to thy weary' men bread?

¹⁶ So he took the elders of the city, and the thorns of the wilderness and the nettles, and taught therewith the men of Succoth: ¹⁷ <the tower of Penuel also> brake he down,—and slew the men of the city.

¹⁸ Then said he unto Zebah and unto Zalmunna,

What manner of men were they, whom ye slew at Tabor?

And they said,

||As thou art||, so were they', [each one| as handsome as the sons of a king.

¹⁹ And he said:

<My brethren, sons of my mother> they were! <As Yahweh liveth> <if ye had saved them' alive> I would not have slain you'.

²⁰ So he said to Jether his firstborn,

Up! slay them.

But the youth drew not his sword, for he feared, because he was yet' a youth. ²¹ Then said Zebah and Zalmunna—

Up! ||thou|| and fall upon us, for <like the man> is his might.

So Gideon arose, and slew Zebah and Zalmunna, and took the crescents that were on the necks of their camels.

²² Then said the men of Israel, unto Gideon,

Rule over us—||even thou, and thy son, and thy son's son||,—for thou hast saved us out of the power of Midian.

²³ And Gideon said unto them,

||I|| will not rule over you, neither shall my son rule over you,—

||Yahweh|| shall rule over you.

²⁴ And Gideon said unto them—

I would make to you a request,

Give me, then, every man the nose-ring of his spoil.

For they had ||nose-rings of gold|| for <Ishmaelites> they were'. ²⁵ And they said,

We will ||freely give||.

^a = Dance-meadow.

^c Or: "soles (of the feet)."

^b Mt.: "are at my feet."

So they spread out a mantle, and cast therein every man the nose-ring of his spoil. ²⁶ And so it was, that the weight of the nose-rings of gold which he requested, was a thousand and seven hundred [shekels] of gold,—besides' the crescents, and the pendants, and the raiment of purple that were upon the kings of Midian, and besides' the ornaments that were on the necks of their camels. ²⁷ And Gideon made thereof an Ephod,^a and set it up in his own city, in Ophrah, and all Israel went unchastely astray after it there,—so it became, to Gideon and to his house, a snare.

²⁸ Thus was Midian subdued, before the sons of Israel, neither did they again' lift up their head,—and the land had rest forty years, in the days of Gideon.

²⁹ So then Jerubbaal, son of Joash, went and dwelt in his own house. ³⁰ And [Gideon] had seventy sons, sprung from his own loins,—for <many wives> had he. ³¹ And <his concubine who was in Shechem> [she also] bare him a son,—and he gave him the name of Abimelech. ³² And Gideon, son of Joash, died' in a good old age,—and was buried in the grave of Joash his father, in Ophrah, of the Abiezrites.

³³ And it came to pass that <as soon as Gideon was dead> the sons of Israel turned back, and went unchastely astray after the Baals,—and appointed them Baal-berith, to be god: ³⁴ so the sons of Israel remembered not Yahweh, their own God,—who had rescued them out of the hand of all their enemies, on every side: ³⁵ neither dealt they in lovingkindness with the house of Jerubbaal [namely] Gideon,—[according to all the goodness wherewith he had dealt with Israel].

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youngest son of Jerubbaal, for he had hidden himself. ⁶ Then were gathered together all the owners of Shechem, and all the house of Millo,^a and they went and made Abimelech king,—by the oak of the pillar, that was in Shechem. ⁷ And <when it was told Jotham> he went and stood on the top of Mount Gerizim, and lifted up his voice, and cried aloud,—and said unto them—

Hearken unto me, ye owners of Shechem, and may God' [hearken unto you].

⁸ The trees [went their way]^b to anoint over them, a king,—and they said unto the olive tree—

Reign thou over us.

⁹ But the olive tree said unto them, Should I leave my fatness, which <in me> gods and men do honour,—and go to wave to and fro, over the trees?

¹⁰ Then said the trees unto the fig-tree,—Come! [thou] reign over us.

¹¹ But the fig-tree said' unto them, Should I leave my sweetness, and mine excellent increase,—and go to wave to and fro, over the trees?

¹² Then said the trees unto the vine,—Come! [thou] reign over us.

¹³ But the vine' said unto them, Should I leave my new wine, that rejoiceth gods and men,—and go to wave to and fro, over the trees?

¹⁴ Then said all the trees, unto the bramble,—Come [thou] to reign over us.

¹⁵ And the bramble said unto the trees, <If [in truth] ye' are about to anoint me to be king over you> come, take refuge in my shade,—but <if not> there shall come forth fire out of the bramble, and devour the cedars of Lebanon.

¹⁶ [Now] therefore, <[if in truth and sincerity] ye have acted, in making Abimelech king,—and if ye have dealt [well] with Jerubbaal and with his house, and if <according to the deserving of his hands> ye have done unto him; ¹⁷ in that my father fought' for you, and cast his soul away from before him, and rescued you' out of the hand of Midian;—

yet have [ye] risen up against the house of my father, to-day, and slain his sons—

[seventy men, upon one stone],—and made Abimelech, son of his maidservant, king over the owners of Shechem, because he is [your brother]; ¹⁹ if then <in truth and in sincerity> ye have dealt with Jerubbaal and with his house, this day> rejoice ye in Abimelech, and let [him also] rejoice in you; ²⁰ but <if not> let fire come out from Abimelech, and devour the owners of Shechem, and the house of Millo,—and let fire come out from the owners of Shechem, and from the house of Millo, and devour Abimelech!

²¹ And Jotham hasted away, and fled, and went

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²¹ And Jotham hasted away, and fled, and went

²¹ And Jotham hasted away, and fled, and went

⁹ ¹ Then went Abimelech son of Jerubbaal, to Shechem, unto the brethren of his mother,—and spake unto them, and unto all the family of the house of his mother's father, saying;

² Speak, I pray you, in the ears of all the owners of Shechem—

Which is better for you, that there should rule over you, seventy men, all sons of Jerubbaal, or that there should rule over you, one' man?

And remember that <your bone and your flesh> am I'.

³ So the brethren of his mother spake for him, in the ears of all the owners of Shechem, all these words,—and their heart inclined after Abimelech, for they said—

<Our own brother> is he'.

⁴ So they gave him seventy pieces of silver, out of the house of Baal-berith,—and Abimelech hired therewith, loose and unstable men, and they followed him. ⁵ And he entered the house of his father, at Ophrah, and slew his brethren, sons of Jerubbaal [seventy men, upon one stone],—but there remained Jotham, the

^a P.B.: "an Ephod-idol."

^a Or: "all Beth-millo."

^b Or: "actually went."
Verb emphatic by re-

duplication: cp. Intro., Chap. II., Synopsis, B, 5.

to Peer,—and dwelt there, away from the face of Abimelech his brother.

²² And Abimelech ruled over Israel three years.

²³ Then God let go a spirit of mischief between Abimelech and the owners of Shechem,—and the owners of Shechem dealt treacherously with Abimelech: ²⁴ that the cruel wrong to the seventy sons of Jerubbaal might come [upon them].—and that their blood might be laid upon Abimelech their brother, who slew them, and upon the owners of Shechem who strengthened his hands, to slay his brethren. ²⁵ So the owners of Shechem set for him liers in wait, upon the tops of the mountains, and they robbed all who crossed over them by the road,—and it was told Abimelech.

²⁶ And Gaal son of Ebed^a came, with his brethren, and they passed through to Shechem,—and the owners of Shechem put their trust in him. ²⁷ Then went they out into the fields, and gathered the fruit of their vineyards and trode [the grapes], and held a vintage festival,—and entered the house of their god, and did eat and drink, and poured contempt on Abimelech.

²⁸ And Gaal son of Ebed^a said:

Who is Abimelech—and who is the son of ^b Shechem, that we should serve him?

Is he not the son of Jerubbaal? and Zebul his officer? Serve ye the men of Hamor, Shechem's father, but why' should ||we|| serve him?

²⁹ Would, then, this people were in my hand! that I might set aside Abimelech,—and say ^c to Abimelech,

Increase thine army, and come out!

³⁰ And <when Zebul, governor of the city, heard' the words of Gaal the son of Ebed>^a then was kindled his anger. ³¹ And he sent messengers unto Abimelech, by deceit, saying,—

Lo! ||Gaal son of Ebed, and his brethren || are coming into Shechem; and lo! are fortifying^d the city against thee.

³² ||Now|| therefore, up by night, ||thou and the people that are with thee|| and lie in wait in the field; ³³ and it shall be <in the morning, about sunrise> thou shalt get up early, and spread thyself out against the city,—when lo! he and the people that are with him' coming out against thee, so shalt thou do unto him as thy hand shall find opportunity.

³⁴ So Abimelech rose up, and all the people that were with him, by night,—and they lay in wait above Shechem, in four companies. ³⁵ Then came forth Gaal son of Ebed,^a and took his stand at the opening of the gate of the city,—so Abimelech rose up, and the people that were with him, from the place of ambush. ³⁶ And <when Gaal saw the people> he said unto Zebul,

Lo! people coming down from the tops of the mountains.

And Zebul said unto him,

<The shadow of the mountains> thou' seest, like men.^a

³⁷ Then did Gaal yet further' speak, and say—

Lo! people coming down from the highest part^b of the land,—and one' company, coming in by way of the Conjurers' Terebinth.

³⁸ So then Zebul said unto him—

||Where, then||, is thy mouth that kept on saying,

Who is Abimelech, that we should serve him?

Is not [this] the people which thou didst despise? Go forth, I pray thee ||now||,^c and fight with them!

³⁹ And Gaal went forth before the owners of Shechem,—and fought against Abimelech. ⁴⁰ And Abimelech chased him, and he fled before him,—and there fell a multitude of slain as far as the entering of the gate. ⁴¹ Then dwelt Abimelech in Arumah,^d—and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

⁴² And it came to pass <on the morrow> that the people went forth into the field,—and they told Abimelech. ⁴³ So he took the people and divided them into three companies, and lay in wait in the field,—and he looked, and lo! the people coming forth out of the city, so he rose up against them, and smote them. ⁴⁴ And ||Abimelech, and the companies that were with him|| spread themselves out, and [one of the companies] took their stand at the opening of the gate of the city,—while ||the two companies|| spread themselves out against all that were in the field, and smote them. ⁴⁵ And ||Abimelech|| fought against the city, all that day, and captured the city, <the people also that were therein> he slew,—and brake down the city, and sowed it with salt.

⁴⁶ And <when all the owners of the tower of Shechem heard> they entered into the basement^e of the house of El-berith.^f ⁴⁷ And it was told Abimelech, that all the owners of the tower of Shechem had gathered themselves together. ⁴⁸ So Abimelech went up Mount Zalmon ||he and all the people that were with him||, and Abimelech took an axe in his hand, and cut down a bough from the trees,^g and lifted it, and laid it on his shoulder,—and said unto the people that were with him—

<What ye have seen me do> haste! do likewise.

⁴⁹ So, even all' the people cut down every man his bough, and followed Abimelech, and laid them over the basement,^e and set it on fire over them who were therein,—even all' the men of the

^a Some cod. (w. 3. ear. pr. eds.): "Eber"—G.n. [Cp. letters 4 & 20, p. 29.]
^b So it shd be (w. S.³p.) G.n. [M.C.T. omits: 'the son

of."]
^c So it shd be (w. Sep.)—G.n. [M.C.T. has: "And he said."]
^d Or: "constraining."

^a Cp. Mk. viii. 24.

^b Or: "Navel."

^c Sp. v.r. (*sepi*) "thou" (emphatic) [for "now"] —G.n.

^d To be read: "In Rumah"

—G.n.

^e P.B.: "crypt."

^f Cp. chap. viii. 33.

^g Or: "a bundle of brush-wood."

tower of Shechem died, about a thousand men and women.

⁵⁰ Then went Abimelech unto Thebez,—and encamped against Thebez, and captured it.

⁵¹ Now [a strong tower] was in the midst of the city, and there fled thither all the men and the women, and all the owners of the city, and shut themselves in,—and went up on the roof of the tower. ⁵² And Abimelech came in as far as the tower, and fought against it,—and so came near as far as the entrance of the tower, to burn it with fire. ⁵³ And a certain woman cast an upper millstone upon the head of Abimelech,—and brake in pieces his skull.

⁵⁴ Then called he hastily unto the young man bearing his armour, and said unto him—
Draw thy sword, and put me to death, lest they say of me.

||A woman|| slew him!

So his young man thrust him through, and he died. ⁵⁵ And <when the men of Israel saw that Abimelech was [dead]> they went their way every man to his own place.

⁵⁶ Thus did God requite^a the wickedness of Abimelech, which he had done to his father, in slaying his seventy brethren; ⁵⁷ <all the wickedness also, of the men of Shechem> did God requite^a upon their own head,—and so brought in upon ||them the curse of Jotham, son of Jerubbaal||.

[VII. TOLA.]

¹⁰ ¹ And there arose, after Abimelech, to save^b Israel—Tola son of Puah son of Dodo, a man of Issachar,—and ||he|| used to sit in Shamir, in the hill country of Ephraim; ² and he judged Israel, twenty-three years,—and died, and was buried in Shamir.

[VIII. JAIR.]

³ And there arose, after him, Jair the Gileadite,—and judged Israel twenty-two years. ⁴ Now he had thirty sons, that rode on thirty ass colts, and they had ||thirty cities||,—they' are called Havvoth-jair,^c until this day, which are in the land of Gilead. ⁵ And Jair died, and was buried in Kamon.

[IX. JEPHTHAH.]

⁶ And the sons of Israel again' did the thing that was wicked' in the sight of Yahweh, and served the Baals and the Ashtoreths,^d and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the sons of Ammon, and the gods of the Philistines,—and forsook Yahweh, and served him not. ⁷ So the anger of Yahweh kindled upon Israel,—and he sold them into the hand of the Philistines, and into the hand of the sons of Ammon; ⁸ and they enfeebled and oppressed^e the sons of Israel in that year,—

^a *MI.*: "bring back."

^b How "judging" may mean "vindicating," and "vindicating" may amount to "saving," this Book of Judges abundantly shows. This development of the idea

assumes importance in connection with Psalm lxxii. and many other places.

^c *Cp.* Deut. iii. 14, n.

^d *P.B.*: "Astartes."

^e *Lit.*: "brake and crushed."

<eighteen years> did they this unto all the sons of Israel who were beyond the Jordan, in the land of the Amorites, that was in Gilead.

⁹ And the sons of Ammon crossed the Jordan, to fight ||even against Judah and against Benjamin, and against the house of Ephraim||,—so that Israel was sore distressed. ¹⁰ Then did the sons of Israel make outcry unto Yahweh,

saying,—
We have sinned against thee, because^a we have forsaken our God,^b and have served the Baals.

¹¹ Then said Yahweh unto the sons of Israel,—
Was it not <from the Egyptians, and from the Amorites, and from the sons of Ammon, and from the Philistines> [that I saved you]?

¹² ||The Zidonians also, and the Amalekites, and the Maonites|| oppressed you,—and ye made outcry unto me, and I saved you out of their hand.

¹³ Yet have ||ye|| forsaken me, and served other gods,—therefore will I not again' save you.

¹⁴ Go and make outcry unto the gods whom ye have chosen,^c—||they|| must save you, in the time of your tribulation.

¹⁵ And the sons of Israel said unto Yahweh—
We have sinned, do ||thou|| with us, according to all that is fitting in thine eyes,—only' rescue us, we beseech thee' this day.

¹⁶ And they put away the gods of the stranger' out of their midst, and served Yahweh,—and his soul was impatient of the misery of Israel.

¹⁷ Now the sons of Ammon were called out, and they encamped in Gilead,—and the sons of Israel assembled themselves together, and encamped in Mizpah. ¹⁸ Then said the people, the princes of Gilead, one to another,

Who is the man that will begin' to fight against the sons of Ammon? he shall become head to all the inhabitants of Gilead.

¹ Now ||Jephthah the Gileadite|| was a mighty **11** man of valour, but ||he|| was the son of an unchaste woman,—yet Gilead was' the father of Jephthah. ² And the wife of Gilead bare him sons,—and <when the wife's sons grew up> they thrust out Jephthah, and said unto him—

Thou shalt not inherit with the house of our father, for <son of an alien woman> art thou'.

³ So Jephthah fled from the face of his brethren, and dwelt in the land of Tob,^d—and there gathered about Jephthah unemployed men, who went forth with him. ⁴ And so it came to pass, after a time,—that the sons of Ammon made war with Israel. ⁵ <When, therefore, it came to pass that the sons of Ammon made war with Israel> then went the elders of Gilead, to summon Jephthah out of the land of Tob. ⁶ And they said to Jephthah,

^a *Written*, "both because"; to be read, "because."

In some cod. (*w. Sep., Syr., Vul.*) "both" wholly omitted—*G.n.*

^b Some cod. (*w. Aram.,*

Sep. and Vul.): "Yahweh our G."—*G.n.*

^c *Cp.* Deut. xxxii. 37, 38.

^d *I.e.*: "fruitful district." A land lying no th-east of Palestine, in Syria.

Oh! come and be our' commander,—that we may do battle' with the sons of Ammon.

7 But Jephthah said to the elders of Gilead, Have not [ye.] hated me, and thrust me out from the house of my father? Wherefore, then, are ye come unto me [now], when ye are in distress?

8 And the elders of Gilead said unto Jephthah— [Therefore] have we [now] returned unto thee, that <if thou go with us, and do battle with the sons of Ammon> then shalt thou become our' head, for all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead— <If ye' do bring me back to do battle with the sons of Ammon, and Yahweh deliver' them up before me> shall [I myself] become your' head?

10 And the elders of Gilead said unto Jephthah— [Yahweh himself] will be hearkening^a between us, if <according to thy word> [so] we do not.

11 Then went Jephthah with^b the elders of Gilead, and the people set him over them as head and commander,—and Jephthah spake all his words before Yahweh, in Mizpah.

12 So then Jephthah sent messengers' unto the king of the sons of Ammon, saying,— What occasion is there between us,^c that thou shouldst have come unto me, to fight against my land?

13 And the king of the sons of Ammon said unto the messengers of Jephthah— Because Israel took away my land, when they came up out of Egypt, from Arnon even unto the Jabbok, and unto the Jordan,— [now] therefore, restore them in peace.

14 And Jephthah yet once more' sent messengers' unto the king of the sons of Ammon; ¹⁵ and said^d unto him, [Thus] saith Jephthah,—

Israel took not away the land of Moab or the land of the sons of Ammon; ¹⁶ for <when they came up out of Egypt, and Israel journeyed through the desert as far as the Red Sea, and came in unto Kadesh> ¹⁷ then did Israel send messengers unto the king of Edom, saying—

Let me^e pass, I pray thee, through thy land,

but the king of Edom hearkened not, <unto the king of Moab also> sent they, but he would not consent,—so Israel abode in Kadesh. ¹⁸ Then journeyed they through the desert, and went round the land of Edom, and the land of Moab, and so came [from the rising of the sun] to the land of Moab, but encamped beyond Arnon,—and entered not within

the boundary of Moab, for [Arnon] is the boundary of Moab. ¹⁹ Then did Israel send messengers unto Sihon king of the Amorites, king of Heshbon,—and Israel said unto him,

Let us^a pass, we pray thee, through thy land, as far as my own place.

20 But Sihon trusted not Israel, to pass through his boundary, so Sihon gathered together all his people, and encamped in Jahaz,— and fought against Israel. ²¹ Then did Yahweh, God of Israel, deliver up Sihon and all his people, into the hand of Israel and they smote them,—so Israel took possession of all the land of the Amorites, the inhabitants of that land. ²² Yea they took possession of all the territory of the Amorites,—from Arnon, even as far as the Jabbok, and from the desert, even as far as the Jordan.

23 Now [therefore, it was] [Yahweh God of Israel] that dispossessed the Amorites from before his people Israel,—and shalt [thou] possess it? ²⁴ <What Chemosh thy god giveth' thee to possess [that] wilt thou not possess? and <whatsoever Yahweh our God hath set before us to possess> [that] shall we not possess?

25 [Now] therefore, art thou [really better] than Balak son of Zippor, king of Moab? Hath there been any [striving at all] with Israel, or any [fighting at all] with them, ²⁶ all the time that Israel hath been dwelling in Heshbon and in her towns, and in Aroer and in her towns, and in all the cities that are on the banks of Arnon,—for three hundred years? Wherefore, then, have ye not made a rescue' within that time? ²⁷ [I], therefore, have not sinned against thee'; but [thou] art doing me a wrong, in fighting against me,—

Let Yahweh, the Judge, give judgment' to-day, between the sons of Israel, and the sons of Ammon!

28 But the king of the sons of Ammon hearkened not' unto the words of Jephthah, which he sent unto him.

29 Then came upon Jephthah the spirit of Yahweh, and he passed through Gilead and Manasseh,—and passed through Mizpeh of Gilead, and <from Mizpeh of Gilead> he passed through [unto] the sons of Ammon. ³⁰ And Jephthah vowed a vow unto Yahweh, and said,— <If thou wilt [deliver] the sons of Ammon into my hand> ³¹ then shall it be, that <whosoever cometh forth' out of the doors of my house, to meet me, when I return successful, from the sons of Ammon> shall belong unto Yahweh, and I will offer him up, as an ascending-sacrifice.

^a Lit.: "hearer."
^b Some cod. (w. 3 ear. pr. edns.): "unto"—G.n.
^c Lit.: "What to me and so thee?"
^d Sp. v.r. (sevir): "and they said": in some cod.

"they" is both written and read—G.n. [M.C.T.: "he."
^e In the mass of MSS. cod. (w. Syr.): "us." Cp. ver. 19—G.L.

^a Some cod. (w. 2 ear. pr. edns. and Vul.): "me."
 Cp. ver. 17—G.n.
^b Some cod. (w. Aram.

MS., Syr. and Vul.) read literally "unto"—G.n. [M.C.T.: "passed through the sons of A."]

³² So then Jephthah passed over unto the sons of Ammon, to fight against them,—and Yahweh delivered^a them into his hand; ³³ and he smote them, from Aroer even till thou enterest in to Minnith, even twenty cities, and as far as Abel-keramim,^a with an exceeding great smiting,—and thus were the sons of Ammon subdued^a before the sons of Israel.

³⁴ Then came Jephthah towards Mizpah, unto his own house, and lo! [his daughter] coming forth to meet him, with timbrels, and with dances,—and [she] was none other than his only child,^b he had not, besides her, either son or daughter. ³⁵ And it came to pass <when he saw her> that he rent his clothes, and said—

Alas! my daughter,

Thou hast [brought me low],

Even [thou] hast come to be among them who trouble me,—

Yet [I] opened wide my mouth unto Yahweh, and cannot go back.

³⁶ And she said unto him—

My father!

Thou hast opened wide thy mouth unto Yahweh,

Do with me, according to that which hath gone forth out of thy mouth,—

After that Yahweh hath exacted for thee an avenging from thine enemies,

From the sons of Ammon.

³⁷ And she said unto her father,

Let this^c thing [be done for me],—

Let me alone two months, that I may depart, and go down^c upon the mountains, and bewail my virginity, [I] and my companions^d.

³⁸ And he said—

Depart.

So he let her go, for two months,—and she departed, [she and her companions], and bewailed her virginity, upon the mountains. ³⁹ And it came to pass, at the end of two months, that she returned unto her father, and he fulfilled on her his vow^e which he had vowed,—[she] not having known man^f. And it became a statute, in Israel;—⁴⁰ <From year to year> departed the daughters of Israel, to lament aloud^g for the daughter of Jephthah, the Gileadite, [four days in the year].

2 ¹ And the men of Ephraim were called together, and passed over northward,^d— and said unto Jephthah—

Wherefore^h didst thou pass over to do battle with the sons of Ammon, and <for us> didst not call, to go with thee? <Thy house> will we consume over thee with fire.

² And Jephthah said unto them,

<Great strife> had [I and my people] even with the sons of Ammon; but <when I cried unto you for help> ye saved me not

^a = "The meadow of the vineyards"; "Vineyard-meadow."

^b Nearly = "darling."

^c O.G. 433, suggests reading = "wander about."

^d "Crossed to Zaphon"—P.B. (Moore).

out of their hand. ³ So <when I saw that thou wast not' going to save> then put I my life^a in my hand, and passed over against the sons of Ammon, and Yahweh delivered them into my hand.

[Wherefore], then, have ye come up against me this day, to fight against me?

⁴ And Jephthah gathered together all the men of Gilead, and fought with Ephraim,—and the men of Gilead smote Ephraim, because they said—

<Fugitives of Ephraim> are [ye]. O ye Gileadites, in the midst of Ephraim, in the midst of Manasse.^b

⁵ And the Gileadites captured the fords of the Jordan, against the Ephraimites,—and so it was, that <when the fugitives of Ephraim said,

Let me pass over>

the men of Gilead said to him,

<An Ephraimite> art thou?

and <if he said—

Nay!>

⁶ they said to him,

Come now, say Shibboleth,

and <if he said Sibboleth, and he could not take heed^c to speak in that manner> then laid they hold on him, and slew him at the fords of the Jordan,—and there fell [at that time] of the Ephraimites, forty-two thousand.

⁷ And <when Jephthah had judged^d Israel six years> then Jephthah the Gileadite died, and was buried in [one of] the cities of Gilead.

[X. IBZAN.]

⁸ And there judged Israel, after him, Ibzan of Bethlehem. ⁹ And so it was, he had thirty sons, and <thirty daughters> sent he abroad, while <thirty daughters> brought he from abroad for his sons. And he judged Israel seven years.

¹⁰ And Ibzan died, and was buried in Bethlehem.

[XI. ELON.]

¹¹ And, after him, did Elon the Zebulunite judge Israel,—and he judged Israel, ten years. ¹² And Elon the Zebulunite died, and was buried in Aijalon, in the land of Zebulun.

[XII. ABDÓN.]

¹³ And there judged Israel, after him, Abdón son of Hillel, the Pirathonite. ¹⁴ And so it was, he had forty sons and thirty grandsons, who rode on seventy ass colts,—and he judged Israel eight years. ¹⁵ And Abdón son of Hillel, the Pirathonite died,—and was buried in Pirathon, in the land of Ephraim, in the hill country of the Amalekites.

[XIII. SAMSON.]

¹ And the sons of Israel again^e did the thing **13** that was wicked in the sight of Yahweh,—so

^a Ml.: "soul."

^b Some cod. (w. 2 car. pr. eds., Sep., Syr., Vul.): have "and in the midst of M."—G.n.

^c Or: "give attention"—

O.G. Some cod. (r. 3

car. pr. eds.) have: "distinguish"—G.e

^d N.B.: J. first saved, then judged. Cp. chap. x 1 n.

Yahweh delivered them up into the hand of the Philistines, forty years.

² And there was a certain man of Zorah, of the family of the Danites, and [his name] was Manoah; and [his wife] was barren, and had borne no child. ³ And the messenger of Yahweh appeared' unto the woman,—and said unto her—

Lo! I pray thee, [thou] art barren, and hast borne no child, but thou shalt conceive, and shalt bear a son. ⁴ [Now] therefore, beware, I pray thee, and do not drink wine or strong drink,—nor eat anything unclean; ⁵ for lo! [thou] art about to conceive and bear a son, and no [razor] shall come on his head, for <one separate unto God>^a shall the boy be from his birth,^b—and [he] shall begin to save Israel out of the hand of the Philistines. ⁶ So the woman came in, and told her husband, saying,

[A man of God] came unto me, and [his appearance]^c was as the appearance^e of the messenger of God, reverend^d exceedingly,—and I asked him not whence he was, and <his name> he told me not. ⁷ But he said unto me,

Lo! thou art about to conceive, and bear a son,—[now] therefore, do not drink wine or strong drink, nor eat anything unclean, for <one separate unto God>^a shall the boy be, from his birth until the day of his death.

⁸ Then Manoah made entreaty unto Yahweh, and said :

Pardon, O My Lord! <the man of God whom thou didst send> I pray thee, let him come again' unto us, that he may teach us what we are to do, unto the boy that is to be born.

⁹ And God hearkened unto the voice of Manoah, —and the messenger of God came^e again unto the woman, as [she] [was] sitting in the field, [Manoah her husband] not' being with her. ¹⁰ So the woman made haste, and ran, and told her husband,—and said unto him,

Lo! the man [hath appeared unto me], who came the other day^f unto me.

¹¹ Then Manoah arose, and followed his wife,—and came unto the man, and said unto him—

Art [thou] the man that spake unto the wife? And he said—
I am'.

¹² And Manoah said,

[Now] let thy words come to pass,—
What shall be the rule for the boy and his work?^g

¹³ And the messenger of Yahweh said unto Manoah,—

<Of all that I said unto the woman> let her beware.

^a Heb.: "a nazir of God."

(p. Num. vi. 2-21.

^b Mt.: "the womb."

^c Or: "countenance."

Or: "terrible." P.B.

(Moore): "very venerable."

^e Some cod. (w. 3 ear. pr.

edms.): "appeared"—

G.n.

^f Cp. O.G. 400^a.

^g "Manner of life"—P.B.

(Moore).

¹⁴ <Of nothing that cometh of the vine> may she eat, <nor wine nor strong drink> let her drink, nor <anything unclean> let her eat,— <all that I commanded her> let her observe.

¹⁵ And Manoah said unto the messenger of Yahweh,—

I pray thee, let us detain thee, that we may make ready for thy presence, a kid.

¹⁶ But the messenger of Yahweh said unto Manoah—

<Though thou detain me> yet will I not eat of thy food, and <though thou make ready an ascending-sacrifice> [unto Yahweh] must thou cause it to ascend.

For Manoah had not discerned that <the angel of Yahweh> he was'.

¹⁷ Then said Manoah unto the messenger of Yahweh,

What is thy name,—that <when thy word cometh to pass> we may do thee honour?

¹⁸ And the messenger of Yahweh said unto him,

Whereof' is it, that thou shouldst ask after my name,—seeing that [it] is Wonderful?

¹⁹ So Manoah took the kid, and the meal-offering, and caused them to ascend upon the rock unto Yahweh, who was about to do [wondrously], [while Manoah and his wife were looking on].

²⁰ And it came to pass <when the flame ascended from off the altar, towards the heavens> that the messenger of Yahweh ascended in the flame of the altar,—[while Manoah' and his wife' were looking on]. Then fell they on their faces, to the earth. ²¹ And the messenger of Yahweh did no more' appear unto Manoah or unto his wife. [Then] Manoah knew that <the messenger of Yahweh> he was'.

²² And Manoah said unto his wife,

We shall [die],—for <upon God>^a have we looked.

²³ But his wife said unto him,

<If Yahweh had been pleased to put us to death> he would not have received at our hand, an ascending-sacrifice and a meal-offering, nor would he have shewed us all these things,—and <at such a time>^b have let us hear the like of this!

²⁴ So the woman bare a son, and called his name Samson,^c—and the boy grew, and Yahweh blessed' him. ²⁵ And the spirit of Yahweh began to urge him to and fro, in the camp of Dan,^d —between Zorah and Eshtaol.

¹ And Samson went down to Timnath,—and saw a woman in Timnath, of the daughters of the Philistines. ² So he came up, and told his father and his mother, and said—

<A woman> have I seen in Timnath, of the daughters of the Philistines,—[now] therefore, take her for me, to wife.

^a Or: "a divine being."

P.B. (Moore): "a god."

^b Or: "as 'the present

time"—O.G. 453^b.

^c "The distinguished,"

"the hero"—Fu. H.L.

"Solar," "Like the sun"

—T.G.

^d Or: "in Mahaneh-dan";

cp. chap. xviii. 12.

³ And his father and his mother said to him—

Is there not', among the daughters of thy brethren, or among all my people, a woman, that thou' art going away, to take a woman' from among the uncircumcised' Philistines?

But Samson said unto his father—

Take [her] for me, for [she] is pleasant in mine eyes.

⁴ Now [his father and his mother] knew not, that <from Yahweh> it' was, that <an occasion>^a he' was seeking of the Philistines,— <at that time> the Philistines having dominion over Israel.

⁵ So Samson went down, and his father and his mother, to Timnath,—and they came as far as the vineyards of Timnath, when lo! [a young lion] roaring to meet him. ⁶ And the Spirit of Yahweh [came suddenly over him], and he tore it in pieces as if he had torn in pieces a kid, there being [nothing at all] in his hand,—but he told not his father or his mother what he had done. ⁷ So he went down, and spake unto the woman,—and she was pleasant in the eyes of Samson.

⁸ And he returned, after a time, to take her, and went aside to see the carcase of the^b lion,—and lo! [a swarm of bees] in the body of the lion, and [honey],⁹ which he took into his hands, and went on—eating as he went, and came unto his father and unto his mother, and gave unto them, and they did eat,—but he told them not that <out of the carcase of the^b lion> he had taken the honey. ¹⁰ And his father went down unto the woman,—and Samson made there a banquet, for [so] used the young men [to do].

¹¹ And it came to pass <because they feared' him> that they took thirty companions, who remained with him. ¹² And Samson said unto them,

I pray you let me put you forth a riddle,— <if ye [tell] it me, within the seven days of the banquet, and find it out> then will I give you thirty linen wraps and thirty changes of raiment; ¹³ but <if ye cannot' tell me> then shall [ye] give me' thirty linen wraps, and thirty changes of raiment.

And they said unto him,

Put forth thy riddle, that we may hear it.

¹⁴ And he said to them—

<Out of the eater> came forth food,
And <out of the strong> came forth
sweetness.

But they could not tell the riddle, in three days. ¹⁵ And it came to pass <on the fourth^d day> that they said to Samson's wife,

Entice thy husband, that he may tell us the riddle, lest we burn thee and the house of thy father, with fire. Was it not <to

impoverish us> that ye invited us—[was it not]?'^a

¹⁶ And the wife of Samson wept upon him, and said—

Thou dost [altogether hate' me], and dost not love' me, <a riddle> hast thou put forth to the sons of my people, and <unto me> thou hast not told it!

And he said to her,

Lo! <to my own father and mother> have I not told it, and <to thee> shall I tell it?

¹⁷ So she wept upon him the seven days,—while their banquet lasted,—and it came to pass <on the seventh day> that he told her, because she urged him, and she told the riddle unto the sons of her people.

¹⁸ And the men of the city said to him, <on the seventh day—ere yet the sun went in>^b

What is sweeter than honey?

And what is stronger than a lion?

And he said to them:

<If ye had not plough'd with my heifer>
Ye had not found out my riddle!

¹⁹ And the Spirit of Yahweh [came suddenly over him], and he went down to Ashkelon, and smote of them thirty men, and took their garments, and gave the changes [of raiment] to them who had told the riddle,—and his anger was kindled, and he went up to his father's house. ²⁰ And the wife of Samson was given unto his companion' who had served him as his friend.^c

¹ And it came to pass <after a time, in the 15 days of wheat-harvest> that Samson went to visit his wife, with a kid, and he said—

I will go in unto my wife, in the chamber.

But her father would not suffer him to go in.

² And her father said—

I [thought] that thou didst [hate] her, so I gave her to thy companion,—

Is not [her younger sister] fairer than she?

Pray let her be thine, in her stead.

³ And Samson said of them,

I shall be more blameless, this time, than the Philistines,—though I should do them a mischief.

⁴ So Samson went, and caught three hundred jackals,—and took torches, and turned tail to tail, and put one torch between the two tails, in the midst. ⁵ And, when he had set fire to the torches, he let them go into the standing corn of the Philistines,—and set fire, both to the stack of sheaves and to the standing corn, and besides to the olive plantation. ⁶ Then said the Philistines—

Who hath done this?

And they said—

^a O.G.: "opportunity."

^b So lit.; but perh. art. of species = "a."

^c So it shd be (w. Sep.)—G.n. [M.C.T. has: "when

they saw.]"

^d So it shd be (w. Sep.)—G.n. [M.C.T. has: "seventh.]"

^a Mas. cod. vary between "Was it not," and "hither"—G.n.

^b G.G. conjectures another reading: "ere yet he

ntered the (bridal) chamber"; and so P.B. (Moore.)

^c "The friend of the bridegroom" of John iii. 29.

Samson, son-in-law of the Timnite, because he hath taken his wife, and given her to his companion.

So the Philistines went up and burned her and her father,^a with fire. ⁷ And Samson said to them,

<Though ye do the like of this> yet will I be avenged upon you, and <afterwards> will I cease.

⁸ So he smote them, leg on thigh,^b with a great smiting,—and went down^c and dwelt in a cleft of the crag Etam.

⁹ Then went up the Philistines, and encamped in Judah,—and were spread abroad in Lehi.

¹⁰ And the men of Judah said,
Wherefore^d have ye come up against us?
And they said—

<To bind Samson> are we come up, to do unto him^e as he hath done unto us^f.

¹¹ Then went down three thousand men out of Judah, unto the cleft of the crag Etam, and said unto Samson—

Knowest thou not that the Philistines are lording it over us? What, then, is this^g thou hast done to us?^h

And he said unto them,
<As they have done to meⁱ> ^{||so||} have I done to them^j.

¹² And they said to him—
<To bind thee> are we come down, to deliver thee into the hand of the Philistines.

And Samson said to them,
Swear to me, that ye will not fall upon me ^{||yourselves||}.

¹³ And they answered him, saying—
Nay; but we will ^{||bind||} thee, and deliver thee into their hand, but we will not ^{||put thee to death||}.

So they bound him with two new ropes, and took him up from the crag. ¹⁴ ^{||He||} was coming in as far as Lehi, and ^{||the Philistines||} came shouting to meet him,—when the Spirit of Yahweh came suddenly over him, and the ropes that were upon his arms became as threads of flax which have been ignited with fire, so that his bonds melted from off his hands. ¹⁵ Then found he the jawbone of an ass newly-slain,—so he thrust forth his hand, and took it, and smote therewith ^{||a thousand men||}.

¹⁶ And Samson said,
<With the jawbone of an ass>—
Have I piled them up in heaps!^k
<With the jawbone of an ass>
Have I smitten a thousand men!

¹⁷ And it came to pass <when he had made an

^a Some cod. (w. 1 ear. pr. edn., Sep., Syr.): have "burned the house of her father"—G.n.

^b "The exact meaning of the phrase is not known"—P.B. "A proverbial phrase . . . He cut them in pieces so that their severed members, legs and thighs, lay upon each other in heaps; &c.,

he smote them even to utter destruction"—T.G.

^c Some cod. (w. 1 ear. pr. edn., Syr.) have simply "went"—G.n.

^d Or: "What^l then, hast thou ^{||now||} done to us?" Cp. O.G. 261, 4, d. ^e So it shd be (w. the Sep.); but in some cod. (and 1 ear. pr. edn.): "one heap, two heaps!"—G.n.

end of speaking> that he cast away the jawbone out of his hand, —and called the name of that place,^a Ramath-lehi.^b ¹⁸ And he was sore athirst, so he cried unto Yahweh, and said,

^{||Thou thyself||} hast given, unto the hand of thy servant, this great salvation,—and ^{||now||} must I die of thirst, and fall into the hand of the uncircumcised?

¹⁹ So then God clave open the hollow that is in Lehi, and there came therefrom water, and he drank, and his spirit came back, and he revived, —<for this cause> called he the name thereof^c —Ain-hakkore,^d which is in Lehi, until this day.

²⁰ And he judged Israel, in the days of the Philistines, twenty years.

¹ Then went Samson unto Gaza,—and saw ¹⁶ there an unchaste woman, and went in unto her. ² And it was told^e the Gazites, saying—
Samson hath come in hither.

So they came round, and lay in wait for him, ad the night, in the gate of the city,—but kept themselves quiet all the night, saying,

<Until the light of the morning> then will we slay him.

³ And Samson lay till midnight, and arose at midnight, and took hold of the doors of the gate of the city, and of the two doorposts, and tare them away, with the bar, and put them on his shoulders,—and carried them up to the top of the hill that faceth Hebron.

⁴ And it came to pass, after this, that he loved a woman in the ravine of Shorek, whose ^{||name||} was Delilah. ⁵ So the lords of the Philistines came up unto her, and said to her—

Entice him, and see wherein^f lieth his great strength, and wherewith^g we may prevail against him, and bind him, to humble him, —and ^{||we||} will give thee, every man, eleven hundred pieces of silver.

⁶ So Delilah said unto Samson,
Do tell me, I pray thee, wherein^f lieth thy great strength,—and wherewith^g thou mightest be bound, to humble thee.

⁷ And Samson said unto her,
<If they bind me with seven green^f cords, that have not been dried> then shall I become weak, and be as any other man.

⁸ So the lords of the Philistines brought up to her seven green cords, that had not been dried,—and she bound him therewith. ⁹ Now ^{||the liers in wait||} were tarrying for her, in an inner chamber,—and she said unto him,—
^{||The Philistines||} are upon thee, Samson!

And he snapped the cords as a thread of tow is broken, when fire bloweth thereon, so his strength was not discovered. ¹⁰ And Delilah said unto Samson,

^a Or: "one called," etc. = "the name of the place was called."

^b I.e.: either, "The throwing away of jaw-bone"; or simply "Jaw-bone Height." Cp. O.G. 231.

^c Or: "was the name

thereof called."

^d "The fountain of him that cried out."

^e So it shd be—G.n. [M.C.T. omits: "And it was told."]

^f Or: "moist."

Lo! thou hast been laughing at me, and speaking unto me falsehoods,—[Now] do tell me, I pray thee, wherewith thou mightest be bound.

¹¹ And he said unto her,

<If they [bind me fast] with new ropes, wherewith work was never done> then shall I become weak, and be as any other man.

¹² So Delilah took new ropes, and bound him therewith, and said unto him—

[The Philistines] are upon thee, Samson!

Now [the liers in wait] were tarrying in an inner chamber. And he snapped them off his arms like a thread.

¹³ And Delilah said unto Samson—

[Hitherto] hast thou been laughing at me, and speaking unto me falsehoods, do tell me,^a wherewith thou mightest be bound.

And he said unto her,

<If thou weave the seven braids of my head with the warp>^b

¹⁴ So she beat them up with the pin,^c and said unto him,

[The Philistines] are upon thee, Samson!

And he awaked out of his sleep, and pulled out the pin of the loom,^d and the warp.

¹⁵ And she said unto him—

How canst thou say, I love thee, when [thy heart] is not with me?

<These three times> hast thou laughed at me, and hast not told me wherein lieth thy great strength.

¹⁶ And it came to pass <when she urged him with her words continually, and pressed him> that his soul became impatient, unto death;^e ¹⁷ so he told her all his heart, and said to her—

No [razor] hath come on my head, for <one separate unto God>^e have I been, from my birth,^f—<if I were shaven> then would depart from me my strength, and I should become weak, and be as any other man.

¹⁸ And <when Delilah saw that he had told her all his heart> she sent and called for the lords of the Philistines, saying—

Come up this once, for he hath told me^g all his heart.

And the lords of the Philistines came up unto her, and brought up the silver in their hand. ¹⁹ And she made him sleep upon

her knees, and called for a man, and caused him to shave off the seven braids of his head,—and she began to humble him, and his strength departed from him. ²⁰ And she said—

[The Philistines] are upon thee, Samson!

And he awoke out of his sleep, and said—

I will go out now, as time after time,^a and shake myself free:

[he] not knowing, that [Yahweh] had departed from him. ²¹ And the Philistines seized him, and put out his eyes,—and took him down to Gaza, and bound him with fetters of bronze, and it came to pass that he used to grind in the prison.

²² And the hair of his head began to grow, after he had been shaven.

²³ Now [the lords of the Philistines] had gathered themselves together to offer a great sacrifice unto Dagon their god, and to rejoice,—and they said,

Our god hath delivered into our hand, Samson our enemy.

²⁴ And <when the people saw him> they praised their god,—for they said—

Our god hath delivered into our hand our enemy, even him who laid waste our land, and who multiplied our slain.

²⁵ And it came to pass <when their heart was merry> that they said,

Call for Samson, that he may make sport for us.^b

So they called for Samson out of the prison, and he made sport before them, and they stationed him between the pillars. ²⁶ And Samson said unto the youth that held him by his hand,

Place me where^c I may feel the pillars whereon the house resteth, that I may lean upon them.

²⁷ Now [the house] was full of men and women, <there> also were all the lords of the Philistines,—and <on the roof> were about three thousand men and women, looking on while Samson made sport. ²⁸ So then Samson cried unto Yahweh, and said,—

My Lord Yahweh! remember me, I pray thee,—and strengthen me, I pray thee, only this once, O God, that I may be avenged, with one avenging, for my two eyes^d upon the Philistines.

²⁹ Then did Samson grasp the two middle pillars, whereon the house rested, and whereon it was upheld, and he braced himself against them,—the one with his right hand, and the other with his left. ³⁰ And Samson said—

Let my soul die with the Philistines!

And he bowed mightily, and the house fell upon the lords, and upon all the people that were therein. So the dead, whom he slew at his death, were more than they whom he slew in his life.

^a Some cod. (w. 1 ear. pr. edn. and Sep.) add: "I pray thee." Cp. vers. 6, 10—G.n.

^b Sep. adds: "then shall I become weak and be as any other man. And it came to pass, when he slept, that Delilah took the seven braids of his head, and wove them with the warp, and beat them up with the pin, and said," etc. "That the Sep. exhibits the primitive text is corroborated by the fact that the Massoretic text as it now stands says nothing about Samson having

gone to sleep, though verse 14 alludes to it"—G. Intro. 177.

^c "The pin or stick used in beating up the wool in the loom"—O.G.

^d So it shd be (w. Sep.)—G.n. [M.C.T. has: "the pin, the loom and the warp."]

^e Heb: "a nazir of God." Cp. Num. vi. 2-21; and chap. xiii. 5, 7.

^f Mt.: "mother's womb."

^g Writen: "her"; to be read: "me." In some cod. "me" both written and read; and so 4 ear. pr. edns. and Aram., Sep., Syr. and Vul.—G.n.

^a Cp. chap. xx. 30.

^b Some cod. (w. 1 ear. pr. edn., Sep., Syr. and Vul.): "before us"—G.n.

^c Or: "Let me alone that"

—Davies' H.L. Or:

"Allow me that"—T.G.

^d P.B. (Moore): "avenge myself . . . for one of my two eyes."

31 Then came down his brethren, and all the house of his father, and lifted him, and carried him up, and buried him, between Zorah and Eshtaol, in the buryingplace of Manoah his father, — [he] having judged Israel twenty years.

§ 3. *Micah and the Danites.*

17 ¹ And there was a man of the hill country of Ephraim, whose [name] was Micah. ² And he said unto his mother—

<The eleven hundred pieces of silver that were taken by thee, when [thou] didst utter a curse, and didst also say in my hearing, Lo! [the silver] is with me!
[I] took it.

Then said his mother,

[Blessed] be my son by Yahweh.

³ And <when he had restored the eleven hundred shekels of silver to his mother> his mother said—

I had [hallowed] the silver unto Yahweh out of mine own hand, for my son, to make a graven (molten) image, ^b [now] therefore, I will restore it unto thee.

⁴ But he restored the silver to his mother,—so his mother took two hundred pieces of silver, and gave it to the silversmith, who made thereof a graven (molten) image, ^b and it was in the house of Micah.

⁵ Now [the man Micah] had a house of gods, ^c—and he made an ephod, and teraphim, and installed one of his sons, who became his' priest.

⁶ <In those days> there was no king in Israel,—every man did that which was right in his own eyes!.

⁷ And there was a young man out of Bethlehem-judah, of the family of Judah,—[he] being a Levite, and [he] being a sojourner there. ⁸ So the man took his journey out of the city, out of Bethlehem-judah, to sojourn, wheresoever he could find [a home],—and he came into the hill country of Ephraim, as far as the house of Micah, in pursuing his journey. ⁹ And Micah said unto him,

Whence comest thou?

And he said unto him—

<A Levite> am I, from Bethlehem-judah, and [I] am taking my journey to sojourn, wheresoever I can find [a home].

¹⁰ And Micah said unto him—

Dwell with me, and be to me a father and a priest, and [I] will give thee ten pieces of silver by the year, and a suit of apparel, and thy sustenance.

So the Levite went.

¹¹ And the Levite was content to dwell with the man,—and the young man became to him, as

one of his sons. ¹² And Micah installed the Levite, and the young man became his' priest,—and remained in the house of Micah. ¹³ Then said Micah—

[Now] I know that Yahweh will do me good,—seeing I have a Levite' as my priest.

¹ <In those days> there was no' king in Israel, **18**

—and <in those days> the tribe of the Danites was seeking for itself an inheritance: to dwell in for there had not fallen to them, unto that day, in the midst of the tribes of Israel, enough for an inheritance. ² So then the sons of Dan sent, out of their family, five men out of their bounds—men who were sons of valour—out of Zorah and out of Eshtaol—to spy out the land, and to explore it, and they said unto them,

Go! explore the land. And they came into the hill country of Ephraim, as far as the house of Micah, and lodged there.

³ [They] <being by the house of Micah> knew the voice of the young man, the Levite,—so they turned aside there, and said to him— Who brought thee in hither? and what art thou' doing in this place, and what hast thou here?

⁴ And he said unto them, <Thus and so> hath Micah dealt with me, and hath hired me, and I am become his' priest.

⁵ So they said unto him— Ask of God, we pray thee,—that we may know whether the journey on which we' are going shall have good success.

⁶ And the priest said unto them— Go! and prosper,—<before Yahweh> is your journey on which ye go.

⁷ So the five men went their way, and entered Laish,—and saw the people who were therein, dwelling securely, <after the manner of the Zidonians> quietly and securely, and there was no' one to reproach them with anything in the land, none to possess himself of dominion, they' being [far away] from the Zidonians, and having no' dealings with any' one.

⁸ So they came unto their brethren, in Zorah and Eshtaol,—and their brethren said unto them—

Why are ye' minded to do nothing? ^a And they said—

Arise! ^b and let us go up against them, for we have seen the land, and lo! it is very good,—are [ye], then, minded to do nothing? do not be too slothful' to go, and enter, and take possession of the land. ¹⁰ <When ye do' enter> ye will enter amongst a people secure, and the land [is] of ample bounds,—yea God' hath delivered it into your hands,—[a place' where there is no lack of anything that is in the earth].

¹¹ So there brake up from thence <out of the

^a Heb.: *mikhdyhu*, 21; *mikhdyhu*, 2; 4, *michdyah*. See under "Heb." p. 30.

^b *ML*: "a graven image and (even) a molten image." Heb.: *pesel umassēkal'*, as in Deut. xxvii. 15; here, however, with the material indicated. Of course it

would be "molten" first, and then "graven" or "chased," and the inversion of the terms may be due to the addition of the latter by way of explanation. (P. P. B. 88, 89. But cp. Is. xxx. 22. ^c Or: "God." P. B. (Moore): "a small temple.")

^a So it shd be (w. Sep.)—G.n.

^b "Arise thou"—written; "Arise ye" to be read. Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr.,

Vul.) have: "Arise ye" both written and read—G.n.

^c Some cod. (w. Aram., Vul.) have: "Yahweh"—G.n.

family of the Danites, out of Zorah and out of Eshtaol > six hundred men, begirt with weapons of war. ¹² And they went up and encamped in Kiriath-jearim, in Judah, —wherefore they have called that place, Mahaneh-dan^a—unto this day, lo! it is behind Kiriath-jearim. ¹³ And they passed on from thence unto the hill country of Ephraim,—and came as far as the house of Micah. ¹⁴ Then responded the five men who had been to spy out the land of Laish, and said unto their brethren,

Know ye that there are' in these houses an ephod, and teraphim, and a graven image, and a molten image,—||now|| therefore, know what ye will do!

¹⁵ So they turned aside thither, and entered into the house of the young man the Levite, the house of Micah,—and asked him of his welfare.

¹⁶ Now ||the six hundred men, begirt with weapons of war|| were standing at the entrance of the gate,—they being of the sons of Dan. ¹⁷ Then went up the five men who had been to spy out the land, they came in thither, they took the graven image, and the ephod, and the teraphim, and the molten image,—now ||the priest|| was standing at the entrance of the gate, with the six hundred men who were begirt with weapons of war. ¹⁸ But <when ||these|| had entered the house of Micah, and taken the graven image and the ephod,^b and the teraphim, and the molten image> the priest said unto them,

What are ye' doing?

¹⁹ And they said unto him—

Hold thy peace, lay thy hand upon thy mouth, and go with us, and become to us a father and a priest,—is it better that thou be priest to the house of one man, or that thou be priest to a tribe and to a family in Israel?

²⁰ Then was the heart of the priest glad, and he took the ephod, and the teraphim, and the graven image,—and came into the midst of the people. ²¹ So they turned, and went their way,—and put the little ones, and the cattle, and the goods, before' them.

²² ||They|| had gone a good way from the house of Micah, when^c ||the men that were in the houses near to the house of Micah|| were called out and overtook the sons of Dan. ²³ And they called unto the sons of Dan, who turned their faces,—and said unto Micah,

What aileth thee,^d that thou hast called out thy neighbours?^e

²⁴ And he said—

<My gods which I had made> ye have taken away, and the priest, and have departed, and what have I more? How then is it that ye can say unto me What aileth thee?

^a *I.e.*: "Camp of Dan." Cp. chap. xiii. 25.

^b So it shd be (w. Sep.). Cp. ver. 17—G.n. [M.C.T. has: "the graven image of the ephod."]

^c Sep. here adds: "lo! Micah and"—G. Intro. 177.

^d Comp. chap. i. 14.

^e *I.it.* "that thou hast called thyself out?"

²⁵ And the sons of Dan said unto him,

Do not let thy voice be heard among us,—lest men embittered in soul fall' upon you, and thou gather in thy life^a and the lives^a of thy household.

²⁶ And the sons of Dan went on their journey,—and <when Micah saw that they' were' too strong|| for him> he turned and went back unto his house. ²⁷ ||They||, therefore, took what

Micah had made, and the priest that he had, and came upon^b Laish, upon a people quiet and secure, and smote them with the edge of the sword,— <the city also> burned they with fire. ²⁸ And there was no' one to rescue, because it was ||far|| from Zidon, and they had no ||dealings|| with any one,^c ||it|| being in the vale that pertaineth to Beth-rehob. Then

built they the city, and dwelt therein, ²⁹ and called the name of the city |Dan|,^d by^e the name of Dan their father, who was born to Israel,—howbeit <Laish> was the name of the city |at the first|. ³⁰ And the sons of Dan set up for themselves the graven image,—and

||Jonathan, son of Gershom, son of Moses,^f he and his sons|| became priests to the tribe of the Danites, until the day of the captivity of the land. ³¹ So they set up for themselves the graven image of Micah, which he had made,— [and let it remain] all the days that the house of God^g was in Shiloh.

§ 4. *Villainy in Gibeah: the Tribe of Benjamin nearly Destroyed.*

1 And it came to pass in those days, <when **19**

||king|| there was none' in Israel> that there was a certain Levite sojourning on the farther side of the hill country of Ephraim, who took to him a concubine out of Bethlehem-judah.

² And his concubine went astray against him, and departed from him, unto the house of her father, in Bethlehem-judah,—and remained there, the space of four months. ³ Then

arose her husband, and went after her, to speak unto her heart,^h that he might bring herⁱ back again, having his young man with him, and a couple of asses,—and she brought him into the house of her father, and <when the father of the damsel saw him> he rejoiced to meet him.

⁴ And his father-in-law, the father of the damsel, constrained him, and he abode with him three days,—and they did eat and drink, and lodged there. ⁵ And it came to pass <on the fourth day, when they arose early in the morning,

^a *Ml.*: "soul," "souls."

^b Some cod. (w. 1 ear. pr. edn., Sep. [cited in Massorah]) have: "as far as"—G.n.

^c *Ml.*: "with mankind."

^d Josh. xix. 47.

^e Some cod. (w. 3 ear. pr. edns., and Sep. in Mass.): "according to"—G.n.

^f Altered to "Manasseh" in some copies. "All the ancient authorities agree that Manasseh . . . stands

here [in the copies that have that reading] for Moses. . . and that it is so written to spare the reputation of the great lawgiver." Those who can should by all means ponder the whole of the interesting and instructive note in Ginsburg's Intro. pp. 335—338.

^g Heb.: *ha-Elohim*.

^h = "affectionately"—P.B.

ⁱ Or: "it"; *i.e.* her heart.

and gat up to go > that the father of the damsel said unto his son-in-law,—

Stay thy heart with a morsel of bread, and <afterwards> ye shall go your way.

6 So they both of them sat down and did eat together, and drink. Then said the father of the damsel unto the man,

Be content, I pray thee, and tarry the night, and let thy heart be glad.

7 And <when the man rose up to go> his father-in-law pressed him, so he turned back and^a tarried the night there. ⁸ And <when he arose early on the morning of the fifth day to go> the father of the damsel said—

Come now, stay thy heart, and tarry ye until the decline^b of the day.
And they did eat, both of them.

9 And <when the man rose up to go—he and his concubine and his young man> —his father-in-law, the father of the damsel, said to him,

Come now, see! the day hath sunk down towards evening, come now! tarry the night; lo! the day goeth down, tarry the night here, and let thy heart be glad, so shall ye rise early to-morrow for your journey, and thou shalt go thy way to thine own home.^c

10 But the man would not tarry the night, but rose up and went his way, and came as far as over against Jebus, ||the same|| is Jerusalem,—and <with him> were a couple of asses, saddled, ||his concubine also|| was with him. ¹¹ <They' being by Jebus, and ||the day|| having gone far down> the young man said unto his lord—

Do come, I pray thee, and let us turn aside into this city of the Jebusites, and tarry the night therein.

12 And his lord said unto him,
We will not turn aside into a city of aliens, who are ||not of the sons of Israel||,—but will pass on as far as Gibeah.

13 And he said to his young man,
Come and let us draw near unto one of the places,—and tarry the night in Gibeah, or in Ramah.

14 So they passed on, and went their way,—and the sun went in upon them beside Gibeah, which belongeth to Benjamin. ¹⁵ Then turned they aside there, to go in and tarry the night in Gibeah,—so he went in and abode in the broadway of the city; and there was no' one minded to take them into a house, to tarry the night. ¹⁶ But lo! ||an old man|| coming in from his work, out of the field, in the evening, and ||the man|| was from the hill country of Ephraim, ||he himself|| being a sojourner in Gibeah,—but ||the men of the place|| were Benjamites. ¹⁷ So he lifted up his eyes, and saw a wayfaring man in the broadway of the city,—and the old man said—

Whither goest thou? and from whence hast thou come?
18 And he said unto him—

We' ||are passing along|| from Bethlehem-judah, unto the farther side of the hill country of Ephraim, whence I' am, t'rt I have been as far as Bethlehem-judah, and now <unto the house of Yahweh> am I going, and there is no' one minded to take me into a house. ¹⁹ Nevertheless <straw and fodder too> is there for our asses, yea moreover <bread and wine> there are^a for me, and for thy handmaid, and for the young man that is with thy servants,^a—there is lack ||of nothing||.

20 And the old man said—
Thou art welcome! only' ||all thy wants|| be on me,—by no' means <in the broadway> mayest thou lodge.

21 So he brought him into his house, and gave provender to the asses,—and they bathed their feet, and did eat and drink. ²² ||They|| were gladdening their heart, when lo! ||men of the city, men of the sons of the Abandoned One||^b beset the house round about, beating violently against the door,—and they spake unto the old man the owner of the house, saying,

Bring forth the man that hath entered into thy house, that we may know him.

23 And the man, the owner of the house, went forth unto them, and said unto them,

Do not, my brethren, do not act vilely. I pray you,—<after this man hath entered into my house> do not commit this impiety.

24 Lo <my virgin daughter, and his concubine> I must needs now bring [them] forth, and ye must humble [them], and do [unto them] what seemeth good in your own eyes,—but <unto this man> must ye not^c do this impious thing!^d

25 But the men would not hearken unto him, so the man laid hold on his concubine, and brought her forth unto them, outside,—and they knew [her], and abused her all the night, until the morning, and let her go at the uprisings of the dawn. ²⁶ So the woman came in at the turnings of the morning,—and fell down at the entrance of the man's house where her lord was, and [lay there] till it was light. ²⁷ So then her lord rose up in the morning, and opened the doors of the house, and went forth, to go on his journey,—when lo! ||the woman, his concubine|| fallen at the entrance of the house, ||with her hands upon the threshold||. ²⁸ And he said unto her—

Up! and let us be going.
But there was no' answer.^e So he took her up on the ass, and the man rose up, and went his way to his own place. ²⁹ And <when he was come into his house> he took a knife, and laid hold on his concubine, and

^a Some cod. (w. 3 ear, pr. eds., Aram. and Syr.) have: "servant" (sing.)—G.n.

^b Heb.: *belial*. P. B.: "vile-scoundrels"; O.G.: "worthless, good-for-nothing, base fellows." But cp. *belial* in Hastings'

B.D. (T. & T. Clark).
^c Some cod. (w. 3 ear, pr. eds. and Sep. [in Mass.] and Vul.): "ye may not," "do not"—G.n.
^d Cp. Gen. xix. 1—8.
^e Mt.: "no one was answering."

^a Or: "so he again tarried."
^b Lit.: pl. "declinings."

^c Lit.: "tent." In some cod. and ear. pr. eds.: "tents"—G.n.

divided her, limb by limb, into twelve pieces,—and sent her throughout all the bounds of Israel.

³⁰ And so it was, that every one who beheld said—

There hath not happened, nor been seen the like of this, from the day when the sons of Israel came up out of the land of Egypt, until this day:

Put it to yourselves concerning it, take counsel and speak!

20 ¹ Then went forth all the sons of Israel, and the assembly came together as one man, from Dan even to Beer-sheba, with the land of Gilead,—unto Yahweh at Mizpah. ² And the chiefs of all the people—all the tribes of Israel—presented themselves in the convocation of the people of God,—four hundred thousand footmen, that drew the sword. ³ And the sons of Benjamin heard that the sons of Israel had gone up to Mizpah. Then said the sons of Israel,

Tell [us], In what manner' was brought to pass this vileness?

⁴ And the Levite, husband of the woman that was cut in pieces, responded and said,—

<Into Gibeah that pertaineth to Benjamin> I entered ||I' and my concubine|| to tarry the night.

⁵ And the owners of Gibeah rose up against me, and beset the house, for my sake, by night, —<me> they thought to slay, and' <my concubine> they so humbled, that she died.

⁶ So I laid hold on my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel,—because they had wrought lewdness and impiety, in Israel.

⁷ Lo! ||ye all|| are sons of Israel,—give your' word and counsel, [here].

⁸ Then arose all the people, as one man, saying,—

No man of us will go to his tent, and no man of us will turn aside to his house. ⁹ ||Now|| therefore, ||this' is the thing|| that we will do to Gibeah,—[Go] against it by lot;

¹⁰ and we will take ten men of a hundred of all the tribes of Israel, and a hundred of a thousand, and a thousand of ten thousand, to fetch provisions for the people,—that they may do, when they come to Gibeah of Benjamin, according to all the impiety that it hath wrought in Israel.

¹¹ So all the men of Israel were gathered together against the city, ||as one man' knit together||.

¹² And the tribes of Israel sent men throughout all the divisions of Benjamin, saying,—

What is this vile thing that hath been brought to pass, among you?

¹³ ||Now|| therefore, deliver up the men—the sons of the Abandoned One^a—who are in Gibeah, that we may put them to death, and vileness be consumed out of Israel.

But [the sons of]^b Benjamin would' not

hearken' unto the voice of their brethren, the sons of Israel.

¹⁴ Then did the sons of Benjamin gather themselves together out of the cities, unto Gibeah,—to go forth to battle against the sons of Israel.

¹⁵ And the sons of Benjamin were numbered on that day, out of the cities, twenty-six thousand men, that drew the sword,—besides' <of the inhabitants of Gibeah> were numbered seven hundred chosen men. ¹⁶ <Out of all this people> were seven hundred chosen men, left-handed,^a—any one of whom could sling with a stone to a hair's-breadth, and not miss. ¹⁷ And ||the men of Israel|| were numbered, apart from Benjamin, four hundred thousand men, that drew the sword,—every one of these being a man of war.

¹⁸ And they arose, and went up to Bethel, and asked of God, and the sons of Israel said,

Who shall go up for us first, to fight against the sons of Benjamin?

And Yahweh said—

||Judah|| first.

¹⁹ And the sons of Israel arose in the morning,—and encamped against Gibeah. ²⁰ And the men of Israel went forth, to fight against Benjamin,^b —so the men of Israel set themselves in array against them, to fight against Gibeah. ²¹ Then came forth the sons of Benjamin out of Gibeah,

—and laid low of Israel, on that day, twenty-two thousand men, to the ground. ²² And the people, the men of Israel, encouraged themselves,—and again' set themselves in array for battle, in the place where they had set themselves in array on the first' day.

²³ Now the sons of Israel had gone up, and wept before Yahweh, until the evening, and asked of Yahweh, saying,

Shall I again' draw near to battle against the sons of Benjamin, my brother?

And Yahweh said,

Go up against him.

²⁴ So the sons of Israel came near against the sons of Benjamin, on the second' day. ²⁵ And Benjamin came forth to meet them out of Gibeah, on the second' day, and laid low, of the sons of Israel, yet' eighteen thousand men, to the ground,—||all these|| drew the sword.

²⁶ Then went up all the sons of Israel, and all the people, and came to Bethel, and wept, and tarried there before Yahweh, and fasted on that day, until the evening,—and caused to go up ascending-sacrifices and peace-offerings, before Yahweh. ²⁷ And the sons of Israel asked of Yahweh,— ||there|| being the ark of the covenant of God,^c in those days; ²⁸ and Phinehas, son of Eleazar, son of Aaron||^d was standing before it in those days, saying:

Shall I yet' again' go forth to battle, against

cod. "the sons of" are both written and read (w. I ear. pr. edn., Aram., Sep. and Syr.)—G.n., G. Intro. 313.

^a Lit.: "lame (bound) in his right hand."

^b Some cod. (w. I ear. pr. edn.): "the sons of." Cp. ver. 18—G.n.

^c Heb.: *ha-Elohim*.

^d Some cod. (w. Syr.) add "the priest"—G.n.

^a See chap. xix. 22, n.

^b Some cod. read though

they do not write (in text)

"the sons of"; in other

the sons of Benjamin, my brother, or shall I forbear?

And Yahweh said—

Go up, for <to-morrow> will I deliver him into thy hand.

²⁹ And Israel set liers in wait^a against Gibeah, round about. ³⁰ So the sons of Israel went up against the sons of Benjamin, on the third^a day, —and set themselves in array against Gibeah, as time after time.^a

³¹ And the sons of Benjamin came forth against the people, they were drawn away from the city,—and began to smite of the people, slaying as time after time,^a in the highways, whereof [one] goeth up to Bethel, and [the other] to Gibeah in the field, [about thirty men in Israel]. ³² Then said the sons of Benjamin,

They are [being smitten] before us, as at the first.

But the sons of Israel had said—

Let us flee, and draw them away from the city, into the highways.

³³ And [all the men of Israel] rose up out of their place, and set themselves in array in Baaltamar,—and [the liers in wait of Israel] began to break forth out of their place, out of the forest of Gibeah. ³⁴ And there came over against Gibeah ten thousand chosen men, out of all Israel, and the battle was severe,—[they] not knowing that disaster^a was overtaking them. ³⁵ Thus Yahweh smote Benjamin^a before Israel, and the sons of Israel destroyed in Benjamin, that day, twenty-five thousand and one hundred men,—[all these] drew the sword. ³⁶ So the sons of Benjamin saw that they were smitten,—and that the men of Israel had given place to Benjamin, because they trusted to the liers in wait, whom they had set near Gibeah. ³⁷ And [the liers in wait] hasted, and rushed upon Gibeah,—and the liers in wait marched forward, and smote all the city with the edge of the sword. ³⁸ Now [the appointed sign] between the men of Israel and the liers in wait, had been,—to cause a great^a cloud of smoke to ascend out of the city. ³⁹ So

<when the men of Israel turned in the battle,—and [the Benjamites] began to smite and slay of the sons of Israel, about thirty men, for they said, Yea! they are [smitten] before us, as in the first battle>

⁴⁰ then [the cloud] began to ascend out of the city, a pillar of smoke,—and the Benjamites looked behind them, and lo! the whole city^b flamed up towards the heavens. ⁴¹ And <when [the men of Israel] turned> then were the men of Benjamin dismayed,—for they saw that disaster had overtaken^a them. ⁴² And <when they turned before the men of Israel unto the way of the desert> the battle [overtook them,—while <as for them that came out of the cities> they began to destroy them in their midst:—⁴³ they hemmed in the Benjamites, they pursued them, [with ease] trode they them down,—as far as over against Gibeah, towards

sunrise. ⁴⁴ So there fell of Benjamin, eighteen thousand men,—[all these^a being men of valour]. ⁴⁵ And <when they turned and fled towards the desert unto the cliff Rimmon> then gleaned^a they of them, in the highways, five thousand men,—and they followed hard after them as far as Gidōm, and smote of them, two thousand men. ⁴⁶ So then it came to pass that [all the fallen of Benjamin] were twenty-five thousand men, that drew the sword, [on that day],—[all these^a being men of valour]. ⁴⁷ But there turned and fled, towards the desert, unto the cliff Rimmon, six hundred men,—who abode in the cliff Rimmon, four months. ⁴⁸ Thus [the men of Israel] turned against the sons of Benjamin, and smote them with the edge of the sword, beginning with the city, each and every one down to the beast,^a even to every one that was met with,—moreover^a <all the cities they came to> they set on fire.

¹ Now [the men of Israel] had sworn in **21** Mizpah, saying,—

[Not a man from among us] shall give his daughter unto Benjamin, to wife.

² So then the people came to Bethel, and abode there, until the evening, before God,—and lifted up their voice, and wept bitterly,^a ³ and said,

[Wherefore], O Yahweh, God of Israel, hath this come about in Israel,—that there should be lacking, to-day, out of Israel, [one tribe]?

⁴ And it came to pass, on the morrow, that the people rose early, and built there, an altar,—and offered ascending-sacrifices, and peace-offerings. ⁵ And the sons of Israel said,

Who was there that came not up, in the convocation, out of all the tribes of Israel, unto Yahweh?

For [the great oath] had been taken, as to any who came not up unto Yahweh at Mizpah, saying—

He shall be [put to death].

⁶ And the sons of Israel grieved for Benjamin their brother,—and they said,

There is cut off,^a to-day, [one tribe out of Israel]. ⁷ What are we to do for them^a who remain, for wives,—seeing that [we ourselves] have sworn by Yahweh, not to give them of our daughters, for wives?

⁸ So they said,

What one of the tribes of Israel is there, that hath not come up unto Yahweh at Mizpah?

And lo! no man had come into the camp, out of Jabesh-gilead, unto the convocation: ⁹ <When the people were numbered> lo! there was not there a man^a of the inhabitants of Jabesh-gilead.

¹⁰ So the assembly sent thither twelve thousand

^a So Fu. H. L.; but read prob. "men and beast." Cp. G. n. w. T. G. 552^a. ^b Ml. : "wept a great weeping."

^c Lit. : "hewn off." Some cod. (w. 2 ear. pr. eds.) have: "withdrawn"—J. n.

^a Cp. chap. xvi. 20.

^b Or : "the holocaust of the city."

men, of the sons of valour,—and commanded them, saying:—

Go and smite the inhabitants of Jabesh-gilead, with the edge of the sword, with the women, and the little ones.

¹¹ And <this> is the thing that ye shall do,—<Every male, and every woman that hath cohabited with man> shall ye devote to destruction.

¹² And they found—of the inhabitants of Jabesh-gilead—four hundred young women, virgins, who had not cohabited with man,—so they brought them into the camp, at Shiloh, which is in the land of Canaan. ¹³ Then the whole assembly sent, and spake unto the sons of Benjamin, who were in the cliff Rimmon,—and proclaimed to them, peace.^a ¹⁴ So Benjamin returned at that time, and they gave them the women' whom they had saved alive' of the women of Jabesh-gilead,—but they found not for them [to suffice] ||even so||.

¹⁵ Now ||the assembly|| had grieved for Benjamin,—because Yahweh had made a breach, in the tribes of Israel. ¹⁶ So then, the elders of the assembly said,

What are we to do for them who remain, for wives,—for womankind [hath been destroyed out of Benjamin]?

¹⁷ And they said,

There is an inheritance for the escaped of Benjamin,—and there must not be wiped out, a tribe, out of Israel. ¹⁸ Yet ||we|| may not give them wives, of our own daughters,

For the sons of Israel had sworn, saying,

||Cursed|| be he that giveth a wife to Benjamin.

^a Some cod. (w. 3 ear. pr. edns. [1 in Mass.], Sep. and Vul.) have: “peaceably”—G.n.

¹⁹ Then said they—

Lo! the festival of Yahweh^a in Shiloh, from year to year,

Which [Shiloh] is on the north of Bethel, towards sunrise, by the highway that goeth up from Bethel, towards Shechem, and on the south of Lebonah. ²⁰ And they commanded the sons of Benjamin, saying,—

Go and lie in wait in the vineyards; ²¹ and look, and lo! <if the daughters of Shiloh come out to dance in the dances> then shall ye come forth out of the vineyards, and catch you every man his wife, of the daughters of Shiloh,—and go your way to the land of Benjamin.

²² And it shall be <when their fathers, or their brethren, come in to complain to us> that we will say unto them—

As a favour to us', grant them, because we took not for each man his wife in the battle,—for ||ye yourselves|| gave them not unto them, so as ||now|| to be guilty.

²³ And the sons of Benjamin did so, and carried off wives, according to their number, of them who were dancing, whom they seized,—and they went their way, and returned unto their inheritance, and built the cities, and dwelt therein.

²⁴ And the sons of Israel at that time went their several ways from thence, every man to his own tribe, and to his own family,—yea they went forth from thence, every man to his own inheritance.

²⁵ <In those days> there was no king in Israel,—every man did ||that which was right in his own eyes||.

^a Some cod. (w. 2 ear. pr. edns.): “a fes. unto Y.”—G.n.

THE BOOK OF RUTH.

¹ ¹ And it came to pass <in the days when the Judges administered justice> that there was a famine in the land,—and so a certain man went his way, out of Bethlehem-judah, to sojourn in the country of Moab, ||he, and his wife, and his two sons||. ² And ||the name of the man|| was Elimelech, and ||the name of his wife|| Naomi, and ||the name of his two sons|| Mahlon and Chilion—Ephrathites' out of Bethlehem-judah,—so they came into the country of Moab, and remained there. ³ And Elimelech,

husband of Naomi, died,—and she was left, ||she and her two sons||. ⁴ And they took them wives, of the women of Moab, ||the name of the one|| was Orpah, and ||the name of the other|| Ruth,—and they dwelt there, about ten years. ⁵ And ||they also|| both ||died||, [Mahlon and Chilion],—so the woman was bereft of her two sons, and of her husband.

⁶ Then she arose, ||she and her daughters-in-law||, and returned out of the country of Moab,—for she had heard, in the country of Moab,

how that Yahweh had visited^d his people, in giving unto them [bread]. ⁷ So she went forth out of the dwelling-place whereshe had remained, and her two daughters-in-law with her,—and they went on the way, to return unto the land of Judah.

⁸ Then said Naomi to her two daughters-in-law :

Go return, each one to the house of her mother,—

Yahweh deal with you^e in lovingkindness, as ye have dealt with the dead^f, [and with me].

⁹ Yahweh grant you, that ye may find a place of rest,^g each one in the house of her husband,—

And she kissed them, and they lifted up their voice, and wept. ¹⁰ And they said to her,—

<With thee> will we return, unto thy people.

¹¹ Then said Naomi—

Go back, my daughters! wherefore^h should ye journey with me?

Have I [yet] sons in my womb, that they should become yourⁱ [husbands]?

¹² Go back, my daughters, go your way, for I am too old to have a husband,—

<If I should say^b I have^j [hope], if I should [even to-night^k] have a husband[, and should [even bear sons]> ¹³ would ye [therefore] tarry until they were grown? would ye [therefore] shut yourselves up from having husbands?

Nay! my daughters, for it is far more bitter for me^l than for you^m, that forth hath gone against me, the hand of Yahweh.

¹⁴ And they lifted up their voice and wept, [yet more]. ¹⁵ Then Orpah kissedⁿ her mother-in-law, but [Ruth] clave unto her. ¹⁵ And she said—

Lo! thy sister-in-law hath gone back, unto her people, and unto her gods,—go thou back, after thy sister-in-law.

¹⁶ And Ruth said—

Do not urge me^o to leave thee, to go back from following thee,—for <whither thou goest> I^p will go, and <where thou lodgest> I^p will lodge, [thy] people^q shall be my^r people, and [thy] God^r my^r God; <where thou^s diest> I^p will die, and [there] will I be buried :

[So] let Yahweh do to me, and [so] let him add, if [death itself] part me and thee,

¹⁷ And <when she saw that [bravely determined] was she^t to go with her> she ceased entreating her.^c ¹⁹ So [they two] went their way, until they entered Bethlehem.

And it came to pass <when they entered Bethlehem> that all the city was moved^u concerning them, and the women said—

Is this^v Naomi?

²⁰ And she said unto them,

Do not call me Naomi [=“Sweet”],—call me Mara [=“Bitter”], for the Almighty hath

dealt very bitterly with me: ²¹ I^w was full^x when I departed, but <empty> am I brought back of Yahweh,^a—wherefore^y should ye call me Naomi^z,

When [Yahweh] hath given answer^b against me,

And [the Almighty] hath crushed me?

²² So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab,—and [they] entered Bethlehem^c in the beginning of barley harvest.

¹ Now [Naomi] had an acquaintance^d of her ² husband's, a man of great integrity, of the family of Elimelech,—[whose name] was Boaz. ² And Ruth the Moabitess said unto Naomi—

Let me go, I pray thee, to the field, and glean ears of corn after him in whose eyes I may find favour.

And she said to her—

Go, my daughter.

³ So she went her way, and came, and gleaned in the field, after the reapers,—and it happened to her, to light upon the portion of field-land belonging to Boaz, who was of the family of Elimelech. ⁴ And lo! Boaz^e coming from Bethlehem, and he said to the reapers,

[Yahweh] be with you!

and they said to him,

Yahweh bless^f thee!

⁵ Then said Boaz to his young man, that was set over the reapers,—

Whose^g is this maiden?

⁶ And the young man that was set over the reapers^h answered and said,—

<The Moabitish maiden> is sheⁱ who came back with Naomi, out of the country of Moab; ⁷ and she said—

Let me glean, I pray thee, and gather among the sheaves, after the reapers; so she came in, and hath continued from that time, all the morning^j until just now, and hath not rested^k in the house, for a little.

⁸ And Boaz said unto Ruth—

Hearest thou not, my daughter?

Do not go to glean in any other field, neither indeed shalt thou pass on, from hence,—but <here> shalt thou keep fast by my maidens: ⁹ [thine eyes] be on the field which they shall reap, and go thou after them,

Have I not commanded the young men, that they touch thee not?

And <when thou art athirst> then go unto the vessels, and drink of what the young men shall draw.

¹⁰ Then she fell upon her face, and bowed herself to the ground,—and said unto him—

^a *ML.*: “hath Y. brought me back.”

^b *Or.*: “hath testified.”

^c *So written:* “but to be read: “kinsman” Some cod. (w. 3 ear. pr. eds.) have: “kins-

man,” both *written and read*—G.n. [Cp O.G. 396^a.]

^d *It.*: “from morning light”—G.n.

^e *So it should be (w. Sep.)*—G.n. [M.C.T.: “save that she rested.”]

^a *Cp.* chap. iiii. 1.

^b “That I should have said”—O.G. 473^a.

^c *ML.*: “speaking unto her.”

- Wherefore' have I found favour in thine eyes, that thou shouldest take notice of me, seeing that **I** am [a stranger]?^a
- ¹¹ And Boaz answered, and said to her,
It hath been **told** me—all that thou hast done unto thy mother-in-law, since the death of thy husband,—and how thou hast left thy father and thy mother, and the land of thy nativity, and come unto a people whom thou knewest not, aforetime.
- ¹² Yahweh recompense' thy deed,—and let thy reward be full from Yahweh, the God of Israel, unto whom thou hast come to take refuge under his wings.
- ¹³ And she said—
Let me find favour in thine eyes, my lord, for that thou hast comforted me, and for that thou hast spoken unto the heart of thy handmaid,—though **I** be not^b as [one of thine own handmaidens].
- ¹⁴ And Boaz said to her at mealtime—
Draw nigh hither, and eat of the bread, and dip thy morsel in the vinegar.
So she sat beside the reapers, and there was reached^c to her parched corn, and she did eat and was satisfied, and left thereof remaining. ¹⁵ And <when she rose up to glean> Boaz commanded his young men, saying—
<Even between the sheaves> let her glean, and reproach her not; ¹⁶ yea' moreover **draw out** for her, from the bundles,—and leave behind that she may glean it, and rebuke her not.
- ¹⁷ So she gleaned in the field, until the evening,—and beat out that which she had gleaned, and there was about an ephah of barley. ¹⁸ And she took it up, and came into the city, and <when her mother-in-law had seen what she had gleaned> she brought forth and gave her what had been left remaining, after that she was satisfied.
- ¹⁹ And her mother-in-law said to her—
In what place hast thou gleaned, to-day? and where' hast thou wrought?
May he that took notice of thee, be blessed!
So she told her mother-in-law, with whom she had wrought, and said—
The name of the man with whom I wrought to-day is Boaz.
- ²⁰ Then said Naomi, to her daughter-in-law—
Blessed be he' of Yahweh, who hath not left off his lovingkindness' to the living, and to the dead.
And Naomi said to her—
<Near to us> is the man,
<Of our own kinsmen> is he!
²¹ And Ruth the Moabitess said,—
Yea' for he said unto me—
<By my young men>^e shalt thou keep fast, until they have ended all my harvest.
- ²² And Naomi said unto Ruth her daughter-in-law,—
Good is it, my daughter, that thou go forth

^a Or: "foreigner."
^b *Gt.*: "Oh that I might be"—*G.n.*
^c Or: "and he reached."

^d Lev. xxv. 25.
^e *MI.*: = "By the young men whom I have."

- with his maidens, and that they meet thee not, in any other field.
- ²³ So she kept fast by the maidens of Boaz, to glean, until the end of the barley' harvest, and the wheat' harvest,—and dwelt with^a her mother-in-law.
- ¹ Then Naomi her mother-in-law said to her,— **3**
My daughter! shall I not seek for thee a place of rest, in which it may be well with thee?
- ² **Now** therefore, is not [Boaz] of our kindred, with whose maidens thou hast been? Lo! he' is winnowing the barley threshing-floor, to-night! ³ Thou wilt therefore, bathe thee, and anoint thee, and put thine apparel upon thee, and go down to the threshing-floor,—do not make thyself known to the man, until he have done' eating and drinking. ⁴ And it shall be <when he lieth down> that thou shalt mark the place where he doth lie, and shalt go in and turn aside the covering of his feet, and lay thee down,—and **he** will tell thee' what thou shalt do.
- ⁵ And she said unto her,—
<All that thou sayest>^b will I do.
- ⁶ So she went down to the threshing-floor,—and did' according to all that her mother-in-law had commanded her. ⁷ And <when Boaz had eaten, and drunk, and his heart was glad> he went in to lie down at the end of the heap of corn. Then came she in softly, and turned aside the covering of his feet, and laid her down. ⁸ And it came to pass, <in the middle of the night> that the man started up, and turned,^c—and lo! **a woman** lying at his feet. ⁹ And he said,
Who' art **thou**?
And she said,
I am Ruth, thy handmaid, spread therefore, thy wing^d over thy handmaid, for <a kinsman> thou art'.
- ¹⁰ And he said—
Blessed be thou' of Yahweh, my daughter, for thou hast made thy last' lovingkindness better than the first,—in not following after young men, whether poor, or rich.
- ¹¹ **Now** therefore, my daughter, do not fear, <whatsoever thou shalt say>^e I will do for thee,—for all the gate of my people doth know, that <a virtuous' woman> thou art'.
- ¹² And **now** <although it is true' that **a kinsman** am I'> yet is' there a kinsman nearer than I.

^a Some cod. (w. Vul.): have "and returned unto"—*G.n.*

^b So written: to be read: "sayest unto me." Some cod. (w. 4 ear. pr. edns., Aram. and Syr.) have: "unto me"—both written and read. Other cod. (w. Sep. and Vul.) omit: "unto me" altogether—*G.n.*, *G. Intro.* 308, 312.
^c *MI.*: "twisted himself"—*O.*, *G.*

^d So one school of Massorites (w. Sep. and Vul.). Another school (w. 2 ear. pr. edns.) have: "wings" (pl.)

^e Some cod. (w. Aram., Syr., Vul.) add: "unto me"—(*G.n.*, *G. Intro.* 312).

^f Or: "strong," "worthy," "capable": ep. Prov. xii. 4; xxxi. 10, where same Heb. word used.

- 13 Tarry the night, and it shall be, in the morning <if he will act as kinsman to thee> well, let him so act, but <if he inclineth not to act as kinsman to thee> then will **||I||** so act to thee—**||by the life of Yahweh||**,—
Lie still, until the morning.
- 14 So she lay at his feet, until the morning, and rose up before one could know his neighbour. And he said—
Do not let it be known that a woman came' into the threshing-floor.
- 15 And he said—
Bring the cloak that is upon thee, and hold it. So she held it,—and he measured six measures of barley, and laid it upon her, and he^a went into the city.
- 16 And <when she came unto her mother-in-law> she said—
Who' art [thou], my daughter?
And she told her all that the man had done for her. 17 And she said—
<These six measures of barley> gave he unto me,—for he said^b
Do not go in empty, unto thy mother-in-law.
- 18 And she said—
Abide, my daughter, until that thou get to know, how the matter will fall out,—for the man will not rest, except he have finished the thing to-day.
- 4 1 Now **||Boaz||** went up to the gate, and sat him down there, and lo! **||the kinsman||** passing by, of whom Boaz had spoken, so he said—
Turn aside! and sit down here, such a one!
And he turned aside, and sat down. 2 Then fetched he ten men of the elders of the city, and said—
Sit ye down here.
And they sat down.
- 3 Then said he to the kinsman,
||The parcel of land that was our brother Elimelech's|| is to be disposed of by Naomi, who hath returned out of the country of Moab; ⁴and **||I||** thought, I would unveil thine ear, saying—
Take it over in presence of such as are here seated,^c and in presence of the elders of my people.
<If thou wilt act as kinsman> act as kinsman, but <if thou^d wilt not so act, only tell me—that I may know, for there is none who can set thee aside as kinsman, but **||I||** am after thee.
- And he said,
||I|| will act as kinsman.
- 5 Then said Boaz,
<What day thou takest over the land' from

the hand of Naomi> also <of^a Ruth the Moabitess, wife of the dead> dost thou take [it], to raise up the name of the dead upon his inheritance.

- 6 Then said the kinsman—
I cannot act as kinsman for myself, lest I mar my own inheritance,—do **||thou||** for thyself' act as kinsman in my right, for I cannot so redeem.
- 7 Now **||this, aforetime||** [was the way] in Israel, at a redeeming, and at an exchanging, to confirm every word: A man drew off his shoe, and gave it to his neighbour,—yea **||this||** was the way of taking to witness, in Israel.
- 8 So the kinsman said unto Boaz,
Take it over for thyself,—
and he drew off his shoe. 9 Then said Boaz to the elders, and all the people—
<Witnesses> are ye' to-day,
That I have taken over all that was Elimelech's,
And all that was Chilion's, and Mahlon's,—
From the hand of Naomi:
- 10 **||Moreover||** <Ruth the Moabitess, wife of Mahlon> have I taken over, to be my' wife,
To raise up the name of the dead' upon his inheritance,
That the name of the dead be not cut off—
From among his brethren,
And from the gate of his dwelling-place,—
<Witnesses> are ye' to-day!
- 11 Then said all the people who were in the gate, and the elders—
||Witnesses!||,—
Yahweh grant the woman who is coming into thy house,
To be as Rachel, and as Leah,
Which two of them did build' the house of Israel.
Do thou bravely, then, in Ephrathah,
And proclaim thou a name' in Bethlehem,
And let thy house be like the house of Perez,
Whom Tamar bare to Judah,—
Of the seed which—may Yahweh give thee,
Of this young woman".
- 12 So Boaz took Ruth, and she became his' wife, and he went in unto her,—and Yahweh granted' her conception, and she bare a son. 14 Then said the women unto Naomi,
||Blessed|| be Yahweh!
Who hath not let thee fail of a kinsman to-day,—
And may his name' [be proclaimed] in Israel;
So shall he become a restorer of thy life,^b
And a nourisher of thine old age,—
For **||thy daughter-in-law was woe to with thee||** hath borne him,
- 15

^a Some cod. (w. Syr., Vul.): "she"—G.n.

^b To be read: "unto me," though not written. Some cod. w. 9 ear. pr. edus., Aram., Sep. and Syr. have, "unto me" both written and read—G.n.

G. Intro. 308, 312.

^c Cp. ver. 11; and see O.G. 442, l. a.

^d M.C.T. lit.: "he"; but a sp. vr. (sevir) and some cod. (w. Aram., Sep., Syr., Vul.) have: "thou"—G.n.

^e ⁴⁷: "of" should be omitted, as in ver. 19—G.n.
^b d. l. l. soul."

Even ||she|| who is better to thee than seven sons.
 *S, Naomi took the boy, and laid him in her bosom, and she became his' nurse. 17 And the women, her neighbours, gave him a name, saying,
 There is born a son to Naomi,—
 So they called his name Obed, ||he|| was The father of Jesse,
 The father of David.
 18 ||These,|| then are the generations of Perez:

19 And ||Perez|| begat ||Zerah||
 And ||Hezron|| begat ||Kam||,
 And ||Ram|| begat ||Amminadab||;
 20 And ||Amminadab|| begat ||Nahshon||,
 And ||Nahshon|| begat ||Salmon||;
 21 And ||Salmon|| begat ||Boaz||,
 And ||Boaz|| begat ||Obed||;
 22 And ||Obed|| begat ||Jesse||,
 And ||Jesse|| begat ||David||.^b

^a M.C.T. : "Salmah." —G.N.
 Some cod. w. Sep. and Vul.) have: "Salmon" ^b See "Special Note" below

SPECIAL NOTE :

A SUGGESTIVE GENEALOGY.

ONE of the greatest charms of the Bible is to be found in its genealogies. Commonly considered to be as dry as dust, it may safely be affirmed that in that dust lie hidden grains of purest gold.

This short snatch of pedigree, at the end of the Book of Ruth—how rich in suggestiveness it is! Whether by author or by editor appended, the hand that wrote it was guided by the spirit of the entire Old Testament. Boaz points to one who was then yet to come—to David, in the first instance : how much further, remains to be seen. Boaz stands in the line that runs from Perez to David, and behind Perez, of course, stands Judah his father :^a so that we at once span from Judah to David—Judah, the heir of special promises,^b to David the first of a royal line which runs forward into a future which has not ended yet,^c and which cannot end until provision has been made thereby for every thirsty one to partake freely of "the lovingkindness of David well assured."^d

Boaz brings Ruth into the royal line, and Ruth was a Moabitess—in other words, a Gentile—so that the exclusiveness of Hebrewism is evidently not the only aspect in which it may be viewed. But what power is it that brings this young Gentile widow to dwell in Bethlehem? Plainly, the power of love : on the face of it, love to Naomi, Ruth's mother-in-law. But was there not, in that love, a religious strength of conviction and fervour which ennobled the human affection? "Thy God shall be my God," she said :^e and she is afterwards treated as if she meant it ; as if she knew what she was doing, when she came to Bethlehem that she might find "refuge," from the idol-worship of her native land, "under the wings of Yahweh (God of Israel)."^f

Finally, the place is significant. Bethlehem may have been a small city—in fact, a mere village ; nevertheless it is known in after times as "the village where David was ;"^g and—which is still more significant—the village from which, according to a well-known prediction, was to come forth One greater than David, even He "whose comings forth have been from of old, from the days of age-past time."^h

And so the outlook widens. As when some traveller, greeting the timely sign-post, makes pause and asks—Whence have I come, and whither am I bound? so the thoughtful reader of the Bible considers the stages by which his journey is advancing :—From Adam, by way of Seth, to Noah ; from Noah, by way of Shem, to Abraham ; from Abraham, by way of Isaac and Jacob, to Judah ; from Judah, by way of Perez and Boaz, to David ; and then, will it not be—a road that leads still on, from David to David's Son and Lord?ⁱ

^a Up. chap. iv. 12.

^b Gen. xlix. 10.

^c 2 Sam. vii. 12-16 ; Ps. lxxxix. 19-37.

^d Isa. lv. 1-3.

^e Chap. i. 16.

^f Chap. iii. 11, 12.

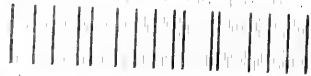
^g John vii. 12.

^h Micah. v. 2

ⁱ Psa. cx. 1.

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