Mini Bible

Overview

This is a carefully curated selection of ancient Greek texts intended to best capture the teaching of Jesus and the writings He taught, referenced, and fulfilled. Our goal is to provide you with as close to an exact representation of the original Greek as possible in a modern, readable format.

Disclaimer

This translation was created from the original Greek Septuagint and Byzantine texts with large language models. For this reason it contains many artefacts of the culture and grammar of the original language, but may also contain errors. If anything looks strange, please check the original Greek. If you find an error, please email it to jesusislord@joshuabible.com.

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Genesis

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50

Gospel of Matthew

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28

Exodus

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40

Gospel of Mark

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16

Numbers

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36

Gospel of John

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21

Deuteronomy

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34

Letter of John

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Joshua

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24

Genesis

1

In the beginning God made the heaven and the earth. The earth was invisible and unformed, and darkness was upon the abyss, and the spirit of God was carried over the water. And God said, Let there be light, and there was light. And God saw the light, that it was good, and God separated between the light and the darkness. And God called the light day, and he called the darkness night. And there was evening, and there was morning, day one.

And God said, Let there be a firmament in the midst of the water, and let it be dividing between the water and the water, and it happened thus. And God made the firmament, and God separated the water that was under the firmament from the water that was above the firmament. And God called the firmament heaven, and God saw that it was good, and there was evening, and there was morning, a second day.

And God said, let the water under the heaven be gathered into one congregation, and let the dry appear, and it happened thus, and the water under the heaven was gathered into their congregations, and the dry appeared. And God called the dry land, earth, and the collections of the waters he called seas, and God saw that it was good. And God said, Let the earth sprout herb grass, sowing seed according to its kind and according to its likeness, and fruit bearing tree making fruit, its seed in it according to its kind upon the earth, and it happened thus. And the earth brought out herb grass yielding seed according to its kind and according to its likeness, and fruit bearing trees producing fruit whose seed is in it according to its kind upon the earth, and God saw that it was good. And there was evening, and there was morning, the third day.

And God said, let there be lights in the firmament of the heaven for light upon the earth, to separate between the day and the night, and let them be for signs, and for times, and for days, and for years. And let them be lights in the firmament of the heaven, so that they give light upon the earth, and it happened thus. And God made the two great lights, the great light to govern the day, and the lesser light to govern the night, and the stars. And God placed them in the firmament of the heaven, so that they might give light upon the earth, And to rule the day and the night, and to separate between the light and the darkness, and God saw that it was good. And there was evening and there was morning, the fourth day.

And God said, Let the waters bring forth creeping things with living souls, and birds flying above the earth across the firmament of heaven, and it was so. And God made the great sea creatures, and every soul of creeping animals which the waters brought out according to their kinds, and every winged bird according to kind, and God saw that it was good. And God blessed them, saying, Increase and multiply, and fill the waters in the seas, and let the birds multiply upon the earth. And there was evening and there was morning, the fifth day.

And God said, Let the earth bring forth living soul according to kind: quadrupeds, and creeping things, and wild animals of the earth according to kind, and it happened thus. And God made the beasts of the earth according to their kind, and the cattle according to their kind, and all the creeping things of the earth according to their kind, and God saw that it was good.

And God said, Let us make man according to our image and according to our likeness, and let them rule over the fish of the sea, and over the birds of the heaven, and over the cattle, and over all the earth, and over all the creeping things that creep upon the earth. And God made man, according to the image of God he made him, male and female he made them. And God blessed them, saying, Increase and multiply, and fill the earth, and have dominion over it, and rule over the fish of the sea, and the birds of heaven, and all the cattle, and all the earth, and all the creeping things that creep upon the earth. And God said, Behold, I have given to you every plant yielding seed which is

upon all the earth, and every tree which has in itself fruit of seed yielding; it shall be yours for food. And to all the beasts of the earth, and to all the birds of heaven, and to every creeping thing creeping upon the earth, which has in itself a soul of life, I have given all green grass for food, and it happened thus. And God saw all that he had made, and behold, it was very good, and there was evening, and there was morning, the sixth day.

2

And the heaven and the earth were completed, and all their world.

And God completed his works which he made in the sixth day, and rested the seventh day from all his works which he made. And God blessed the seventh day, and sanctified it, because in it he rested from all his works, which God began to make.

This is the book of the generation of heaven and earth, when it came into existence, on the day the Lord God made the heaven and the earth. And every green thing of the field before it came to be upon the earth, and all grass of the field before it sprang up, for God had not rained upon the earth, and there was no man to work it. But a spring was rising from the earth and watered the whole face of the earth. And God formed the man, dust from the earth, and he breathed into his face the breath of life, and the man became a living soul.

And God planted a paradise in Eden in the east, and he placed there the man whom he formed. And God caused to sprout out of the earth every tree beautiful to look at and good for food, and the tree of life in the midst of the paradise, and the tree of the knowledge of good and evil. A river goes out from Eden to water the paradise, and from there it is divided into four branches. The name of the one is Pishon; this is the one encircling all the land of Havilah, there where the gold is. The gold of that earth is good, and there is the carbuncle and the green stone. And the name to the second river, Gihon; this is the one encircling all the land of Ethiopia. And the third river is Tigris, the one going before opposite the Assyrians, and the fourth river is Euphrates. And the Lord God took the man whom he had formed, and placed him in the paradise of delight, to work it and to keep it. And the Lord God commanded Adam, saying, You may freely eat from every tree in the paradise. But from the tree of knowing good and evil, you shall not eat from it, for on whatever day you eat from it, you will surely die.

And the Lord God said, it is not good for the man to be alone; let us make a helper suitable for him. And God still formed out of the earth all the beasts of the field and all the birds of heaven, and he brought them to Adam to see what he would call them, and every living soul which Adam called it, this was its name. And Adam called names to all the cattle, and to all the birds of heaven, and to all the beasts of the field, but for Adam no helper like him was found. And God laid a trance upon Adam, and he slept, and took one of his sides, and filled up flesh instead of it.

And God built the side which he took from Adam into a woman, and he brought her to Adam. And Adam said, This is now bone of my bones and flesh of my flesh; she shall be called woman, because she was taken out of man. For the sake of this, a man will leave his father and mother, and will be joined to his wife, and the two will be one flesh. And the two were naked, both Adam and his woman, and they were not ashamed.

3

Now the serpent was the most cunning of all the beasts of the earth which the Lord God had made, and the serpent said to the woman, What is this that God said, You shall not eat from every tree of the paradise? And the woman said to the serpent, We shall eat from the fruit of the tree of paradise. But of the fruit of the tree which is in the midst of paradise, God said, you shall not eat from it, nor shall you touch it, lest you die. And the serpent said to the woman, You will not surely die, For God knew that on the day you eat from it, your eyes will be opened, and you will be as gods, knowing good and evil. And the woman saw that the tree was good for food, and that it was pleasing to the eyes to see, and beautiful for understanding, and having taken from its fruit, she ate, and gave also to her man with her, and they ate. And the eyes of the two were opened, and they knew that they were naked, and they sewed fig tree leaves, and they made loincloths for themselves. And they heard the voice of the Lord God walking in the paradise in the evening, and Adam and his

wife hid from the face of the Lord God in the midst of the trees of the paradise. And the Lord God called Adam, and said to him, Adam, where are you? And he said to him, I heard your voice as you were walking in the paradise, and I was afraid because I am naked, so I hid. And God said to him, Who told you that you are naked? Have you eaten from the tree which I commanded you alone not to eat from? And Adam said, The woman whom you gave to be with me, she gave to me from the tree, and I ate. And the Lord God said to the woman, What is this you have done? And the woman said, The serpent deceived me, and I ate.

And the Lord God said to the serpent, Because you did this, cursed are you from all of the cattle, and from all of the beasts of the earth; upon your chest and belly you shall go, and earth you shall eat all the days of your life. And I will place enmity between you and the woman, and between your seed and her seed; he will strike your head, and you will strike his heel. And he said to the woman, I will multiply your pains and your groaning; in pains you will bear children, and your turning away will be toward your man, and he will rule over you. But to Adam he said, Because you heard the voice of your wife, and you ate from the tree, of which I commanded you, Of this alone you shall not eat, from it you ate, cursed is the land in your works; in sorrows you shall eat it all the days of your life. Thorns and thistles will sprout for you, and you will eat the grass of the field. In the sweat of your face you shall eat your bread, until you return to the earth out of which you were taken, because you are earth, and to earth you shall return. And Adam called

the name of his wife Life, because she was the mother of all the living. And the Lord God made tunics of skin for Adam and his wife, and clothed them.

And God said, Behold, Adam has become as one of us, knowing good and evil, and now lest he stretch out his hand and take from the tree of life and eat, and live forever. And the Lord God sent him out from the paradise of luxury, to work the land from which he was taken. And he cast out Adam, and settled him opposite the paradise of delight, and he appointed the cherubim and the turning flaming sword to guard the way of the tree of life.

4

Adam knew Eve his wife, and having conceived she bore Cain, and said, I have acquired a man through God. And she added to give birth to his brother Abel, and Abel became a shepherd of sheep, but Cain was working the land. And it happened after some days that Cain brought a sacrifice to the Lord from the fruits of the earth. And Abel himself brought from the firstborn of his sheep, and from their fat portions, and God looked upon Abel, and upon his gifts. But upon Cain and upon his sacrifices he did not pay attention, and Cain was grieved exceedingly, and his face fell. And the Lord God said to Cain, Why have you become very sorrowful, and why has your face fallen? If you do not offer rightly but fail to divide rightly, have you not sinned?

Be silent; his turning is toward you, and you will rule over him.

And Cain said to Abel his brother, Let us go into the plain, and it happened while they were in the plain, Cain rose up upon Abel his brother and killed him. And the Lord God said to Cain, Where is Abel your brother? And he said, I do not know. Am I my brother's guardian? And the Lord said, What have you done? The voice of your brother's blood cries out to me from the earth. And now you are cursed from the earth, which opened its mouth to receive your brother's blood from your hand. When you work the land, it will no longer give its strength to you; you will be groaning and trembling upon the earth. And Cain said to the Lord God, My guilt is too great to be forgiven. If you cast me out today from the face of the earth, and I will be hidden from your face, and I will be groaning and trembling upon the earth, and it will be that everyone finding me will kill me. And the Lord God said to him, Not so; everyone who kills Cain will suffer sevenfold vengeance. And the Lord God placed a sign on Cain, so that no one who found him would kill him. And Cain went out from the face of God, and dwelt in the land of Naid opposite Eden.

And Cain knew his wife, and having conceived she bore Enoch. And he was building a city, and he named the city after his son, Enoch. Gaidad was born to Enoch, and Gaidad begot Mahalalel, and Mahalalel begot Methuselah, and Methuselah begot Lamech.

And Lamech took for himself two wives, the name of the one was Adah, and the name of the second was Zillah. And Adah bore Jobel; this one was the father of those dwelling in tents and raising cattle. And the name of his brother was Jubal; this was the one who invented the psaltery and lyre. Zillah also bore Tubal, and he was a hammerer, a smith of bronze and iron. The sister of Tubal was Noema. Lamech said to his own wives, Adah and Zillah, Hear my voice, wives of Lamech, give ear to my words, because I have killed a man for wounding me, and a young man for bruising me. That seven times has been avenged from Cain, but from Lamech, seventy times seven.

Adam knew Eve his wife, and having conceived she bore a son, and he named him Seth, saying, For God has raised up for me another seed instead of Abel, whom Cain killed. And to Seth a son was born, and he named him Enos. This one hoped to call upon the name of the Lord God.

5

This is the book of the generation of men, on the day God made Adam, according to the image of God he made him, Male and female he made them, and blessed them, and named them Adam on the day he made them. Adam lived two hundred and thirty years, and begot a son according to his form and according to his image, and he named him Seth. And the days of Adam which he lived after begetting Seth became seven hundred years, and

he begot sons and daughters. And all the days which Adam lived became nine hundred and thirty years, and he died. Seth lived two hundred and five years, and begot Enos. And Seth lived after begetting Enos seven hundred and seven years, and begot sons and daughters. And all the days of Seth were nine hundred and twelve years, and he died. And Enos lived one hundred ninety years, and begot Cainan. And Enos lived after he begot Cainan seven hundred and fifteen years, and begot sons and daughters. And all the days of Enos were nine hundred and five years, and he died. And Cainan lived one hundred and seventy years, and begot Mahalalel. And Cainan lived after begetting Mahalalel seven hundred and forty years, and begot sons and daughters. And all the days of Cainan became nine hundred and ten years, and he died.

And Mahalalel lived one hundred and sixty-five years, and begot Jared. And Mahalalel lived after begetting Jared seven hundred and thirty years, and begot sons and daughters. And all the days of Mahalalel became eight hundred and ninety-five years, and he died. And Jared lived one hundred and sixty-two years, and begot Enoch. And Jared lived after he begot Enoch eight hundred years, and he begot sons and daughters. All the days of Jared were nine hundred and sixty-two years, and he died. And Enoch lived one hundred and sixty-five years, and begot Methuselah. Enoch pleased God after he begot Methuselah for two hundred years, and he begot sons and daughters. And all the days of Enoch were three hundred and sixty-five years. And Enoch pleased God, and he was not found, because God

transferred him. And Methuselah lived one hundred and sixty-seven years, and begot Lamech. And Methuselah lived seven hundred and eighty-two years after he begot Lamech, and begot sons and daughters. And all the days of Methuselah which he lived became nine hundred and sixty-nine years, and he died. And Lamech lived one hundred and eighty-eight years, and begot a son. And he named his name Noah, saying, This one will give us rest from our works, and from the pains of our hands, and from the earth which the Lord God cursed. And Lamech lived after begetting Noah five hundred and sixty-five years, and he begot sons and daughters. And all the days of Lamech became seven hundred and fifty-three years, and he died. And Noah was five hundred years old, and he begot three sons: Shem, Ham, and Japheth.

6

And it happened that when people began to become many upon the earth, daughters were born to them. But the sons of God, having seen that the daughters of men are beautiful, took for themselves wives from all whom they chose. And the Lord God said, My spirit shall not remain in these men forever, because they are flesh, but their days will be one hundred twenty years. The giants were upon the earth in those days, and after that, when the sons of God went in to the daughters of men and they bore children to them, those were the giants of old, the renowned men.

And the Lord God, having seen that the vices of men were multiplied upon the earth, and that everyone thinks diligently upon evil in his heart all his days And God considered that he had made man upon the earth, and he thought deeply about it. And God said, I will blot out man, whom I made, from the face of the earth, from man to livestock, and from creeping things to birds of the heaven, because I am sorry that I made them.

But Noah found favor before the Lord God. These are the generations of Noah. Noah was a righteous man, being perfect in his generation; Noah pleased God. Noah begot three sons: Shem, Ham, and Japheth. The earth was destroyed before God, and the earth was filled with injustice. And the Lord God saw the earth, and it was corrupted, because all flesh had corrupted its way upon the earth. And the Lord God said to Noah, The time of all man has come before me, because the earth was filled with injustice from them, and behold, I will destroy them and the earth.

Make therefore for yourself an ark from squared timber, you shall make nests in the ark, and you shall cover it with pitch inside and outside. And thus you shall make the ark: three hundred cubits the length of the ark, and fifty cubits the breadth, and thirty cubits the height of it. You will make the ark gathering together, and you will finish it to a cubit from above, and you will make the door of the ark from the side, you will make it with lower, second, and third stories. But I, behold, am bringing the flood of water upon the earth to destroy all flesh in

which is the spirit of life under heaven, and everything that is upon the earth will die.

And I will establish my covenant with you, but you will enter into the ark, you and your sons and your wife and the wives of your sons with you. And from all of the cattle, and from all of the creeping things, and from all of the beasts, and from all flesh, two by two from all you shall bring into the ark, so that you may keep them alive with yourself; they shall be male and female. From all of the flying birds according to their kind, and from all of the livestock according to their kind, and from all of the creeping things that creep upon the earth according to their kind, two by two from all of them shall enter to you to be nourished with you, male and female. You shall take for yourself from all of the foods which you shall eat, and you shall gather to yourself, and it will be for you and for those to eat. And Noah did all that the Lord God commanded him; thus he did.

7

And the Lord God said to Noah, Enter, you and all your household, into the ark, because I have seen you as righteous before me in this generation. But from the clean cattle, bring in to yourself seven pairs, male and female, and from the cattle that are not clean, two pairs, male and female. And from the clean birds of heaven, seven pairs male and female, and from all the unclean birds, two pairs male and female, to sustain their

offspring upon all the earth. For in seven days I will bring rain upon the earth, forty days and forty nights, and I will blot out every living being that I made from the face of all the earth. And Noah did all that the Lord God commanded him. Noah was six hundred years old, and the flood of water came upon the earth. Noah and his sons and his wife and the wives of his sons entered with him into the ark because of the water of the flood. And from the clean birds, and from the birds that are not clean, and from the clean cattle, and from the cattle that are not clean, and from all the creeping things upon the earth, Two by two they entered to Noah into the ark, male and female, as God commanded Noah. And it happened after the seven days that the water of the flood came upon the earth. In the six hundredth year of Noah's life, in the second month, on the twenty-seventh day of the month, on this day all the springs of the abyss burst forth, and the floodgates of heaven were opened. And the rain came upon the earth for forty days and forty nights. On this day Noah entered, along with Shem, Ham, and Japheth, the sons of Noah, and the wife of Noah, and the three wives of his sons with him, into the ark. And all the beasts according to their kind, and all the cattle according to their kind, and every creeping thing moving upon the earth according to its kind, and every winged bird according to its kind, They entered Noah's ark, two by two, male and female, from every creature in which is the spirit of life. And the male and female entering from all flesh entered, as God commanded Noah, and the Lord God shut the ark from the outside.

And the flood came upon the earth for forty days and forty nights, and the water increased and lifted the ark, and it was raised up from the earth. And the water prevailed and increased greatly upon the earth, and the ark was carried above the water. The water prevailed exceedingly upon the earth, and covered all the high mountains which were under heaven. Fifteen cubits above, the water was lifted up and covered all the high mountains. And all flesh moving upon the earth died: the birds, and the cattle, and the beasts, and every creeping thing moving upon the earth, and every man. And all that had the breath of life, and everything that was upon the dry land, died. And he wiped out every living being that was upon the face of the earth, from man until animal, and creeping things, and the birds of heaven, and they were wiped out from the earth, and Noah alone was left, and those with him in the ark. And the water was lifted up upon the earth for a hundred and fifty days.

8

And God remembered Noah and all of the wild animals and all of the cattle and all of the birds and all of the creeping things that creep, as many as were with him in the ark, and God brought a spirit upon the earth, and the water ceased. And the springs of the abyss were covered, and the floodgates of heaven, and the rain from heaven was restrained. And the water was abating, going from the earth, and the water was diminishing after one hundred and fifty days. And the ark sat in the seventh

month, on the twenty-seventh of the month, upon the mountains of Ararat. But the water was diminishing until the tenth month. And in the tenth month, on the first day of the month, the tops of the mountains were seen. And it happened after forty days that Noah opened the window of the ark which he had made. And he sent the raven, and having gone out, it did not return until the water was dried up from the earth. And he sent the dove after him to see if the water had abated from the earth. And the dove, not having found rest for her feet, returned to him to the ark because water was upon all the face of the earth, and stretching out his hand he took her and brought her to himself into the ark. And having paused another seven days, he again sent out the dove from the ark. And the dove returned to him toward evening, and had an olive leaf speck in its mouth, and Noah knew that the water had abated from the earth. And having waited another seven days, he sent out the dove again, and it did not return to him anymore. And it happened in the six hundred and first year in the life of Noah, in the first month, on the first day of the month, the water ceased from the earth. And Noah uncovered the roof of the ark which he had made, and he saw that the water had ceased from the face of the earth. In the second month, the land was dried up, on the twenty-seventh day of the month.

And the Lord God said to Noah, saying, Go out of the ark, you and your wife, and your sons, and the wives of your sons with you, And all the beasts that are with you, and all flesh from birds to cattle, and every creeping thing moving upon the earth, bring

out with yourself, and increase and multiply upon the earth. And Noah went out, and his wife, and his sons, and the wives of his sons with him, And all the beasts, and all the cattle, and every bird, and every creeping thing moving upon the earth according to their kind, went out of the ark.

And Noah built an altar to the Lord, and took from all of the clean cattle, and from all of the clean birds, and offered up a burnt offering upon the altar. And the Lord God smelled the fragrant smell. And the Lord God said, having thought, I will no longer curse the earth because of the works of men, because the mind of man is diligently set upon evil from his youth. Therefore I will no longer strike all living flesh, as I did. All the days of the earth, seed and harvest, cold and heat, summer and spring, day and night, will not cease.

9

And God blessed Noah and his sons and said to them, Increase and multiply, and fill the earth, and have dominion over it. And the trembling and the fear of you will be upon all the beasts of the earth, upon all the birds of heaven, and upon all that moves upon the earth, and upon all the fish of the sea; I have given them into your hands. And every living creeping thing will be food for you; as I have given you the green plants, I have given you everything. Except you shall not eat meat with its lifeblood in it. And for your blood of your souls, I will require it from the

hand of all the beasts, and from the hand of man's brother I will require the soul of man. Whoever sheds the blood of man, his blood shall be shed in return, because I made man in the image of God. But you increase, and multiply, and fill the land, and have dominion over it.

And God said to Noah and to his sons with him, saying, And behold, I establish my covenant with you, and with your seed after you, and with every living soul with you, from the birds, and from the cattle, and all the beasts of the earth, as many as are with you from all those having gone out of the ark. And I will establish my covenant with you, and all flesh shall not die again from the water of the flood, and there shall not be a flood of water again to destroy all the earth. And the Lord God said to Noah, this is the sign of the covenant which I give between me and you, and between all living souls which are with you for eternal generations. I place my bow in the cloud, and it will be a sign of covenant between me and the earth. And it will be when I gather clouds upon the land, the bow will be seen in the cloud. And I will remember my covenant, which is between me and you, and between all living souls in all flesh, and the water will no longer become a flood to destroy all flesh. And my bow will be in the cloud, and I will see it to remember the eternal covenant between me and the earth, and between every living soul in all flesh that is upon the earth. And God said to Noah, this is the sign of the covenant which I established between me and all flesh which is upon the earth.

Now the sons of Noah who went out of the ark were Shem, Ham, and Japheth. And Ham was the father of Canaan. These three are the sons of Noah; from them all the earth was scattered. Noah, a farmer, began working the earth and planted a vineyard. And he drank from the wine, and he was drunk, and he was uncovered in his house. And Ham, the father of Canaan, saw the nakedness of his father, and having gone out, he reported it to his two brothers outside. And Shem and Japheth took the garment, placed it upon their two shoulders, and went backwards and covered the nakedness of their father, and their faces were turned backwards, and they did not see the nakedness of their father. Noah awoke from the wine, and he knew what his younger son had done to him. And he said, Cursed be Canaan; a servant he will be to his brothers. And he said, Blessed be the Lord, the God of Shem, and Canaan will be his servant. May God enlarge Japheth, and let him dwell in the houses of Shem, and let Canaan be his servant.

Noah lived three hundred fifty years after the flood. And all the days of Noah were nine hundred fifty years, and he died.

10

These are the generations of the sons of Noah: Shem, Ham, and Japheth, and sons were born to them after the flood.

The sons of Japheth: Gomer, Magog, Madai, Javan, Elisha, Tubal,

Meshech, and Tiras. And the sons of Gomer: Ashkenaz, and Riphath, and Togarmah. And the sons of Javan: Elisha, and Tarshish, Kittim, Rhodians. From these the islands of the nations were separated in their land, each according to their tongue, in their tribes, and in their nations.

The sons of Ham: Cush, and Mizraim, Phut, and Canaan. The sons of Cush: Saba, and Havilah, and Sabatha, and Regma, and Sabathaka. The sons of Regma: Saba and Dedan. Cush begot Nimrod; he began to be a giant upon the earth. This was a giant hunter before the Lord God; because of this they will say, As Nimrod, a giant hunter before the Lord. And the beginning of his kingdom was Babylon, and Orech, and Archad, and Chalanne, in the land of Shinar. From that land Assyria went out, and he built Nineveh, and the city of Rehoboth, and Calah, and Dasah between Nineveh and Calah; this is the great city. And Mizraim begot the Ludim, the Naphtali, the Enemetim, and the Labim, and the Pathrusim, and the Casluhim, from where the Philistines went out, and the Caphtorim. Canaan begot Sidon his firstborn, and the Hittite, and the Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Aroukaion, and the Asennaion, and the Aradian, and the Samaritan, and the Amathi. And after this the tribes of the Canaanites were scattered. And the boundaries of the Canaanites were from Sidon until coming to Gerar and Gaza, until coming to Sodom and Gomorrah, Admah and Zeboiim as far as Lasha. These are the sons of Ham, in their tribes, according to their tongues, in their lands, and in their nations.

And to Shem was born, and to him, the father of all the sons of Eber, the brother of Japheth the elder. The sons of Shem: Elam, and Assyria, and Arphaxad, and Lud, and Aram, and Cainan. And the sons of Aram: Uz, and Ul, and Gater, and Meshech. And Arphaxad begot Cainan, and Cainan begot Sala, and Sala begot Eber. And to Eber were born two sons; the name of the one was Peleg, because in his days the earth was divided, and the name of his brother was Joktan. Joktan begot Elmodad, Saleth, Sarmoth, and Jerach, Hadoram, Abimael, Diklah, and Obal, and Abimael and Sheba, and Ophir, and Euilah, and Jobab; all these were sons of Joktan. And their dwelling was from Massa until one comes to Saphera, a mountain of the east. These are the sons of Shem, in their tribes, according to their tongues, in their lands, and in their nations. These are the tribes of the sons of Noah according to their generations, according to their nations. From these the islands of the nations were scattered upon the earth after the flood.

11

And all the earth had one language, and one voice for all. And it happened when they moved from the east, they found a plain in the land of Shinar, and they dwelt there. And a man said to his neighbor, Come, let us make bricks and bake them with fire, and the brick became stone for them, and bitumen was their clay. And they said, Come, let us build for ourselves a city and a tower whose head will reach to heaven, and let us make for ourselves

a name, before we are scattered upon the face of all the earth. And the Lord came down to see the city and the tower, which the sons of men built. And the Lord said, Behold, they are one race, and they all have one lip, and this they have begun to do, and now nothing that they attempt to do will fail them. Come, let us go down and confuse their language there, so that each may not understand the speech of his neighbor. And the Lord scattered them from there upon the face of all the earth, and they ceased building the city and the tower. Because of this its name was called Confusion, because there the Lord confused the lips of all the earth, and from there the Lord scattered them upon the face of all the earth.

And these are the generations of Shem, and Shem was a son of a hundred years when he begot Arphaxad, in the second year after the flood. And Shem lived, after he begot Arphaxad, five hundred years, and begot sons and daughters, and died. And Arphaxad lived one hundred thirty-five years, and begot Cainan. And Arphaxad lived after he begot Cainan four hundred years, and begot sons and daughters, and died. And Cainan lived one hundred and thirty years, and begot Sala, and Cainan lived after he begot Sala three hundred and thirty years, and begot sons and daughters, and died. And Sala lived one hundred thirty years, and begot Eber. And Sala lived after he begot Eber three hundred thirty years, and begot sons and daughters, and died. And Eber lived one hundred thirty-four years, and begot Phaleg. And Eber lived, after he begot Phaleg, two hundred seventy years, and begot sons and daughters, and died. And Phaleg lived

one hundred and thirty years, and begot Ragau. And Phaleg lived, after he begot Ragau, two hundred and nine years, and begot sons and daughters, and died. And Ragau lived one hundred and thirty-two years, and begot Seruch. And Ragau lived, after he begot Seruch, two hundred seven years, and begot sons and daughters, and died. And Seruch lived one hundred thirty years, and begot Nahor. And Seruch lived, after he begot Nahor, two hundred years, and begot sons and daughters, and died. And Nahor lived one hundred seventy-nine years, and begot Terah. And Nahor lived, after he begot Terah, one hundred twenty-five years, and he begot sons and daughters, and he died. And Terah lived seventy years, and begot Abram, and Nahor, and Haran.

These are the generations of Terah. Terah begot Abram, and Nahor, and Haran, and Haran begot Lot. And Haran died before his father Terah in the land in which he was born, in the region of the Chaldeans. And Abram and Nahor took for themselves wives. The name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah, the daughter of Haran, and the father of Milcah and the father of Iscah. And Sarai was barren, and she bore no children. And Terah took his son Abram, and Lot the son of Haran, his grandson, and his daughter-in-law Sarai, the wife of his son Abram, and he led them out of the land of the Chaldeans to go into the land of Canaan, and they came as far as Haran, and he dwelt there. And all the days of Terah in the land of Haran were two hundred and five years, and Terah died in Haran.

12

And the Lord said to Abram, Go out from your land, and from your kinship, and from your father's house, and come into the land which I will show you. And I will make you into a great nation, and I will bless you, and I will magnify your name, and you will be blessed. And I will bless those blessing you, and those cursing you I will curse, and all the tribes of the earth will be blessed in you. And Abram went, just as the Lord spoke to him, and Lot went with him. Abram was seventy-five years old when he went out from Haran. And Abram took Sarai his wife, and Lot the son of his brother, and all their possessions as many as they had acquired, and every soul which they had acquired from Haran, and they went out to go into the land of Canaan. And Abram traveled through the length of the land until the place Shechem, to the high oak, and the Canaanites then dwelt in the land. And the Lord appeared to Abram, and said to him, To your seed I will give this land, and Abram built there an altar to the Lord who appeared to him. And he departed from there to the mountain east of Bethel, and set up his tent there with Bethel to the west and Ai to the east, and he built there an altar to the Lord, and called upon the name of the Lord. And Abram departed, and having gone, encamped in the wilderness.

And it happened that a famine came upon the earth, and Abram went down into Egypt to sojourn there, because the famine prevailed upon the earth. It happened that when Abram drew

near to enter into Egypt, Abram said to Sarai his wife, I know that you are a fair faced woman. Therefore, when the Egyptians see you, they will say that this is his woman, and they will kill me, but they will spare you. I said therefore that I am his sister, so that it might go well for me through you, and my soul will live because of you. It happened that when Abram entered into Egypt, the Egyptians, having seen his wife, saw that she was exceedingly beautiful. And the rulers of Pharaoh saw her, and they praised her to Pharaoh, and they brought her into the house of Pharaoh. And they treated Abram well because of her, and he acquired sheep, and calves, and donkeys, and servants, and maidservants, and mules, and camels. And God afflicted Pharaoh with great and wicked plagues, and his house, concerning Sarai the wife of Abram. Having called Abram, Pharaoh said, What is this you have done to me? Why did you not tell me that she is your wife? Why did you say that she is my sister? I took her for myself as a wife, and now behold, your wife is before you; take her and go away. And Pharaoh commanded men concerning Abram to send him away, and his wife, and all that was his.

13

Abram went up from Egypt—he himself, his wife, and all his possessions—and Lot with him, into the wilderness. Abram was very rich in cattle, and in silver, and in gold. And he went from where he came into the wilderness to Bethel, to the place where

his tent was earlier, between Bethel and Angai, To the place of the altar, where he had made it at the beginning, and there Abram called upon the name of the Lord. And Lot, traveling with Abram, had sheep, and oxen, and tents. And the land could not support them to dwell together, because their possessions were many, and the land could not support them to dwell together. And it happened that there was a battle between the shepherds of Abram's cattle and the shepherds of Lot's cattle, but the Canaanites and the Perizzites were then dwelling in the land. Abram said to Lot, Let there be no strife between me and you, and between my shepherds and your shepherds, for we are brothers. Is not all the land before you? Separate yourself from me: if you go to the left, I will go to the right, but if you go to the right, I will go to the left. And Lot, having lifted his eyes, observed all the surrounding region of the Jordan, that it was all well watered before God destroyed Sodom and Gomorrah, like the paradise of God and like the land of Egypt, until one comes to Zoar. And Lot chose for himself all the surrounding region of the Jordan, and Lot departed from the east, and they were separated each from his brother. Abram dwelt in the land of Canaan, but Lot dwelt in a city of the surrounding region and pitched his tent in Sodom. But the people in Sodom were exceedingly wicked and sinful before God. But God said to Abram after Lot's separation from him, Look up with your eyes and see from the place where you now are toward the north and south and east and sea. Because all the land that you see, I will give it to you and to your seed until the age. And I will make your seed as the sand of the earth; if someone is able to count

the sand of the earth, then your seed will be counted. Rise and pass through the land, its length and its breadth, because I will give it to you and to your seed forever. And Abram, having moved his tent and having come, settled beside the oak of Mamre, which was in Hebron, and he built there an altar to the Lord.

14

It happened in the kingdom of Amraphel king of Shinar, and Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations, They made war with Balla king of Sodom, and with Barsa king of Gomorrah, and with Sennaar king of Admah, and with Symobor king of Zeboiim, and the king of Balak, which is Zoar. All these agreed together upon the salty ravine, this is the Sea of Salt. Twelve years they served Chedorlaomer, but in the thirteenth year they withdrew. In the fourteenth year, Chedorlaomer and the kings with him came and struck down the giants in Ashtaroth and Karnaim, and strong nations together with them, and the Ommaeans in the city of Saue. And the Horites in the mountains of Seir, until the terebinth of Paran, which is in the wilderness. And having returned, they came to the spring of judgment, which is Kadesh, and they struck down all the rulers of Amalek, and the Amorites who were dwelling in Hazazon-tamar. The king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Balak (this is Zoar) went out, and they drew up in battle array against them

for war in the Salt Valley. to Chedorlaomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar, the four kings against the five. The salty valley had wells of asphalt. The king of Sodom and the king of Gomorrah fled and fell in there, but those left behind fled into the hill country. They took all the horses of Sodom and Gomorrah, and all their food, and they went away. They took Lot, the son of Abram's brother, and his baggage, and they departed, for he was dwelling in Sodom.

Having arrived, one of the rescued reported to Abram the Hebrew, and he dwelt beside the oak of Mamre the Amorite, the brother of Eshcol and the brother of Onan, who were allies of Abram. Having heard that Lot his brother was taken captive, Abram counted his own household members, three hundred and eighteen, and pursued after them until Dan. And he himself fell upon them at night with his servants, and struck them, and pursued them until Hobah, which is on the left of Damascus. And he brought back all the horses of Sodom, and he brought back Lot his nephew, and all his possessions, and the women, and the people. And the king of Sodom went out to meet him after his return from the defeat of Chedorlaomer and of the kings with him, into the valley of Shaveh; this was the plain of the kings.

And Melchizedek, king of Salem, brought out bread and wine, and he was priest of God Most High. And he blessed Abram and said, Blessed is Abram by God Most High, who created heaven

and earth. And blessed be God the most high, who delivered your enemies into your hands, and Abram gave to him a tenth of all. The king of Sodom said to Abram, Give me the men, but take the horse for yourself. Abram said to the king of Sodom, I will stretch out my hand to the Lord, the most high God, who created the heaven and the earth, If I will take anything from a thread to a sandal thong from all your things, so that you should not say that I enriched Abram. Except what the young men ate, and the portion of the men who went together with me, Eshcol, Aunan, and Mamre, these will take a portion.

15

After these words, the word of the Lord came to Abram in a vision, saying, Do not fear, Abram, I shield you, your reward will be very great. But Abram says, Master Lord, what will you give to me? I am departing childless, and the son of my household, Masek, this Eliezer of Damascus. And Abram said, Since you have given me no seed, the one born in my house will inherit me. And immediately the voice of the Lord came to him, saying, This one will not inherit you, but the one who will come out from you, this one will inherit you. He led him outside and said to him, Look up into the heaven and count the stars, if you are able to count them, and said, Thus will your descendants be. And Abram believed God, and it was reckoned to him as righteousness. And he said to him, I am the God who led you out of the land of the Chaldeans, so that I might give you this land to

inherit. And he said, Master Lord, how will I know that I will inherit it? He said to him, Take for me a heifer three years old, and a goat three years old, and a ram three years old, and a turtledove, and a dove. He took all these things to him, and he divided them in the middle, and placed them opposite each other, but the birds he did not divide. But birds came down upon the bodies, upon their halves, and Abram sat with them. About the setting of the sun, a trance fell upon Abram, and behold, a great dark fear fell upon him. And it was said to Abram, Know for certain that your descendants will be sojourners in a land not their own, and they will enslave them, and they will mistreat them, and they will humble them, four hundred years. But I will judge the nation which they shall serve, and after these things, they will go out from here with much baggage. You shall go away to your fathers in peace, having been nurtured in good old age. But in the fourth generation they will turn back here, for the sins of the Amorites have not yet been fulfilled until now. When the sun came toward the west, a flame appeared, and behold a smoking oven and torches of fire, which passed through the middle of these divided pieces. In that day the Lord made a covenant with Abram, saying, To your seed I will give this land, from the river of Egypt to the great river Euphrates. The Kenites, the Kenizzites, and the Kadmonites and the Hittites, the Perizzites, and the Rephaim, and the Amorites, the Canaanites, the Hivites, the Girgashites, and the Jebusites.

16

Sarai, the wife of Abram, did not bear to him, but she had an Egyptian maidservant whose name was Hagar. Sarai said to Abram, Behold, the Lord has shut me up from bearing children. Go in to my maidservant so that I may obtain children from her. And Abram listened to the voice of Sarai. And Sarai, the wife of Abram, having taken Hagar the Egyptian, her own maidservant, after ten years of Abram dwelling in the land of Canaan, gave her to Abram her husband as a wife. And he entered to Hagar, and she conceived, and she saw that she was with child, and the mistress was dishonored before her. Sarai said to Abram, I am wronged by you. I gave my maidservant into your bosom, but when she saw that she has in womb, I was dishonored before her. May God judge between me and you. Abram said to Sarai, Behold, your maidservant is in your hands; do to her as you please. And Sarai mistreated her, and she fled from her.

And the messenger of the Lord found her by the spring of water in the wilderness, by the spring on the way to Shur. And the messenger of the Lord said to her, Hagar, maidservant of Sarai, from where are you coming and where are you going? And she said, I am fleeing from the face of Sarai my mistress. And the messenger of the Lord said to her, Return to your mistress and submit yourself under her authority. And the messenger of the Lord said this: I will surely multiply your descendants, and they will not be counted because of their multitude. And the messenger of the Lord said to her, Behold, you have conceived, and you will bear a son, and you will call his name Ishmael, because the Lord has heard your affliction. He will be a wild

man, his hands against all, and the hands of all against him, and he will dwell in the presence of all his brothers. And she called the name of the Lord who was speaking to her, You are the God who sees me, because she said, Indeed, I have seen the one who appeared to me. Because of this he called the well Well of the One who sees me; behold, it is between Kadesh and Barad. And Hagar bore a son to Abram, and Abram called the name of his son, whom Hagar bore to him, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram.

17

It happened that Abram was ninety-nine years old. And the Lord appeared to Abram and said to him, I am your God. Be well pleasing before me and become blameless. And I will make my covenant between me and between you, and I will multiply you exceedingly. And Abram fell upon his face. And God spoke to him, saying, And I, behold, my covenant is with you, and you will be the father of a multitude of nations. And your name shall not still be called Abram, but your name will be Abraham, because I have made you father of many nations. And I will increase you exceedingly, and I will make you into nations, and kings will go out from you. And I will establish my covenant between you and between your seed after you into their generations, into an eternal covenant to be your God, and the God of your seed after you. And I will give to you and to your seed after you the land in which you sojourn, all the land of

Canaan, as an eternal possession, and I will be their God. And God said to Abraham, But you shall keep my covenant, you and your seed after you throughout their generations. And this is the covenant which you shall keep between me and you, and between your seed with you into their generations: every male of yours shall be circumcised. And you shall be circumcised in the flesh of your foreskin, and it will be a sign of the covenant between me and you. And a child of eight days shall be circumcised among you, every male throughout your generations, both the homeborn and the one bought with silver from every foreign son who is not from your seed, The one born in your house and the one bought with silver shall surely be circumcised, and my covenant will be upon your flesh as an eternal covenant. And an uncircumcised male, who shall not be circumcised in the flesh of his foreskin on the eighth day, that soul shall be destroyed from its race, because he has broken my covenant. And God said to Abraham, Your wife Sarai shall no longer be called Sarai; Sarah will be her name. I will bless her, and I will give you a child from her, and I will bless it, and it will become nations, and kings of nations will come from him. And Abraham fell upon his face and laughed, and said in his mind, Will a son be born to a hundred year old? And will Sarah, ninety years old, bear a child? And Abraham said to God, Let this Ishmael live before you. And God said to Abraham, Yes, behold Sarah your wife will bear you a son, and you will call his name Isaac, and I will establish my covenant with him as an eternal covenant, to be God to him and to his seed after him. Concerning Ishmael, behold I have heard you, and behold I have blessed

him, and I will increase him, and I will multiply him exceedingly. He will beget twelve nations, and I will make him into a great nation. But my covenant I will establish with Isaac, whom Sarah will bear to you at this time, in the next year. He finished speaking to him, and God went up from Abraham.

And Abraham took Ishmael his own son, and all his household members, and all those bought with silver, and every male of the men in Abraham's house, and he circumcised their foreskins in the time of that day, as God spoke to him. Abraham was ninety-nine years old when he circumcised the flesh of his foreskin. But his son Ishmael was thirteen years old when he was circumcised in the flesh of his foreskin. In the time of that day, Abraham was circumcised, and Ishmael his son. And all the men of his house, and his household members, and those bought with silver from foreign nations.

18

God appeared to him at the oak of Mamre, while he was sitting at the door of his tent at midday. Having looked up with his eyes, he saw, and behold, three men were standing above him. Having seen them, he ran to meet them from the door of his tent and bowed down to the earth. And he said, Lord, if I have found favor before you, do not pass by your servant. Let water indeed be taken, and let them wash your feet, and cool yourselves by the tree. And I will take bread, and you shall eat. And after this

you will go on your way, on account of which you turned aside to your servant. And he said, Do thus, as you have said. And Abraham hastened to the tent toward Sarah, and said to her, Hasten, and knead three measures of fine flour, and make cakes. And Abraham ran to the oxen, and took a tender and good calf, and gave it to the servant, and he hastened to prepare it. He took butter and milk and the calf which he had prepared, and set them before them, and they ate, but he stood by them under the tree.

And he said to him, Where is Sarah your wife? And he answered, Behold, she is in the tent. He said, I will return and come to you at this time next year, and Sarah your wife will have a son. But Sarah was listening at the tent door, being behind him. Abraham and Sarah were elders advanced in days, and the womanly things had ceased to happen to Sarah. Sarah laughed to herself, saying, It has not yet happened to me until now, and my lord is old. And the Lord said to Abraham, Why is it that Sarah laughed to herself, saying, Shall I indeed truly bear a child? But I have grown old. Will not a word from God be impossible? At this time I will return to you in due season, and Sarah will have a son. But Sarah denied it, saying, I did not laugh, for she was afraid. And he said to her, No, but you did laugh.

Having risen up from there, the men looked down upon Sodom and Gomorrah. But Abraham journeyed with them, sending them forth. The Lord said, I will not hide from Abraham my

servant what I am doing. Abraham will become a great and numerous nation, and all the nations of the earth will be blessed in him. For I knew that he will command his sons and his house after him, and they will keep the ways of the Lord, to do righteousness and judgment, so that the Lord may bring upon Abraham all that he spoke to him. And the Lord said, The cry of Sodom and Gomorrah has multiplied toward me, and their sins are exceedingly great. Having descended therefore, I will see whether they are acting according to their cry that has come to me, but if not, so that I may know. And having turned away from there, the men came to Sodom, but Abraham was still standing before the Lord. And Abraham, having drawn near, said, Will you not destroy the just together with the ungodly, so that the just will be as the ungodly? If there are fifty righteous in the city, will you destroy them? Will you not spare all the place on account of the fifty righteous, if they are in it? By no means will you do such a thing as this, to kill the just with the ungodly, and the just will be as the ungodly—by no means! Will you who judge all the earth not do judgment? And the Lord said, If there are fifty righteous in the city of Sodom, I will spare the whole city, and all the place for their sake. And answering, Abraham said, Now I have begun to speak to my Lord, but I am earth and ashes. If the fifty righteous fall short to forty-five, will you destroy all the city because of the five? And he said, I will not destroy it, if I find there forty-five. And he continued to speak to him, and said, But if forty should be found there, and he said, I will not destroy it on account of the forty. And he said, What if I speak, Lord? What if thirty are found there? And he said, I will

not destroy it for the sake of the thirty. And he said, Since I have to speak to the Lord, what if twenty are found there? And he said, I will not destroy it if I find twenty there. And he said, What if I speak once more, Lord? What if ten should be found there? And he said, I will not destroy it because of the ten. The Lord went away as he ceased speaking to Abraham, and Abraham returned to his place.

19

The two messengers came into Sodom in the evening. Lot was sitting beside the gate of Sodom, and when Lot saw them, he rose up to meet them, and bowed down with his face upon the earth. And he said, Behold, my lords, turn aside into your servant's house and lodge, and wash your feet, and rising early you will depart on your way. And they said, No, but we will lodge in the streets. And he urged them, and they turned aside toward him, and entered into his house, and he made them drink, and he baked unleavened bread for them, and they ate. Before they went to sleep, the men of the city, the Sodomites, surrounded the house, from young man to elder, all the people together. And they called out to Lot, and they were saying to him, Where are the men who entered to you during the night? Bring them out to us, so that we might have relations with them. Lot went out to them at the threshold and closed the door behind him. He said to them, By no means, brothers, do evil. I have two daughters who have not known a man. I will bring them out to

you, and you may use them as it pleases you, only do not do anything unjust to these men, because they have entered under the shelter of my roof. They said to him, Stand back! You came here to sojourn, not to pass judgment! Now we will treat you worse than them. And they pressed hard against Lot exceedingly and drew near to break down the door. But the men, stretching out their hands, pulled Lot in toward themselves into the house, and they shut the door of the house. They struck the men who were at the door of the house with blindness, from the least to the greatest, and they were paralyzed seeking the door. But the men said to Lot, Do you have here sons-in-law, or sons, or daughters? Or if anyone else of yours is in the city, bring them out from this place, We are destroying this place because their cry was lifted up before the Lord, and the Lord sent us to destroy it. Lot went out and spoke to his sons-in-law who had taken his daughters, and said, Arise and go out from this place, because the Lord is destroying the city, but he seemed to be jesting before his sons-in-law. When dawn came, the messengers urged Lot, saying, Rise up, take your wife and your two daughters whom you have, and go out, so that you do not perish with the lawless deeds of the city. And they were troubled, and the messengers seized his hand and the hand of his wife and the hands of his two daughters, because the Lord spared him.

And it happened when they brought them outside, and they said, Save your own soul, do not look back, nor stand in all the surrounding region, save yourself to the mountain, lest you be swept away. And Lot said to them, I beg you Lord, since your

servant has found mercy before you, and you have magnified your righteousness which you do upon me to live my soul, but I will not be able to be saved to the mountain, lest the evils overtake me, and I die. Behold, this city is near enough for me to flee there, which is small, and there I will be saved. Is it not small? And my soul will live for your sake. And he said to him, Behold, I have regarded you favorably, and concerning this matter, I will not destroy the city about which you spoke. Hasten therefore to be saved there, for I will not be able to do anything until you come there. Because of this he called the name of that city Zoar. The sun rose upon the earth, and Lot entered Zoar. And the Lord rained divine fire upon Sodom and Gomorrah from the Lord out of heaven. And he overthrew these cities and all the surrounding region and all the inhabitants in the cities and all the growing things from the earth. And his woman looked back, and she became a pillar of salt. Abraham rose early in the morning to the place where he had stood before the Lord. And he looked upon the face of Sodom and Gomorrah, and upon the face of the surrounding region, and he saw, and behold, a flame was going up out of the earth, like the vapor of a furnace. And it happened when God destroyed all the cities of the surrounding region, God remembered Abraham, and sent Lot out from the midst of the destruction, when the Lord overthrew the cities in which Lot dwelt.

Lot went up from Zoar and sat in the mountain, he himself and his two daughters with him, for he feared to dwell in Zoar, and he dwelt in the cave, he himself and his two daughters with him.

The older said to the younger, Our father is old, and there is no one upon the earth who will come to us, as is fitting for all the earth. Come, let us give our father wine to drink, and let us lie down with him, and let us raise up seed from our father. They gave their father wine to drink in that night, and the older one, having entered, slept with her father in that night, and he did not know when she lay down or when she rose. It happened on the next day, and the older said to the younger, Behold, I slept yesterday with our father. Let us give him wine to drink in this night also, and you enter and lie with him, and let us raise up seed from our father. They also gave their father wine to drink that night, and the younger entered and slept with her father, and he did not know when she lay down or when she rose. And the two daughters of Lot conceived by their father. And the older bore a son, and called his name Moab, saying, from my father, this is the father of the Moabites until today. And the younger bore a son and called his name Ammon, saying, This is the son of my race; he is the father of the Ammonites to this day.

20

And Abraham moved from there into the land toward the South, and dwelt between Kadesh and Shur, and sojourned in Gerar. Abraham said about Sarah his wife that she is his sister, for he feared to say that she is his wife, lest the men of the city might kill him because of her, and Abimelech king of Gerar sent and took Sarah. And God came to Abimelech in a dream during the

night and said, Behold, you will die because of the woman whom you took, for she is living with a man. Abimelech had not touched her, and he said, Lord, will you destroy a nation that is unknowing and just? Did he not say to me, She is my sister? And did she not say to me, He is my brother? In a pure heart and in righteousness of hands I did this. And God said to him in a dream, and I knew that you did this with a pure heart, and I spared you from sinning against me, for this reason I did not allow you to touch her. Now give back the wife to the man, because he is a prophet, and he will pray for you, and you shall live, but if you do not give her back, you will know that you shall die, you and all yours. And Abimelech rose early in the morning, and called all his servants, and spoke all these words into their ears, and all the people were exceedingly afraid. And Abimelech called Abraham and said to him, What is this you have done to us? Surely we have not sinned against you, that you have brought upon me and upon my kingdom a great sin? A work that no one will do, you have done to me. But Abimelech said to Abraham, What did you see that you did this? Abraham said, For I said, Then there is no piety in this place, and they will kill me because of my wife. And truly, my sister is from my father, but not from my mother, and she became my wife. It happened when God led me out from my father's house, and I said to her, You will do this righteousness for me: into every place where we may enter there, say of me that he is my brother. And Abimelech took a thousand didrachmas, sheep, calves, servants, and maidservants, and gave them to Abraham, and he gave back to him Sarah his wife. And Abimelech said to Abraham, Behold, my

land is before you; dwell where it pleases you. But to Sarah he said, Behold, I have given a thousand didrachmas to your brother; this will be to you for the vindication of your honor, and to all the women with you, and speak truthfully in all things. Abraham prayed to God, and God healed Abimelech, and his wife, and his maidservants, and they bore children. Because the Lord had completely shut every womb in the house of Abimelech, on account of Sarah the wife of Abraham.

21

And the Lord visited Sarah, as he said, and the Lord did for Sarah as he spoke. And having conceived, she bore to Abraham a son in his old age, at the time as the Lord had spoken to him. And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac. But Abraham circumcised Isaac on the eighth day, as God had commanded him. And Abraham was a hundred years old when Isaac his son was born to him. Sarah said, The Lord has made laughter for me, for whoever hears will rejoice with me. And who will announce to Abraham that Sarah nurses a child? For I bore a son in my old age. And the child grew and was weaned, and Abraham made a great feast on the day Isaac his son was weaned. But Sarah, having seen the son of Hagar the Egyptian, who was born to Abraham, playing with Isaac her son, And said to Abraham, Cast out this maidservant and her son, for the son of this maidservant will not inherit with my son Isaac. The word appeared very hard

before Abraham concerning his son. And God said to Abraham, Let it not be harsh before you concerning the child and concerning the maidservant. All that Sarah says to you, listen to her voice, because in Isaac your seed shall be called. And I will make the son of this maidservant into a great nation, because he is your seed. Abraham rose up in the morning and took loaves and a wineskin of water and gave them to Hagar and placed the child upon her shoulder and sent her away. Having departed, she wandered in the wilderness near the well of the oath. The water from the wineskin had failed, and she threw the child under a fir tree. Having gone away, she sat opposite him from afar, about a bow shot away, for she said, I will not see the death of my child. And she sat opposite him, and the child cried out and wept. But God heard the voice of the child from the place where he was, and a messenger of God called to Hagar from heaven, and said to her, What is it, Hagar? Do not fear, for God has heard the voice of the child from the place where he is. Arise and take the child, and hold it fast in your hand, for I will make it a great nation. And God opened her eyes, and she saw a well of living water, and she went and filled the wineskin with water, and gave the child drink. And God was with the child, and he grew and dwelt in the wilderness and became an archer. And he dwelt in the wilderness, and his mother took a wife for him from the land of Paran in Egypt.

It happened at that time that Abimelech, and Ahuzzath his advisor, and Phichol the commander in chief of his force, said to Abraham, saying, God is with you in all that you do. Now

therefore swear to me by God not to wrong me, nor my descendants, nor my name, but according to the kindness which I did with you, you shall do with me, and to the land in which you have dwelt. Abraham said, I will swear. And Abraham reproved Abimelech concerning the wells of water, which the servants of Abimelech took away. And Abimelech said to him, I did not know who did this thing to you, nor did you report it to me, nor did I hear of it, but only today. And Abraham took sheep and calves, and gave them to Abimelech, and both made a covenant. And Abraham set up seven female lambs of the sheep by themselves. And Abimelech said to Abraham, What are these seven lambs of the sheep which you set apart? And Abraham said, You shall take the seven lambs from me, so that they may be testimony to me that I dug this well. Because of this he named that place Well of the Oath, because there they both swore. And they made a covenant at the well of the oath, and Abimelech arose, along with Ahuzzath his advisor, and Phichol the commander in chief of his forces, and they returned to the land of the Philistines. And Abraham planted a field at the well of the oath, and there he called upon the name of the Lord, the eternal God. Abraham dwelt in the land of the Philistines many days.

22

And it happened after these words that God tested Abraham, and said to him, Abraham, Abraham, and he said, Behold, I am here. And he said, Take your son, the beloved, whom you loved,

Isaac, and go into the high land, and offer him up there as a burnt offering upon one of the mountains of which I will tell you. Having risen in the morning, Abraham saddled his donkey and took with him two servants and Isaac his son, and having split wood for a burnt offering, he rose and went and came to the place which God had said to him on the third day. And Abraham, having looked up with his eyes, saw the place from afar. And Abraham said to his servants, Sit here with the donkey, but I and the boy will go over there, and having worshipped, we will return to you. Abraham took the wood of the burnt offering and placed it on Isaac his son, and he took in his hands both the fire and the sword, and the two went together. Isaac said to Abraham his father, Father, and he said, What is it, child? He said, Behold the fire and the wood, where is the sheep for the burnt offering? And Abraham said, God will see for himself a sheep for a burnt offering, my child. And both went together, They came to the place which God had told him about, and Abraham built the altar there and placed the wood on it, and having bound his son Isaac, he placed him on the altar above the wood. And Abraham stretched out his hand to take the sword, to slaughter his son. And the Messenger of the Lord called to him from heaven and said, Abraham, Abraham, and he said, Here I am. And he said, Do not put forth your hand upon the boy, nor do anything to him, for now I know that you fear God, and you have not spared your beloved son for my sake. And Abraham, having looked up with his eyes, saw, and behold, a ram caught in a thicket by its horns. And Abraham went and took the ram and offered it up as a burnt offering instead of Isaac his son.

And Abraham called the name of that place, The Lord saw, so that today they might say, On the mountain the Lord appeared. And the Messenger of the Lord called Abraham a second time from heaven, saying, By myself I have sworn, says the Lord, because you have done this thing, and you have not spared your beloved son for my sake, Indeed I will surely bless you, and I will surely multiply your seed, as the stars of heaven, and as the sand beside the shore of the sea, and your seed will inherit the cities of their enemies. And all the nations of the earth will be blessed in your seed, because you obeyed my voice. Abraham turned away to his servants, and having risen, they went together to the well of the oath. And Abraham dwelt at the well of the oath.

It happened after these words, and it was reported to Abraham, saying, Behold, Milcah has also borne sons to Nahor your brother. Uz the firstborn, and Buz his brother, and Kemuel the father of the Syrians, and Hazad, and Azau, and Phaldes, and Jeldaph, and Bethuel. Bethuel begot Rebecca. These eight sons whom Milcah bore to Nahor, the brother of Abraham. And his concubine, whose name was Reuma, also bore Tebah, and Gaham, and Tahash, and Maacah.

23

And the life of Sarah was a hundred and twenty-seven years. And Sarah died in the city of Arbok, which is in the valley, this is

Hebron in the land of Canaan, and Abraham came to mourn Sarah, and to lament. And Abraham arose from his dead, and Abraham said to the sons of Heth, saying, I am a sojourner and stranger among you; give me therefore possession of a tomb among you, and I will bury my dead. And the sons of Heth answered Abraham, saying, No, lord. Listen to us: you are a king from God among us. Bury your dead in our chosen tombs, for no one of us will keep his tomb from you to bury your dead there. Having risen, Abraham bowed down to the people of the land, to the sons of Heth. And Abraham spoke to them, saying, If you have it in your hearts to bury my dead from before me, hear me, and speak for me to Ephron the son of Zohar. And let him give to me the double cave which is his, which is in part of his field; for silver of worthy value, give it to me among you for possession of a tomb. Ephron was sitting in the midst of the sons of Heth, but Ephron the Hittite answered and said to Abraham, while the sons of Heth and all those entering the city were listening, saying, Be with me, lord, and hear me. The field and the cave in it I give to you. Before all my citizens I have given it to you. Bury your dead. And Abraham bowed down before the people of the land. And he said to Ephron in the hearing of the people of the land, If you are willing, hear me: take the silver for the field from me, and I will bury my dead there. But Ephron answered Abraham, saying, No, lord, for I have heard—land of four hundred silver didrachmas—but what would this be between me and you? But you, bury your dead. And Abraham heard Ephron, and Abraham paid to Ephron the silver which he had spoken of in the ears of the sons of Heth, four hundred

didrachmas of silver approved among merchants. And the field of Ephron stood, which was in the double cave, which is facing Mamre, the field and the cave which was in it, and every tree which was in the field, and everything which is in its borders all around to Abraham, into possession before the sons of Heth, and all of those entering into the city. After these things Abraham buried Sarah his wife in the cave of the double field, which is opposite Mamre; this is Hebron in the land of Canaan. And the field and the cave that was in it was ratified to Abraham as a possession of a tomb from the sons of Heth.

24

And Abraham was old and advanced in days, and the Lord blessed Abraham in all things.

And Abraham said to his eldest servant of his house, the ruler of all his possessions, Put your hand under my thigh. And I adjure you by the Lord, the God of heaven and the God of earth, that you not take a wife for my son Isaac from the daughters of the Canaanites, among whom I dwell. But you shall go into my land, where I was born, and into my tribe, and you shall take a wife for my son Isaac from there. The servant said to him, If the woman does not wish to go back with me to this land, shall I take your son back to the land from where you came? Abraham said to him, Take heed for yourself not to turn my son back there. The Lord, the God of heaven and the God of earth, who

took me from the house of my father and from the land where I was born, who spoke to me and who swore to me, saying, To you I will give this land and to your seed, he himself will send his Messenger before you, and you will take a wife for my son from there. If the woman does not want to go with you into this land, you will be free from my oath, only do not take my son back there. And the servant placed his hand under the thigh of Abraham his lord, and swore to him concerning this matter. And the servant took ten camels from the camels of his lord, and from all the goods of his lord with himself, and having risen, he went into Mesopotamia, into the city of Nahor. And he made the camels lie down outside the city beside the well of water toward late afternoon, when the women drawing water came out.

And he said, Lord, the God of my lord Abraham, grant me success today, and show mercy to my lord Abraham. Behold, I stand upon the spring of the water, and the daughters of the inhabitants of the city come out to draw water. And the virgin to whom I say, Incline your water jar so that I may drink, and she says to me, Drink, and I will give your camels to drink until they cease drinking, this one you have prepared for your servant Isaac, and by this I will know that you have shown mercy to my lord Abraham.

And it happened before he finished speaking in his mind, and behold Rebecca was going out, the one having been born to Bethuel, son of Milcah the wife of Nahor, the brother of Abraham, having the water jar upon her shoulders. The virgin

was very beautiful in appearance, a virgin, no man had known her, and having gone down to the spring, she filled her water jar and went up. The servant ran to meet her and said, Give me a little water to drink from your jar. But she said, Drink, lord, and hurried and lowered the water jar upon her arm, and gave him to drink until he ceased drinking. And she said, I will draw water for your camels also, until they have all finished drinking. And she hastened and emptied the water jar into the trough, and ran to the well to draw again, and drew water for all the camels. The man was observing her and keeping silent to know whether the Lord had prospered his way or not. It happened that when all the camels ceased drinking, the man took golden earrings of a drachma weight, and two bracelets for her hands, their weight ten gold pieces. And he asked her and said, Whose daughter are you? Tell me, is there a place for us to lodge at your father's house? But she said to him, I am the daughter of Bethuel, whom Milcah bore to Nahor. And she said to him, We have plenty of straw and fodder, and a place to lodge. And having been pleased, the man worshipped the Lord. And he said, Blessed be the Lord, the God of my lord Abraham, who has not abandoned his righteousness and his truth from my lord, and the Lord has prospered me into the house of the brother of my lord. And the servant ran and announced these words to her mother's house. But Rebecca had a brother whose name was Laban, and Laban ran toward the man outside at the spring. And it happened when he saw the earrings and the bracelets in the hands of his sister, and when he heard the words of Rebecca his sister saying, Thus has the man spoken to me, and he came toward the man

standing with his camels at the spring. And he said to him, Come, enter, blessed of the Lord. Why do you stand outside? I have prepared the house and a place for the camels. And the man entered into the house, and unloaded the camels, and gave straw and fodder to the camels, and water to wash his feet, and the feet of the men with him. And he set loaves before them to eat, and said, I will not eat until I speak my words. And he said, Speak.

And he said, I am Abraham's servant. The Lord has blessed my lord exceedingly, and he was exalted, and gave to him sheep, calves, silver, gold, servants, maidservants, camels, and donkeys. And Sarah, my lord's wife, bore a son to my lord after he grew old, and he gave to him everything that was his. And my lord made me swear, saying, You shall not take a wife for my son from the daughters of the Canaanites, in whose land I sojourn. But you shall go into my father's house and into my tribe, and you shall take a wife for my son from there. I said to my lord, What if the woman will not go with me? And he said to me, The Lord God, before whom I have been well pleasing, will himself send out his Messenger with you, and will prosper your way, and you will take a wife for my son from my tribe and from my father's house. Then you will be innocent from my curses, for if you come into my tribe and they do not give to you, then you will be innocent from my oath. And having come today to the spring, I said, Lord, the God of my lord Abraham, if you prosper my way on which I now go, Behold, I stand upon the spring of water, and the daughters of the men of the city come out to draw

water, and the virgin to whom I say, Give me a little water to drink from your jar, And should she say to me, You drink, and I will draw water for your camels, let this be the woman whom the Lord has prepared for his own servant Isaac, and by this I will know that you have shown mercy to my lord Abraham. And it happened that before I finished speaking in my mind, immediately Rebecca was going out, having the water jar upon her shoulders, and she went down to the spring and drew water, and I said to her, give me a drink. And having hastened, she lowered the water jar from herself upon her arm, and said, You drink, and I will give your camels to drink, and they drank, and she gave drink to the camels. And I asked her and said, Whose daughter are you? Tell me. And she said, I am the daughter of Bethuel, son of Nahor, whom Milcah bore to him. And I placed the earrings around her and the bracelets on her hands. And having been pleased, I worshiped the Lord, and I blessed the Lord, the God of my lord Abraham, who has made me prosperous in the way of truth to take the daughter of my lord's brother for his son. If therefore you show mercy and righteousness toward my lord, but if not, report to me, so that I may turn to the right or to the left.

Answering, Laban and Bethuel said, This matter has come from the Lord; we will not be able to speak to you either evil or good. Behold, Rebecca is before you; take her and depart, and let her be a wife to your lord's son, as the Lord has spoken. It happened that when the servant of Abraham heard their words, he bowed down to the ground to the Lord. And having brought out silver

and golden vessels and clothing, the servant gave them to Rebecca, and gave gifts to her brother and her mother. And they ate and drank, both he himself and the men who were with him, and they slept. And having risen in the morning, he said, Send me, so that I may go to my lord. But her brothers and mother said, Let the virgin remain with us about ten days, and after this she will depart. But he said to them, Do not hold me back, for the Lord has made my way prosperous; send me out, so that I may go to my lord. But they said, Let us call the girl and ask her directly. And they called Rebecca, and they said to her, Will you go with this man? And she said, I will go. And they sent out their sister Rebecca, and her possessions, and the servant of Abraham, and those with him. And they blessed Rebecca and said to her, You are our sister, become thousands of ten thousands, and let your seed inherit the cities of their adversaries. Having risen up, Rebecca and her maidservants mounted the camels and went with the man, and the servant, having taken Rebecca, went away.

Isaac was traveling through the wilderness by the well of vision, but he dwelt in the land toward the South. And Isaac went out to converse in the plain toward evening, and having looked up with his eyes, he saw camels coming. And Rebecca, having looked up with her eyes, saw Isaac, and she dismounted from the camel. And she said to the servant, Who is that man walking in the field to meet us? And the servant said, This is my lord. And having taken the mantle, she put it on. And the servant related to Isaac all the things which he had done. Isaac entered into his

mother's house and took Rebecca, and she became his wife, and he loved her, and Isaac was comforted concerning his mother Sarah.

25

And Abraham took a wife, whose name was Keturah. She bore to him Zombran, Iezan, Madal, Midian, Iesbok, and Soie. Iezan begot Sheba and Dedan, and the sons of Dedan were Asshurim, and Letushim, and Leummim. The sons of Midian were Gepher, and Apher, and Enoch, and Abida, and Eldaag; all these were sons of Keturah. Abraham gave all his possessions to his son Isaac. And to the sons of his concubines Abraham gave gifts, and he sent them out from Isaac his son, while he was still living, toward the east into the land of the east. These are the years of the life of Abraham which he lived: one hundred seventy-five years. And Abraham died in a good old age, an old man and full of days, and was gathered to his people. And Isaac and Ishmael his sons buried him in the double cave, in the field of Ephron the son of Zohar the Hittite, which is opposite Mamre. The field and the cave, which Abraham acquired from the sons of Heth, there they buried Abraham and Sarah his wife. It happened after Abraham died that God blessed Isaac his son, and Isaac dwelt beside the well of the vision. These are the generations of Ishmael the son of Abraham, whom Hagar the Egyptian, the maidservant of Sarah, bore to Abraham. And these are the names of the sons of Ishmael, according to the names of his

generations: the firstborn of Ishmael, Nebaioth, and Kedar, and Nabdeel, and Massam, Masma, Duma, and Masse, Choddan, Thaiman, Ietur, Naphes, and Kedma. These are the sons of Ishmael, and these are their names in their tents and in their encampments, twelve rulers according to their nations. And these were the years of the life of Ishmael: one hundred thirty-seven years. And failing, he died and was gathered to his people. He settled from Havilah to Shur, which is opposite Egypt as one goes toward Assyria; he settled in the presence of all his brothers.

And these are the generations of Isaac the son of Abraham; Abraham begot Isaac. Isaac was forty years old when he took Rebecca as his wife, the daughter of Bethuel the Syrian from Mesopotamia of Syria, the sister of Laban the Syrian. Isaac was begging the Lord concerning Rebecca his wife, because she was barren, and God heard him, and Rebecca his wife conceived. But the children leaped within her, and she said, If it is to be thus with me, why is this happening to me? And she went to inquire of the Lord. And the Lord said to her, Two nations are in your womb, and two peoples from your womb will be divided, and people will surpass people, and the greater will serve the lesser. And when the days were fulfilled for her to give birth, there were twins in her belly. The firstborn came out ruddy, covered all over like a hairy skin, and he named him Esau. And after this his brother went out, and his hand grasping the heel of Esau, and he called his name Jacob. And Isaac was sixty years old when Rebecca bore them. The young men grew up, and Esau

was a man who knew how to hunt, a rustic man, but Jacob was a plain man, dwelling in a house. Isaac loved Esau, because his hunting was food to him, but Rebecca loved Jacob.

Jacob boiled stew, and Esau came from the field exhausted. And Esau said to Jacob, Feed me from this red stew, because I am faint. Because of this his name was called Edom. But Jacob said to Esau, Sell to me today your birthright. And Esau said, Behold, I am going to die, so what good to me is this birthright? And Jacob said to him, Swear to me today, and he swore to him, and Esau sold the birthright to Jacob. Jacob gave Esau bread and lentil stew, and he ate and drank, and having risen he went away, and Esau despised the birthright.

26

A famine happened upon the earth, apart from the earlier famine which happened in the time of Abraham, and Isaac went to Abimelech king of the Philistines into Gerar. The Lord appeared to him and said, Do not go down into Egypt, but dwell in the land which I will tell you. And sojourn in this land, and I will be with you, and I will bless you, for to you and to your seed I will give all this land, and I will establish my oath which I swore to Abraham your father. And I will multiply your seed as the stars of heaven, and I will give to your seed all this land, and all the nations of the earth shall be blessed in your seed. Because Abraham your father obeyed my voice, and kept my

commandments, and my commandments, and my ordinances, and my laws. Isaac dwelt in Gerar. The men of the place asked about Rebecca his wife, and he said, She is my sister, for he feared to say, She is my wife, lest the men of the place might kill him on account of Rebecca, because she was beautiful in appearance. It happened that he was there a long time, and Abimelech the king of Gerar, having looked out through the window, saw Isaac playing with Rebecca his wife. But Abimelech called Isaac and said to him, So she is indeed your wife? Why did you say, She is my sister? But Isaac said to him, For I said, Lest I should die because of her. And Abimelech said to him, What is this you have done to us? Someone from my people nearly slept with your wife, and you would have brought guilt upon us. And Abimelech commanded all his people, saying, Everyone who touches this man and his wife will be guilty of death. Isaac sowed in that land, and in that year he found barley yielding a hundredfold, and the Lord blessed him. And the man was exalted, and advancing he became greater, until he became exceedingly great. It happened that he had flocks of sheep, and herds of oxen, and many farms. And the Philistines envied him. And all the wells which the servants of his father dug in the time of his father, the Philistines stopped up, and they filled them with earth. And Abimelech said to Isaac, Go away from us, because you have become much stronger than us. And Isaac went away from there, and lodged in the valley of Gerar, and dwelt there.

And again Isaac dug the wells of water which the servants of his

father Abraham had dug, and the Philistines had stopped them up after his father Abraham died, and he named them according to the names which his father had named. And Isaac's servants dug in the valley of Gerar, and they found there a well of living water. And the shepherds of Gerar fought with the shepherds of Isaac, claiming the water to be theirs, and they called the name of the well Injustice, for they wronged him. Having departed from there, he dug another well, and they quarreled about that one too, and he named it Enmity. Having departed from there, he dug another well, and they did not fight about it, and he named it Broad place, saying, Because now the Lord has enlarged us and has increased us upon the earth.

And he went up from there to the well of the oath. And the Lord appeared to him in that night and said, I am the God of your father Abraham. Do not fear, for I am with you, and I will bless you and multiply your seed through your father Abraham. And he built an altar there, and he called upon the name of the Lord, and he pitched his tent there, and the servants of Isaac dug a well there in the valley of Gerar. And Abimelech went to him from Gerar, and Ahuzzath his advisor, and Phicol the commander in chief of his forces. And Isaac said to them, Why have you come to me? You hated me and sent me away from you. But they said, We have clearly seen that the Lord was with you, and we said, Let there be an oath between us and you, and we will make a covenant with you, Do not do evil to us, as we have not treated you abominably, and in the manner we have dealt well with you, and we have sent you away in peace, and

now you are blessed by the Lord. And he made a banquet for them, and they ate and drank. And having risen in the morning, each man swore to his neighbor, and Isaac sent them out, and they departed from him in peace. It happened on that day that Isaac's servants, having arrived, reported to him concerning the well they dug, and they said, We have not found water. And he called it Oath; because of this he called the name of that city Well of Oath until the present day.

Esau was forty years old, and he took as wife Judith, daughter of Beeri the Hittite, and Basemath, daughter of Elon the Hittite. And they were quarreling with Isaac and Rebecca.

27

It happened that after Isaac grew old, his eyes were dimmed so that he could not see, and he called Esau his older son, and said to him, My son, and he said, Behold, here I am. And he said, Behold, I have grown old, and I do not know the day of my death. Now therefore take your equipment, the quiver and the bow, and go out into the plain, and hunt prey for me. And make delicacies for me, as I love, and bring them to me, so that I may eat, so that my soul may bless you before I die. Rebecca heard Isaac speaking to Esau his son, and Esau went into the plain to hunt prey for his father. Rebecca said to Jacob, her younger son, Behold, I heard your father speaking to Esau, your brother, saying, Bring me prey, and make me delicacies, so that having

eaten I will bless you before the Lord before I die. Now therefore, my son, hear me as I command you. And having gone to the flock, bring me from there two tender and choice young goats, and I will make them into delicacies for your father, as he loves. And you shall bring it to your father, and he will eat, so that your father may bless you before he dies. But Jacob said to Rebecca his mother, Esau my brother is a hairy man, but I am a smooth man. Lest my father ever touch me, and I will be before him as one who despises, and I will bring upon myself a curse, and not a blessing. The mother said to him, Your curse be upon me, child; only hear my voice, and go and bring them to me. Having gone, he took and brought them to his mother, and his mother made delicacies as his father loved.

And Rebecca, having taken the good robe of Esau her elder son, which was with her in the house, clothed Jacob her younger son with it. And she put the skins of the young goats around his arms and upon the bare part of his neck. And she gave the delicacies and the loaves which she had made into the hands of Jacob her son. And he brought it to his father, and said, Father. And he said, Behold, I am here. Who are you, my child? And Jacob said to the father, I am Esau your firstborn. I have done as you spoke to me. Rise up and sit, and eat from my hunt, so that your soul may bless me. Isaac said to his son, What is this that you found so quickly, O child? And he said, The Lord your God delivered it before me. Isaac said to Jacob, Come near to me, and I will touch you, child, to see if you are my son Esau or not. Jacob approached his father Isaac, and he touched him, and said, The

voice is the voice of Jacob, but the hands are the hands of Esau. And he did not recognize him, for his hands were hairy, as the hands of Esau his brother, and he blessed him. And he said, Are you my son Esau? And he said, I am. And he said, Bring it to me, and I will eat from your game, my child, so that my soul may bless you, and he brought it to him, and he ate, and he brought wine to him, and he drank. And Isaac his father said to him, Come near to me and kiss me, child. And having drawn near, he kissed him, and he smelled the smell of his garments, and he blessed him, and he said, Behold, the smell of my son is as the smell of a full field which the Lord has blessed. And may God give to you from the dew of heaven, and from the richness of the earth, and multitude of grains and wine. And let nations serve you, and let rulers bow down to you, and become lord of your brother, and the sons of your father shall bow down to you; the one cursing you, cursed, but the one blessing you, blessed.

And it happened after Isaac ceased blessing his son Jacob, and it happened as Jacob went out from the presence of his father Isaac, that his brother Esau came from the hunt. And he himself made delicacies, and brought them to his father, and said to his father, Let my father arise, and let him eat from the hunt of his son, so that your soul may bless me. And Isaac his father said to him, Who are you? And he said, I am your son, your firstborn Esau. Isaac was utterly astonished and said, Who then was the one who hunted game for me and brought it to me, and I ate it all before you came? I blessed him, and blessed he will be. It happened when Esau heard the words of his father Isaac, he

cried out with a great and exceedingly bitter voice and said, Bless me also, indeed, father. He said to him, Your brother came with deceit and took your blessing. And he said, Justly was his name called Jacob, for he has supplanted me behold this second time, he has taken my birthright, and now he took my blessing, and Esau said to his father, Have you not left a blessing to me, father? Isaac answered and said to Esau, If I have made him your lord, and I have made all his brothers his servants, and I have sustained him with grain and wine, what shall I do for you, my child? Esau said to his father, Do you have only one blessing, father? Bless me also, father. Isaac being deeply moved, Esau cried out, and he wept. Isaac his father answered and said to him, Behold, from the richness of the earth will be your dwelling, and from the dew of heaven from above. And you shall live by your sword, and you shall serve your brother, but it will be when you break and loosen his yoke from your neck.

And Esau bore a grudge against Jacob concerning the blessing which his father blessed him, and Esau said in his mind, let the days of mourning for my father draw near, so that I may kill my brother Jacob. The words of Esau, her elder son, were reported to Rebecca, and having sent, she called Jacob, her younger son, and said to him, Behold, Esau your brother threatens to kill you. Now therefore, child, listen to my voice, and arise and flee to Mesopotamia, to my brother Laban in Haran. And dwell with him for some days, until his anger turns away. And the anger of your brother turns from you, and he forgets what you have done to him, and having sent I will summon you from there, lest I

ever be bereaved of my two children in one day. And Rebecca said to Isaac, I am weary of my life because of the daughters of the sons of Heth. If Jacob takes a wife from the daughters of this land, what is life to me?

28

Having summoned Jacob, Isaac blessed him and commanded him, saying, You shall not take a wife from the daughters of the Canaanites. Arise and flee to Mesopotamia, to the house of Bethuel your mother's father, and take for yourself a wife from there from the daughters of Laban your mother's brother. But may my God bless you, and increase you, and multiply you, and you shall become congregations of nations. And may he give to you the blessing of Abraham my father, to you and to your seed with you, to inherit the land of your sojourning, which God gave to Abraham. And Isaac sent Jacob, and he went into Mesopotamia to Laban the son of Bethuel the Syrian, brother of Rebecca the mother of Jacob and Esau.

Esau saw that Isaac blessed Jacob, and sent him into Mesopotamia of Syria to take for himself a wife from there, while blessing him, and commanded him, saying, You shall not take a wife from the daughters of the Canaanites. And Jacob heard his father and mother, and he went into the Mesopotamia of Syria. And Esau, having seen that the daughters of Canaan were evil in the sight of his father Isaac, Esau went toward

Ishmael, and took Maeleth, daughter of Ishmael the son of Abraham, sister of Nebaioth, as a wife in addition to his wives.

And Jacob went out from the well of the oath, and he went into Haran. And he came upon a place and slept there, for the sun had set, and he took some of the stones of the place and placed them at his head, and he slept in that place. And he dreamed, and behold, a ladder was set up on the earth, whose head reached to heaven, and the messengers of God were going up and going down upon it. The Lord was standing upon it, and said, I am the God of Abraham your father, and the God of Isaac. Do not fear. The land upon which you sleep, I will give it to you and to your seed. And your seed will be as the sand of the earth, and it will spread to the sea, and to the south, and to the north, and to the east, and all the tribes of the earth will be blessed in you and in your seed. And behold, I am with you, guarding you in all the way wherever you go, and I will turn you back into this land, because I will not forsake you until I do all that I spoke to you. And Jacob was awakened from his sleep, and said, The Lord is in this place, but I did not know it. And he feared, and said, How fearful is this place! This is none other than the house of God, and this is the gate of heaven. And Jacob arose in the morning, and took the stone which he had placed there under his head, and set it up as a pillar, and poured oil upon the top of it. And he called the name of that place house of God, and Luz was the name of the city before. And Jacob prayed a vow, saying, If the Lord God is with me, and preserves me in this way which I go, and gives to me bread to eat, and a garment to put on, And

he turns me back with salvation to my father's house, and the Lord will be God to me. And this stone, which I set up as a pillar, will be to me the house of God, and of all that you give to me, I will give a tenth of it to you.

29

And Jacob, having lifted up his feet, went into the land of the east, toward Laban the son of Bethuel the Syrian, the brother of Rebecca, the mother of Jacob and Esau. And he sees, and behold, a well in the plain, and there were three flocks of sheep resting upon it, for from that well they watered the flocks, and a great stone was upon the mouth of the well. And all the flocks were gathered there, and they rolled the stone away from the mouth of the well and watered the sheep, and they replaced the stone upon the mouth of the well in its place. Jacob said to them, Brothers, where are you from? And they said, We are from Haran. He said to them, Do you know Laban the son of Nahor? And they said, We know him. And he said to them, Is he well? And they said, He is well, and behold, Rachel his daughter is coming with the sheep. And Jacob said, There is still much of the day left; it is not yet time to gather the cattle. Water the sheep, then go and feed them. But they said, We will not be able until all the shepherds are gathered, and they will roll away the stone from the mouth of the well, and we will water the sheep. While he was still speaking to them, behold, Rachel the daughter of Laban was coming with the sheep of her father, for she was

tending the sheep of her father. When Jacob saw Rachel the daughter of Laban, his mother's brother, and the sheep of Laban his mother's brother, Jacob approached and rolled away the stone from the mouth of the well and watered the sheep of Laban his mother's brother. And Jacob kissed Rachel, and he wept aloud. And he reported to Rachel that he is her father's brother and that he is the son of Rebecca, and she ran and reported to her father according to these words. It happened that when Laban heard the name of Jacob the son of his sister, he ran to meet him, and having embraced him he kissed him, and he brought him into his house, and Jacob related all these words to Laban. And Laban said to him, You are of my bones and of my flesh, and he was with him a month.

And Laban said to Jacob, Because you are my brother, you shall not serve me freely; tell me what your reward is. But Laban had two daughters; the name of the greater was Leah, and the name of the younger was Rachel. The eyes of Leah were weak, but Rachel was beautiful in form and very lovely in appearance. Jacob loved Rachel, and said, I will serve you seven years for Rachel your younger daughter. Laban said to him, It is better for me to give her to you than to give her to another man; dwell with me. And Jacob served seven years for Rachel, and they were before him as few days, because of his love for her. Jacob said to Laban, Give me my wife, for the days have been fulfilled so that I may go in to her. Laban gathered all the men of the place and made a marriage feast. And when evening came, he took his daughter Leah and brought her to Jacob, and Jacob

went in to her. And Laban gave Zilpah his maidservant to Leah his daughter, as her maidservant. It happened in the morning, and behold it was Leah. But Jacob said to Laban, What is this you have done to me? Did I not serve you for Rachel? And why have you deceived me? Laban answered, It is not thus in our place to give the younger before the older. Complete therefore the week of this one, and I will give you this one also in place of the work which you will work for me for seven other years still. Jacob did thus and completed the week of this one, and Laban gave him Rachel his daughter as his wife. Laban gave Bilhah his maidservant to his daughter as her maidservant. And he went in to Rachel, but he loved Rachel more than Leah, and he served him another seven years.

But the Lord God, having seen that Leah was hated, opened her womb, but Rachel was barren. And Leah conceived and bore a son to Jacob, and she called his name Reuben, saying, Because the Lord saw my humiliation and gave me a son, now therefore my husband will love me. And she conceived again, and bore a second son to Jacob, and said, Because the Lord heard that I am hated, he gave me this one also, and she called his name Simeon. And she conceived again, and bore a son, and said, Now this time my husband will be joined to me, for I have borne to him three sons. Because of this she called his name Levi. And having conceived again, she bore a son and said, Now again for this I will give thanks to the Lord. Because of this she called his name Judah, and she stopped bearing children.

30

Having seen that she had not borne children to Jacob, Rachel was jealous of her sister, and said to Jacob, Give me children, but if not, I will die. Being angered, Jacob said to Rachel, Am I in place of God, who has deprived you of the fruit of the womb? Rachel said to Jacob, Behold my maidservant Bilhah; go in to her, and she will bear upon my knees, and I too will have children through her. And she gave him Bilhah her maidservant as a wife to him, and Jacob went in to her. And Bilhah, Rachel's maidservant, conceived and bore a son to Jacob. And Rachel said, God has judged me, and he has heard my voice, and gave me a son; because of this she called his name Dan. And Bilhah, Rachel's maidservant, conceived again and bore a second son to Jacob. And Rachel said, God has contended for me, and I have wrestled with my sister, and I have prevailed, and she called his name Naphtali. Leah saw that she had stopped bearing children, and she took Zilpah her maidservant, and gave her to Jacob as a wife, and he went in to her. And Zilpah, the maidservant of Leah, conceived and bore a son to Jacob. And Leah said, What good fortune! and she named him Gad. And Zilpah, the maidservant of Leah, conceived again and bore a second son to Jacob. And Leah said, blessed am I, because the women will call me blessed, and she called his name Asher. Reuben went in the days of the wheat harvest, and found mandrake apples in the field, and brought them to Leah his mother, but Rachel said to Leah her sister, give me some of the mandrakes of your son. Leah said, Is

it not sufficient for you that you took my man? Will you also take my son's mandrakes? And Rachel said, Not so, let him sleep with you this night instead of your son's mandrakes. Jacob entered from the field in the evening, and Leah went out to meet him, and said, You will come in to me today, for I have hired you in place of my son's mandrakes, and he slept with her that night. And God heard Leah, and having conceived, she bore a fifth son to Jacob. And Leah said, God has given me my reward, because I gave my maidservant to my husband, and she called his name Issachar, which is reward. And Leah conceived again, and bore a sixth son to Jacob. And Leah said, God has given me a good gift at this time; my husband will choose me, for I have borne him six sons, and she called his name Zebulun. And after this she bore a daughter, and he called her name Dinah. God remembered Rachel, and God listened to her, and opened her womb. And having conceived, she bore a son to Jacob, and Rachel said, God has taken away my reproach. And she called his name Joseph, saying, May God add to me another son.

It happened that as Rachel bore Joseph, Jacob said to Laban, Send me so that I may go away to my place and to my land. Give back my wives and my children, for whom I have served you, so that I may go away, for you know the service which I have served you. Laban said to him, If I have found favor in your sight, I have learned by divination that God has blessed me because of your coming. Specify your wage to me, and I will give it. But Jacob said, You know how I have served you, and how many of your cattle were with me. For what you had before me

was small, and it has increased into a multitude, and the Lord God has blessed you at my foot; now therefore when shall I also make a house for myself? And Laban said to him, what will I give to you? And Jacob said to him, you will give me nothing, if you do this thing for me, I will again shepherd your sheep, and I will keep them. Let all your sheep pass today, and separate from there every dark colored sheep among the lambs, and every streaked and speckled one among the goats; this will be my reward. And my righteousness will answer for me on the next day, because my reward is before you: every one that is not speckled and streaked among the goats, and dark colored among the lambs, will be counted as stolen from me. But Laban said to him, Let it be according to your word. And he separated on that day the speckled and spotted male goats, and all the speckled and spotted goats, and every dark colored one among the lambs, and every white one among them, and gave them into the hand of his sons. And he removed a distance of three days journey between them and Jacob, and Jacob was tending the remaining sheep of Laban. Jacob took for himself fresh rods of storax, walnut, and plane tree, and Jacob peeled white strips from them, and by scraping off the green, the white which he peeled appeared in varied patterns upon the rods. And he set the rods which he had peeled in the troughs at the watering places where the sheep came to drink, so that when the sheep came to drink before the rods, they might conceive at the rods. And the sheep were in heat near the rods, and the sheep bore young that were pure white and varied and gray spotted. Jacob separated the lambs, and he set up before the sheep every streaked ram and

every varied one among the lambs, and he separated flocks for himself by themselves, and he did not mix them into the sheep of Laban. It happened that at the time when the sheep were in heat and conceiving, Jacob placed the rods before the sheep in the troughs, so that they would conceive according to the rods. When the sheep bore, he did not place them, but it happened that the unmarked ones were Laban's, and the marked ones were Jacob's. And the man became exceedingly rich, and he had many cattle, and oxen, and servants, and maidservants, and camels, and donkeys.

31

Jacob heard the words of the sons of Laban, saying, Jacob has taken all that belongs to our father, and from what belongs to our father he has made all this wealth. And Jacob saw Laban's face, and behold, it was not toward him as it had been yesterday and the day before. And the Lord said to Jacob, Return to the land of your father and to your kindred, and I will be with you. Having sent word, Jacob called Leah and Rachel to the plain where the flocks were. And he said to them, I see your father's face, that it is not toward me as it was yesterday and the day before, but the God of my father was with me. And you yourselves know that I have served your father with all my strength. Your father deceived me and changed my wage ten times, and God did not give him to harm me. If he should say thus, The variegated will be your reward, then all the sheep will

bear variegated offspring; but if he should say, The white will be your reward, then all the sheep will bear white offspring. And God took away all the cattle of your father, and gave them to me. And it happened when the sheep were in heat and conceiving, that I saw in my sleep, and behold, the he goats and the rams going up upon the sheep and the goats were white and spotted and speckled with ash color. And the Messenger of God said to me in a dream, Jacob, and I said, What is it? And he said, Look up with your eyes, and see the male goats and the rams mounting the sheep and the goats that are streaked and spotted and gray speckled, for I have seen all that Laban does to you. I am the God who appeared to you in the place of God, where you anointed a pillar to me there, and you vowed a vow to me there. Now therefore arise, and go out from this land, and depart into the land of your birth, and I will be with you. And answering, Rachel and Leah said to him, Is there not still a portion or inheritance for us in our father's house? Have we not been reckoned by him as foreigners? For he has sold us, and has completely devoured our silver. All the wealth and the glory which God took away from our father will be ours and our children's; now therefore, do whatever God has said to you. Having risen, Jacob took his wives and his children upon the camels. And he led away all his possessions, and all his baggage which he had acquired in Mesopotamia, and all that was his, to go to Isaac his father into the land of Canaan. Laban went to shear his sheep, but Rachel stole the idols of her father. Jacob hid from Laban the Syrian, not announcing to him that he was fleeing. And he fled with all his possessions, crossed the river,

and set out for the mountain of Gilead. It was reported to Laban the Syrian on the third day that Jacob had fled. And having taken his brothers with him, he pursued after him a journey of seven days and overtook him in the mountain of Gilead. But God came to Laban the Syrian in a dream by night and said to him, Take care that you never speak evil to Jacob. And Laban overtook Jacob, but Jacob pitched his tent in the mountain, and Laban set up his brothers in the mountain of Gilead. Said Laban to Jacob, What have you done? Why did you flee secretly, and steal away from me, and lead away my daughters, as captives by the sword? And if you had announced to me, I would have sent you away with joy, and with musicians, and drums, and lyre. And I was not deemed worthy to kiss my children and my daughters, but now you have acted foolishly. And now my hand is strong to harm you, but the God of your father said to me yesterday, saying, Guard yourself that you never speak evil to Jacob. Now therefore you have gone, for you desired to go away to your father's house, why did you steal my gods? Jacob answered and said to Laban, I was afraid, for I said, You might take away your daughters from me, and all that is mine. And Jacob said, Whoever among us you find your gods with shall not live before our brothers. Recognize what of yours is with me, and take it. And he recognized nothing with him. But Jacob did not know that Rachel his wife had stolen them. Having entered, Laban searched the house of Leah, and he did not find anything, and he went out from the house of Leah, and he searched the house of Jacob, and the house of the two maidservants, and he did not find anything, but he also entered into the house of

Rachel. Rachel took the idols, put them into the camel's saddlebags, and sat upon them. And she said to her father, Do not take it heavily, lord, I am not able to rise before you, because the custom of women is upon me. Laban searched the whole house, and did not find the idols. Jacob was angered, and he fought with Laban. Answering, Jacob said to Laban, What is my wrongdoing? And what is my sin, that you pursued after me? And because you searched all the vessels of my house, what did you find from all the vessels of your house? Put it here before your brothers and my brothers, and let them judge between the two of us. These twenty years I have been with you, your sheep and your goats have not become childless, I have not devoured the rams of your sheep. I did not bring to you what was torn by beasts; I myself paid back thefts by day and thefts by night. I was burned by the heat of the day and by the frost of the night, and my sleep departed from my eyes. These twenty years I have been in your house; I served you fourteen years for your two daughters and six years with your sheep, and you have deceived me regarding my wages ten times. If not for the God of my father Abraham, and the fear of Isaac, had been with me, now you would have sent me away empty, but God saw my humiliation and the toil of my hands, and rebuked you yesterday.

Laban answered and said to Jacob, The daughters are my daughters, and the sons are my sons, and the cattle are my cattle, and all that you see is mine. But what can I do today about these daughters of mine or about the children they have

borne? Now therefore come, let us make a covenant, I and you, and it will be a testimony between me and you, and he said to him, behold no one is with us, see God is witness between me and you. But Jacob, having taken a stone, set it up as a pillar. Jacob said to his brothers, Gather stones, and they gathered stones, and they made a hill, and they ate there upon the hill, and Laban said to him, This hill testifies between me and you today. And Laban called it the heap of testimony, and Jacob called it the heap of witness. Laban said to Jacob, Behold this heap and the pillar which I set up between me and you. This heap testifies, and this pillar testifies. Because of this, the name was called heap testifies. And the vision which was said: may God look upon it between me and you, because we will separate one from another. If you humble my daughters, if you take wives in addition to my daughters, see, no one is with us as a witness, but God is witness between me and you. If I do not cross over to you, neither shall you cross over to me past this hill and this pillar with evil intent. The God of Abraham and the God of Nahor judge between us, and Jacob swore by the fear of his father Isaac. And he sacrificed a sacrifice in the mountain, and he called his brothers, and they ate and drank, and they slept in the mountain.

32

Having risen in the morning, Laban kissed his sons and his daughters, and blessed them, and having turned back, Laban

went away to his place.

And Jacob went on his way, and having looked up he saw the camp of God encamped, and the Messengers of God met him. Jacob said, when he saw them, This is the camp of God, and he called the name of that place Camps.

And Jacob sent messengers before him to Esau his brother into the land of Seir, into the land of Edom. And he commanded them, saying, Thus you will say to my lord Esau: Thus says your servant Jacob: I sojourned with Laban and delayed until now. And there became to me oxen and donkeys and sheep and servants and maidservants, and I sent to announce to my lord Esau so that your servant finds favor before you. And the messengers returned to Jacob, saying, We came to your brother Esau, and behold, he himself is coming to meet you, and four hundred men are with him. Jacob feared greatly and was distressed, and he divided the people with him, and the oxen, and the camels, and the sheep, into two camps. And Jacob said, If Esau comes into one camp and strikes it, the second camp will be saved. And Jacob said, O God of my father Abraham, and God of my father Isaac, Lord, you who said to me, Depart into the land of your birth, and I will do well to you,' Let it be enough for me concerning all the justice and all the truth which you have shown to your servant, for with this rod of mine I crossed this Jordan, but now I have become two camps. Deliver me from the hand of my brother, from the hand of Esau, because I fear him, lest he come and strike me, and the mother with the children.

But you said, I will do well by you, and I will make your seed as the sand of the sea, which cannot be counted because of the multitude. And he slept there that night, and took gifts which he had brought, and sent them out to Esau his brother. two hundred goats, twenty male goats, two hundred sheep, twenty rams, Thirty suckling camels and their young, forty oxen, ten bulls, twenty donkeys, and ten foals. And he gave them to his servants, flock by flock separately, and said to his servants, Go before me, and make an interval between flock and flock. And he commanded the first, saying, If Esau my brother meets you and asks you, saying, Whose are you? And where are you going? And whose are these things going before you? You will say, Your servant Jacob has sent gifts to my lord Esau, and behold, he himself is behind us. And he commanded the first, and the second, and the third, and all those going ahead with these flocks, saying, Speak to Esau according to this word when he finds you, And you will say, Behold, your servant Jacob comes after us. For he said, I will appease his face with the gifts going before him, and after this I will see his face, for perhaps he will accept my face. And the gifts went before his face, but he himself slept that night in the camp. Having risen that night, he took the two women, the two maidservants, and his eleven children, and crossed the crossing of the Jabbok. And he took them and crossed the torrent and brought across all his possessions.

But Jacob was left alone, and a man wrestled with him until morning. He saw that he was not able to prevail against him, and he touched the hollow of his thigh, and the hollow of Jacob's

thigh became numb while he wrestled with him. And he said to him, Send me away, for the dawn has broken. But he said, I will not send you away unless you bless me. He said to him, What is your name? And he said, Jacob. And he said to him, Your name shall no longer be called Jacob, but Israel will be your name, because you have prevailed with God, and with men you will be able. Jacob asked and said, Tell me your name, and he said, Why do you ask my name? And he blessed him there. And Jacob called the name of that place the form of God, for I saw God face to face, and my soul was saved. The sun rose for him when he passed by the form of God, but he himself was limping on his thigh. Because of this, the sons of Israel shall not eat the sinew which became numb, which is upon the hollow of the thigh, until this day, because he touched the hollow of Jacob's thigh, the sinew which became numb.

33

Having looked up, Jacob saw with his eyes, and behold, Esau his brother was coming, and four hundred men were with him, and Jacob divided the children among Leah, Rachel, and the two maidservants. And he placed the two maidservants and their sons first, and Leah and her children after, and Rachel and Joseph last. He himself went forward before them and bowed down to the earth seven times until drawing near to his brother. And Esau ran to meet him, and having embraced him, fell upon his neck and kissed him, and both wept. And having looked up,

Esau saw the women and the children and said, What are these to you? And he said, The children which God has graciously given your servant. And the young women and their children drew near, and they worshiped. And Leah and her children approached, and they worshiped, and after these things Rachel and Joseph approached, and they worshiped. And he said, What to you are all these camps which I have met? And he said, So that your servant may find favor before you, lord. But Esau said, I have plenty, brother, keep what is yours. And Jacob said, If I have found favor before you, receive the gifts through my hands, for I saw your face as one might see the face of God, and you are pleased with me. Take my blessings which I brought to you, because God has shown mercy to me, and I have everything, and he urged him, and he took them. And having departed, let us go straight ahead. But he said to him, My lord knows that the children are tender, and the sheep and the oxen are nursing upon me. If therefore I should drive them hard one day, all the cattle will die. Let my lord go before his servant, but I will proceed on the way at the pace of the journey before me, and at the pace of the young men, until I come to my lord in Seir. But Esau said, I will leave with you some of the people who are with me. But he said, Why? It is sufficient that I have found favor before you, my lord. But Esau turned back that day on his way to Seir. And Jacob departed to Tents, and he made houses there for himself, and he made tents for his cattle. Because of this, he called the name of that place Tents.

And Jacob came into Salem, a city of Shechem, which is in the

land of Canaan, when he returned from Mesopotamia of Syria, and he encamped before the city. And he acquired the portion of the field where he set up his tent, from Hamor the father of Shechem, for a hundred pieces of money. And he set up an altar there, and he called upon the God of Israel.

34

Dinah, the daughter of Leah, whom she bore to Jacob, went out to see the daughters of the locals. And Shechem the son of Emmor the Hivite, the ruler of the land, saw her, and having taken her, he slept with her and humbled her. And he paid attention to the soul of Dinah, the daughter of Jacob, and he loved the virgin, and he spoke according to the mind of the virgin to her. Shechem said to Emmor his father, Take this girl for me as a wife. Jacob heard that the son of Emmor had defiled Dinah his daughter, but his sons were with his cattle in the plain, and Jacob kept silent until they came. But Emmor, the father of Shechem, went out to Jacob to speak to him. The sons of Jacob came from the field, and when they heard, the men were grieved, and it was exceedingly painful to them, because he did a disgraceful thing in Israel, having lain with the daughter of Jacob, and it shall not be thus. And Emmor spoke to them, saying, My son Shechem has set his heart on your daughter; therefore give her to him as a wife, And intermarry with us: give your daughters to us, and take our daughters for your sons. And dwell among us, and behold the land is broad before you, dwell,

and trade upon it, and acquire possessions in it. And Shechem said to her father and to her brothers, May I find favor before you, and whatever you say, we will give. Multiply the dowry exceedingly, and I will give as much as you say to me, and you shall give me this girl as a wife.

The sons of Jacob answered Shechem and Hamor his father with deceit, and they spoke to them because they had defiled their sister Dinah. And Simeon and Levi, the brothers of Dinah, said to them, We will not be able to do this thing, to give our sister to a man who has a foreskin, for it is a reproach to us. Only in this will we be made like you, and we will dwell among you, if you become as we are, by the circumcising of every male among you. And we will give our daughters to you, and from your daughters we will take wives for ourselves, and we will dwell among you, and we will be as one race. But if you do not listen to us and be circumcised, we will take our daughter and go away. And the words pleased Emmor and Shechem the son of Emmor. And the young man did not delay to do this thing, for he was urgent for the daughter of Jacob, and he was the most honored of all in the house of his father. Emmor and Shechem his son came to the gate of their city, and spoke to the men of their city, saying, These people are peaceful; let them dwell with us upon the earth and let them trade in it. Behold, the land is broad before them. We will take their daughters as wives for ourselves, and we will give our daughters to them. Only in this will the people be like us to dwell with us, so that there may be one people: in the circumcising of every male among us, as they

themselves have been circumcised. And will not their cattle, and their four-footed animals, and their possessions be ours? Only in this let us be made like them, and they will dwell with us. And all the men trading at the gate of their city listened to Emmor and Shechem his son, and every male was circumcised in the flesh of their foreskin.

It happened on the third day, when they were in pain, that the two sons of Jacob, Simeon and Levi, brothers of Dinah, each took his sword and entered into the city safely and killed every male. They killed both Emmor and his son Shechem by the sword, and they took Dinah from the house of Shechem and went out. The sons of Jacob came upon the wounded and plundered the city in which they had defiled Dinah, their sister. And they took their sheep, their oxen, and their donkeys, as many as were in the city and as many as were in the plain. And they took captive all their people, all their baggage, and their women, and they plundered whatever was in the city and whatever was in the houses. Jacob said to Simeon and Levi, You have made me hateful, so that I am evil to all those dwelling in the land, both to the Canaanites and to the Perizzites. I am few in number, and having gathered together against me, they will strike me, and I will be destroyed, both I and my house. But they said, Should they treat our sister like a prostitute?

35

And God said to Jacob, Rise up, go up to the place Bethel, and dwell there, and make there an altar to the God who appeared to you when you fled from the face of Esau your brother. Jacob said to his household and all those with him, Remove the foreign gods that are among you, purify yourselves, and change your garments. And having risen, let us go up to Bethel, and let us make there an altar to the God who listened to me in the day of my affliction, who was with me, and saved me on the way that I went. And they gave to Jacob the foreign gods which were in their hands and the earrings in their ears, and Jacob hid them by the terebinth in Shechem and destroyed them until the present day. And Israel removed from Shechem, and the fear of God came upon the cities around them, and they did not pursue after the sons of Israel. And Jacob came into Luz, which is in the land of Canaan, which is Bethel, himself and all the people who were with him. And he built an altar there, and he called the name of the place Bethel, for there God appeared to him when he was fleeing from the face of Esau his brother.

Deborah, the nurse of Rebecca, died and was buried below Bethel by the oak, and Jacob called the name of it, Oak of Mourning. God appeared to Jacob again in Luz, when he came from Mesopotamia of Syria, and God blessed him. And God said to him, Your name will no longer be called Jacob, but Israel will be your name, and he called his name Israel. God said to him, I am your God, increase and multiply, nations and congregations of nations will be from you, and kings will go out from your loins. And the land which I gave to Abraham and Isaac—to you I

have given it; it will be yours, and to your seed after you I will give this land. And God went up from him, from the place where he spoke with him. And Jacob set up a pillar in the place where God spoke with him, a stone pillar, and he poured a libation upon it, and he poured oil upon it. And Jacob called the name of the place where God spoke with him Bethel. Having departed from Bethel, Jacob pitched his tent beyond the tower of Gader, but when he drew near to Chabratha to come into Ephrathah, Rachel bore a child and had hard labor in the childbirth. It happened that while she was giving birth with difficulty, the midwife said to her, Take courage, for this is also a son for you. It happened that in releasing her soul, for she was dying, she called his name son of my pain, but the father called his name Benjamin. Rachel died and was buried on the way to the hippodrome of Ephrathah, which is Bethlehem. And Jacob set up a pillar upon her tomb; this is the pillar upon the tomb of Rachel until this day. It happened when Israel dwelt in that land that Reuben went and slept with Bilhah, the concubine of his father Jacob, and Israel heard, and it appeared evil before him. The sons of Jacob were twelve.

The sons of Leah: Reuben, Jacob's firstborn, Simeon, Levi, Judah, Issachar, and Zebulun. Sons of Rachel: Joseph and Benjamin. The sons of Bilhah, Rachel's maidservant: Dan and Naphtali. The sons of Zilpah, Leah's maidservant, were Gad and Asher; these were the sons of Jacob who were born to him in Mesopotamia of Syria. And Jacob came to Isaac his father at Mamre, at the city of the plain, this is Hebron in the land of Canaan, where Abraham

and Isaac sojourned. The days of Isaac which he lived were a hundred and eighty years. And failing, Isaac died and was added to his race, old and full of days, and his sons Esau and Jacob buried him.

36

These are the generations of Esau; he is Edom. Esau took wives for himself from the daughters of the Canaanites: Adah, daughter of Elon the Hittite, and Oholibamah, daughter of Anah the son of Zibeon the Hivite. And Basemath, the daughter of Ishmael, the sister of Nebaioth. Adah bore Eliphaz to him, and Basemath bore Raguel. And Oholibamah bore Jeush, and Jeglom, and Korah, these sons of Esau, who were born to him in the land of Canaan. Esau took his wives, his sons, his daughters, all the members of his household, all his possessions, all the cattle, all that he had acquired, and all that he had obtained in the land of Canaan, and Esau went from the land of Canaan away from the face of his brother Jacob. For their possessions were too many for them to dwell together, and the land of their sojourning was not able to support them because of the multitude of their possessions. Esau dwelt in the mountain of Seir; Esau himself is Edom. These are the generations of Esau, father of Edom, in the mountain of Seir. And these are the names of the sons of Esau: Eliphaz, son of Adah, wife of Esau, and Raguel, son of Basemath, wife of Esau. And the sons of Eliphaz were Teman, Omar, Zophar, Gothom, and Kenaz. Thamna was the concubine of Eliphaz the

son of Esau, and she bore Amalek to Eliphaz; these were the sons of Adah the wife of Esau. These were the sons of Raguel: Nahath, Zerah, Shammah, and Mizzah; these were the sons of Basemath, wife of Esau. These are the sons of Oholibamah, daughter of Anah, the son of Zibeon, wife of Esau; she bore to Esau Jeush, and Jaalam, and Korah. These are the leaders who were sons of Esau, the sons of Eliphaz the firstborn of Esau: leader Teman, leader Omar, leader Zophar, leader Kenaz, Leader Korah, leader Gothom, leader Amalek; these are the leaders of Eliphaz in the land of Idumea, these are the sons of Ada. And these are the sons of Raguel, son of Esau: leader Nahoth, leader Zare, leader Some, leader Moze. These are the leaders of Raguel in the land of Edom; these are the sons of Basemath, wife of Esau. These were the sons of Oholibamah, wife of Esau: leader Jeush, leader Jaalam, and leader Korah. These were the leaders descended from Oholibamah, daughter of Ana, wife of Esau. These are the sons of Esau, and these are their leaders; these are the sons of Edom. These are the sons of Seir the Horite, who inhabited the land: Lotan, Shobal, Zibeon, Ana, And Dishon, and Asar, and Rison—these were the leaders of the Horites, the sons of Seir, in the land of Edom. The sons of Lotan became Chorri and Heman, and the sister of Lotan was Timnah. These are the sons of Shobal: Golam, Manahath, Gaibel, Zophar, and Omar. And these are the sons of Zibeon: Aiah and Anah. This is Anah who found the Jamin in the wilderness when he pastured the yoked animals of Zibeon his father. These are the sons of Ana: Dishon, and Oholibamah the daughter of Ana. These are the sons of Dishon: Amadah, Asban, Ithran, and Haran. These are

the sons of Asar: Balaam, and Zoukam, and Ioukam. These are the sons of Dishan: As and Curse. These are the leaders of Chorri: leader Lotan, leader Shobal, leader Zibeon, leader Ana, Leader Dishon, leader Asar, leader Rison, these leaders of the Chorri in their leaderships in the land of Edom.

And these are the kings who ruled in Edom, before a king reigned in Israel. And Balak son of Beor reigned in Edom, and the name of his city was Dennaba. Balak died, and Jobab son of Zerah from Bosorra reigned instead of him. Jobab died, and Asom from the land of Thaiman reigned in his place. Asom died, and Hadad son of Barad reigned instead of him, the one who struck down Midian in the plain of Moab, and the name of his city was Gethaim. Hadad died, and Samlah from Masrekah reigned instead of him. Samada died, and Saul from Rehoboth by the river reigned instead of him. Saul died, and Ballenon son of Achobor reigned instead of him. Ballenon son of Achobor died, and Arad son of Barad reigned instead of him, and the name of his city was Peor, and the name of his wife was Metebeel, daughter of Matraith, son of Maizoob. These are the names of the leaders of Esau, in their tribes, according to their place, in their lands, and in their nations: leader Thamna, leader Gola, leader Jether, Leader Oholibamah, leader Helas, leader Finon, Leader Kenaz, leader Teman, leader Mazar, Leader Magediel, leader Zaphoin—these are the leaders of Edom in the built places in the land of their possession. This is Esau, the father of Edom.

37

Jacob dwelt in the land where his father had sojourned, in the land of Canaan, and these are the generations of Jacob. Joseph was seventeen years old and was shepherding his father's sheep with his brothers, being young, with the sons of Bilhah and with the sons of Zilpah, his father's wives, and Joseph brought an evil report about them to Israel their father. Jacob loved Joseph more than all his sons, because he was a son of old age to him, and he made him a varied tunic. When his brothers saw that their father loved him more than all his sons, they hated him and could not speak a kind word to him. Having dreamed a dream, Joseph reported it to his brothers. And he said to them, Hear this dream which I have dreamed. I thought you were binding sheaves in the midst of the plain, and my sheaf arose and stood upright, but your sheaves, having turned around, worshiped my sheaf. His brothers said to him, Will you indeed reign over us? Or will you indeed rule over us? And they hated him even more because of his dreams and because of his words. He saw another dream, and he related it to his father and to his brothers, and said, Behold, I dreamed another dream, just as the sun and the moon and eleven stars were bowing down to me. And his father rebuked him and said to him, What is this dream which you have dreamed? Shall we indeed come, I and your mother and your brothers, to worship you upon the earth? His brothers were jealous of him, but his father kept the word. His brothers went to tend their father's sheep in Shechem. And Israel said to

Joseph, Are not your brothers shepherding in Shechem? Come, I will send you to them. And he said to him, Behold, I am here. Israel said to him, Go and see if your brothers and the sheep are well, and report to me, and he sent him from the valley of Hebron, and he came into Shechem. And a man found him wandering in the plain, and the man asked him, saying, What do you seek? But he said, I seek my brothers; tell me where they are pasturing. The man said to him, They have departed from here, for I heard them saying, Let us go into Dothaim. And Joseph went after his brothers, and found them in Dothaim.

They saw him beforehand from afar before he drew near to them, and they plotted evil to kill him. And each said to his brother, Behold, that dreamer comes. Now therefore come, let us kill him and throw him into one of the pits, and we will say, An evil beast devoured him, and we shall see what will become of his dreams. But Reuben, having heard, delivered him out of their hands and said, Let us not strike him into soul. Reuben said to them, Do not shed blood. Throw him into one of these pits in the wilderness, but do not lay a hand on him, so that he might rescue him out of their hands and give him back to his father. It happened that when Joseph came to his brothers, they stripped Joseph of the varied tunic that was on him. And after taking him, they threw him into the pit, and the pit was empty; it had no water. They sat down to eat bread, and looking up they saw Ishmaelite travelers coming from Gilead, and their camels were laden with incense and resin and myrrh. They were going to bring them down into Egypt.

But Judah said to his brothers, What profit is there if we kill our brother and hide his blood? Come, let us sell him to these Ishmaelites, and let our hands not be upon him, because he is our brother and our flesh. And his brothers heard. And the Midianite merchants were passing by, and they drew out and brought up Joseph from the pit, and they sold Joseph to the Ishmaelites for twenty pieces of gold. And they brought down Joseph into Egypt. Reuben returned to the pit, and did not see Joseph in the pit, and he tore his garments. And he returned to his brothers and said, The child is not there, but where do I go now? Having taken Joseph's tunic, they slaughtered a kid of goats and stained the tunic with the blood. And they sent the varied tunic, and they brought it to their father, and they said, We found this. Recognize if it is the tunic of your son, or not. And he recognized it and said, It is my son's tunic. An evil beast devoured him. A beast seized Joseph. Jacob tore his garments, and put on sackcloth upon his loins, and mourned his son many days. All his sons and daughters were gathered, and they came to comfort him, but he did not want to be comforted, saying, I will go down to my son mourning into Hades, and his father wept for him. The Midianites sold Joseph into Egypt to Potiphar, Pharaoh's eunuch, the chief cook.

38

It happened at that time that Judah went down from his brothers and arrived at a certain Adullamite man whose name

was Hirah. And Judah saw there the daughter of a Canaanite man, whose name was Shua, and he took her and went in to her. And having conceived, she bore a son, and he called his name Er. And having conceived again, she bore a son, and he called his name Onan. And she bore another son and called his name Shiloh, but this was in Chasbi when she bore them. And Judah took a wife for Er his firstborn, whose name was Tamar. And it happened that Er, the firstborn of Judah, was wicked before the Lord, and God killed him. Judah said to Onan, Go in to your brother's wife, and marry her, and raise up offspring for your brother. But Onan, knowing that the offspring would not be his, whenever he went in to his brother's wife, he spilled his seed on the ground so as not to give offspring to his brother. But it appeared evil before God, because he did this, and he killed this one also.

Judah said to Tamar his daughter-in-law, Remain as a widow in your father's house until my son Shelom grows up, for he said, lest this one also die, just as his brothers did. So Tamar departed and lived in her father's house. The days were multiplied, and Shua the wife of Judah died, and having been comforted, Judah went up to the shearers of his sheep, he himself and Hirah his shepherd the Adullamite, to Timnah. And he reported to Tamar, his daughter-in-law, saying, Behold, your father-in-law is going up to Timnah to shear his sheep. And having taken off the garments of widowhood from herself, she put on the summer garment, and she adorned herself, and sat by the gates of Ainan, which is on the road to Timnah, for she saw that Shiloh had

become grown, but he had not given her to him as a wife. And when Judah saw her, he thought her to be a prostitute, for she had covered her face and he did not recognize her. He turned aside toward her on the way and said to her, Allow me to come in to you, for he did not know that she was his bride. But she said, What will you give me if you come in to me? But he said, I will send you a kid goat from my flock, but she said, Only if you give me a pledge until you send it. But he said, What pledge shall I give to you? And she said, Your ring, and the necklace, and the rod in your hand. And he gave to her, and entered to her, and she conceived from him. And having risen up, she went away and took off her summer garment from herself, and she put on the garments of her widowhood. Judah sent the kid goat by the hand of his shepherd, the Adullamite, to receive back the pledge from the woman, but he did not find her. He asked the men from the place, Where is the prostitute who was in Ainan upon the road? And they said, There was no prostitute here. He turned back to Judah and said, I did not find her, and the men of the place say there is no prostitute here. Judah said, Let him have them, but let us not be laughed at. I have sent this kid, but you have not found her. And it happened after three months that it was reported to Judah, saying, Tamar your daughter-in-law has played the harlot, and behold, she is with child through harlotry. And Judah said, Bring her out, and let her be burned. But this one being led sent to her father-in-law, saying, I have in my womb a child from the man whose these things are, and she said, Recognize whose the signet ring and the necklace and this rod are. Judah recognized her and said, Tamar is more righteous

than I, because I did not give her to my son Shelah. And he did not know her again. It happened that when she was giving birth, there were twins in her womb. It happened while she was giving birth that one put forth his hand, and the midwife, having taken it, bound scarlet upon his hand, saying, this one will go out first. As he drew back his hand, his brother immediately came out, and she said, What! The barrier was broken because of you? And she called his name Phares. And after this his brother went out, upon whose hand was the scarlet, and he called his name Zerah.

39

Joseph was brought down into Egypt, and Potiphar, the eunuch of Pharaoh, the chief cook, an Egyptian man, acquired him from the hands of the Ishmaelites who brought him down there. And the Lord was with Joseph, and he was a successful man, and he came to be in the house of his Egyptian lord. His lord knew that the Lord was with him and that whatever he did, the Lord made prosper in his hands. And Joseph found favor before his lord, and pleased him. And he appointed him over his house, and all that was his, he gave through the hand of Joseph. It happened that after he was established over his house and over all that was his, the Lord blessed the Egyptian's house through Joseph, and the Lord's blessing came to be in all his possessions in the house and in his field. And he entrusted all that was his into the hands of Joseph, and he knew nothing of the things concerning

himself except the bread which he himself ate. And Joseph was beautiful in form and very handsome in appearance. And it happened after these words, and the woman of his lord laid her eyes upon Joseph, and said, Lie with me. But he was not willing, and said to his lord's wife, My lord knows nothing in his house because of me, and he has given all that he has into my hands, And nothing in this house is greater than me, nor has anything been withheld from me except you, because you are his wife, so how could I do this evil thing and sin before God? When she was speaking to Joseph day after day, he did not obey her by sleeping with her or lying with her. It happened on such a day that Joseph entered into the house to do his work, and no one in the house was inside. And she seized him by the garments, saying, Lie with me, and having left behind his garments in her hands, he fled and went out outside. And it happened when he saw that he had fled outside, leaving his garments in her hands, And she called those who were in the house, and said to them, saying, See, he brought in to us a Hebrew servant to mock us. He entered to me, saying, Lie down with me, and I cried out with a great voice. But when he heard that I raised my voice and cried out, he fled outside, having left his garments behind with me. And she left the garments beside herself until the lord came into his house. And she spoke to him according to these words, saying, The Hebrew servant whom you brought in to us entered to me to mock me, and said to me, I will lie down with you. When he heard that I raised my voice and cried out, he left his garments beside me, fled, and went outside. It happened that when the lord heard the words of his wife, which she spoke to him, saying,

Thus your servant did to me, he was angry with wrath.

And the lord took Joseph and put him into the stronghold, into the place where the king's prisoners are held in the stronghold. And the Lord was with Joseph, and poured out his mercy, and gave him favor before the chief jailer. And the chief jailer gave the prison into the hand of Joseph, and all the imprisoned who were in the prison, and all that they do there, he himself was doing. The chief jailer of the prison did not concern himself with anything under Joseph's care, for everything was handled by Joseph, because the Lord was with him, and whatever he did, the Lord made prosperous in his hands.

40

It happened after these words that the chief cupbearer of the king of Egypt and the chief baker sinned against their lord, the king of Egypt. And Pharaoh was angered at his two eunuchs, at the chief cupbearer, and at the chief baker, And he placed them in prison, into the place where Joseph was confined. And the chief jailer assigned them to Joseph, and he attended to them, and they were in prison for some days. And both saw a dream in one night, and the vision of the dream of the chief cupbearer and the chief baker, who belonged to the king of Egypt and were in the prison, was this. Joseph came to them in the morning, and he saw them, and they were troubled. And he asked the eunuchs of Pharaoh, who were with him in the prison beside his lord,

saying, Why are your faces gloomy today? But they said to him, We saw a dream, and there is no one to interpret it. But Joseph said to them, Does not the interpretation of them belong to God? Therefore tell it to me. And the chief cupbearer related his dream to Joseph, and said, In my sleep there was a vine before me. In the vine were three branches, and it was flourishing, having put forth shoots, and the clusters of grapes were ripe. And Pharaoh's cup was in my hand, and I took the grapes and squeezed them into the cup, and I gave the cup into Pharaoh's hand. And Joseph said to him, This is its interpretation: the three branches are three days. In three more days, Pharaoh will remember your position, and will restore you to your chief cupbearership, and you will give the cup to Pharaoh into his hand according to your former position, as you were a cupbearer. But remember me when it goes well with you, and show me mercy, and mention me to Pharaoh, and bring me out from this prison. Because I was stolen by theft from the land of the Hebrews, and here I did nothing, but they threw me into this pit. And the chief baker saw that he had interpreted correctly, and he said to Joseph, I also saw a dream, and I thought I was carrying three baskets of fine bread upon my head. In the basket upon my head were all kinds of baked goods which Pharaoh eats, and the birds of heaven were eating them from the basket upon my head. Answering, Joseph said to him, This is his interpretation: the three baskets are three days, In three more days, Pharaoh will remove your head from you and hang you on a tree, and the birds of heaven will eat your flesh. It happened on the third day, which was Pharaoh's birthday, and he made a

drink for all his servants, and he remembered the office of the cupbearer and the office of the baker in the midst of his servants. And he restored the chief cupbearer to his position, and gave the cup into Pharaoh's hand. But he hanged the chief baker, as Joseph had interpreted to them. And the chief cupbearer did not remember Joseph, but forgot him.

41

It happened after two years that Pharaoh saw a dream: he thought he was standing upon the river. And behold, seven oxen were coming up out of the river, beautiful in form and choice in flesh, and they grazed in the Achei. But seven other oxen were coming up after these out of the river, ugly in form and thin in flesh, and they were grazing beside the oxen on the edge of the river. And the seven oxen, ugly and thin in flesh, devoured the seven oxen, beautiful in form and choice in flesh, and Pharaoh arose. And he dreamed a second time, and behold, seven ears of grain were coming up on one stalk, choice and good. And behold, seven thin and wind-blasted ears of grain were sprouting up with them. And the seven thin and wind-blasted ears of grain devoured the seven chosen and full ears of grain, but Pharaoh arose, and it was a dream. It happened in the morning that his soul was troubled, and he sent and called all the interpreters of Egypt and all her wise men, and Pharaoh recounted his dream to them, but there was no one who could interpret it for Pharaoh. And the chief cupbearer spoke to

Pharaoh, saying, I remember my sin today. Pharaoh was angry with his servants, and placed us in prison, in the house of the chief cook, both me and the chief baker. And we both saw a dream in one night, I and he; each of us saw according to his own dream. There was with us a young Hebrew servant of the chief cook, and we told him, and he interpreted for us. It happened that, as he interpreted to us, thus it also happened: I was restored to my position, but that one was hanged. Having sent, Pharaoh called Joseph, and they brought him out from the prison, and they shaved him, and they changed his robe, and he came to Pharaoh. Pharaoh said to Joseph, I have seen a dream, and there is no one to interpret it, but I have heard concerning you that when you hear dreams, you interpret them. But Joseph answered Pharaoh and said, Without God there will be no saving answer for Pharaoh. And Pharaoh spoke to Joseph, saying, In my sleep I thought I was standing beside the edge of the river. And just as seven oxen were coming up out of the river, beautiful in form and choice in flesh, and they were grazing in the Achei. And behold, seven other cows were coming up after them out of the river, evil and ugly in form, and thin in flesh, such as I had not seen in the whole land of Egypt—so ugly. And the seven ugly and thin oxen devoured the seven first oxen, the beautiful and choice ones. And they entered into their bellies, but it was not evident that they had entered into their bellies, and their appearance remained ugly, just as at the beginning; then having awakened, I fell asleep again. And I saw again in my sleep, and just as seven ears of grain were coming up on one stalk, full and good, But seven other ears of grain, thin

and wind blasted, were sprouting up next to them. And the seven thin and wind-blasted ears of grain devoured the seven good and full ears of grain. Therefore I told the interpreters, but there was no one who could explain it to me.

And Joseph said to Pharaoh, Pharaoh's dream is one; God has shown to Pharaoh what he is about to do. The seven beautiful oxen are seven years, and the seven beautiful ears of grain are seven years; Pharaoh's dream is one. And the seven thin cows ascending after them are seven years, and the seven thin and wind-blasted ears of grain are seven years; there will be seven years of famine. But the word I have spoken to Pharaoh—whatever God does, he has shown to Pharaoh. Behold, seven years of great prosperity comes in all the land of Egypt. But seven years of famine will come after these things, and they will forget the fullness that is going to be in all Egypt, and the famine will consume the land. And the prosperity upon the earth will not be known because of the famine that will be after these things, for it will be exceedingly strong. Concerning the dream being doubled to Pharaoh twice, the word from God will be true, and God will hasten to do it. Now therefore consider a prudent and intelligent man, and appoint him over the land of Egypt. And let Pharaoh do this and let him appoint governors over the land, and let them gather all the produce of the land of Egypt during the seven years of prosperity. And let them gather all the food of these seven good years that are coming, and let the grain be gathered under Pharaoh's hand, and let food be stored in the cities. And the food that has been stored in the land will be for

the seven years of famine which will be in the land of Egypt, and the land will not be destroyed in the famine. But the word pleased Pharaoh and all of his servants.

And Pharaoh said to all his servants, Will we not find such a man who has the spirit of God in him? Pharaoh said to Joseph, Since God has shown you all these things, there is no man wiser and more intelligent than you. You will be over my house, and all my people will obey your mouth, except I will be greater than you in the throne. And Pharaoh said to Joseph, Behold, I appoint you today over all the land of Egypt. And Pharaoh, having removed the ring from his hand, put it around Joseph's hand, and he clothed him in a fine linen robe, and he put a golden chain about his neck. And he brought him up upon his second chariot, and a herald proclaimed before him, and he appointed him over the whole land of Egypt. And Pharaoh said to Joseph, I am Pharaoh, and without you no one shall lift his hand upon all the land of Egypt. And Pharaoh called Joseph's name Psontomphanech, and gave him Asenath, daughter of Potiphera priest of Heliopolis, as a wife. Joseph was thirty years old when he stood before Pharaoh, king of Egypt, and Joseph went out from Pharaoh's presence and passed through all the land of Egypt. And the land produced sheaves in the seven years of prosperity. And he gathered all the food of the seven years in which there was abundance in the land of Egypt, and he placed the food in the cities; the food of the plains around each city he placed in it. And Joseph gathered grain like the sand of the sea, very much, until it could not be counted, for there was no

number.

Two sons were born to Joseph before the seven years of the famine came, whom Asenath the daughter of Potiphera priest of Heliopolis bore to him. And Joseph called the name of the firstborn Manasseh, because God made me forget all my labors and all of my father's. And the name of the second he called Ephraim, because God increased me in the land of my humiliation. The seven years of prosperity which occurred in the land of Egypt passed. And the seven years of famine began to come, as Joseph had said, and there was famine in all the land, but in all the land of Egypt there was bread. And all the land of Egypt was hungry, and the people cried out to Pharaoh concerning bread, and Pharaoh said to all the Egyptians, Go to Joseph, and whatever he says to you, do. And the famine was upon the face of all the earth, and Joseph opened all the granaries, and sold to all the Egyptians. And all the lands came into Egypt to buy from Joseph, for the famine prevailed in all the land.

42

But Jacob, having seen that there was grain for sale in Egypt, said to his sons, Why do you stand idle? Behold, I have heard that there is grain in Egypt. Go down there and buy us a little food, so that we may live and not die.

And the ten brothers of Joseph went down to buy grain from Egypt, But he did not send Benjamin, the brother of Joseph, with his brothers, for he said, lest harm happen to him. The sons of Israel came to buy with those who were coming, for the famine was in the land of Canaan. Joseph was the ruler of the earth, and he sold to all the people of the earth. His brothers came and worshiped him with their faces upon the ground. When Joseph saw his brothers, he recognized them and made himself a stranger to them, and spoke harshly to them, and said to them, From where have you come? But they said, From the land of Canaan, to buy food. Joseph recognized his brothers, but they did not recognize him. And Joseph remembered his dreams which he had seen, and said to them, You are spies; you have come to spy out the weak points of the land. But they said, No, lord, your servants have come to buy food. We are all sons of one man, we are peaceful, your servants are not spies. He said to them, No, but you came to see the vulnerable points of the land. But they said, We are twelve brothers, your servants, in the land of Canaan, and behold the younger is with our father today, but the other no longer exists. Joseph said to them, This is what I have said to you, saying that you are spies. By this you will be shown, by the health of Pharaoh, you shall not go out from here unless your younger brother comes here. Send one from among you to bring back your brother, while the rest of you are kept in custody until your words become clear, whether you speak truth or not. If not, by the health of Pharaoh, you are indeed spies. And he placed them in prison for three days. He said to them on the third day, Do this, and you will live, for I fear God. If you are

peaceful, let one of your brothers be detained in the prison, but you go and bring back the purchase of your grain supply. And bring your younger brother to me, and your words will be believed, but if not, you will die. And they did thus. And each said to his brother, Yes, for we are in sins concerning our brother, because we overlooked the tribulation of his soul when he was pleading to us, and we did not listen to him, and on account of this, this tribulation came upon us. But Reuben answered and said to them, Did I not speak to you, saying, Do not harm the boy, and you did not listen to me? And behold, his blood is required. They did not know that Joseph heard them, for the interpreter was between them. Having turned away from them, Joseph wept, and again he approached them and spoke to them, and he took Simeon from them and bound him before them.

Joseph commanded to fill their vessels with grain, to give back their silver to each man in his sack, to give them provisions for the journey, and it was done for them accordingly. And having placed the grain upon their donkeys, they went away from there. Having loosened his sack to give fodder to his donkeys where they lodged, he saw the bundle of his silver, and it was at the mouth of the sack. And he said to his brothers, My silver has been returned, and behold, it is in my bag. And their hearts were amazed, and they were troubled, turning to one another and saying, What is this that God has done to us? They came to Jacob their father in the land of Canaan, and they reported to him all the events that had happened to them, saying, The man, the lord

of the earth, has spoken harshly to us and placed us in prison as ones spying out the land. We said to him, We are peaceful, we are not spies. We are twelve brothers, sons of our father. One does not exist, but the youngest is with our father today in the land of Canaan. The man, the lord of the land, said to us, By this I will know that you are peaceful: leave one brother here with me, and take the grain supply for your household and go. And bring your younger brother to me, and I will know that you are not spies, but that you are peaceful, and I will give back your brother to you, and you shall trade in the land. It happened that while they were emptying their sacks, each man's bundle of silver was in his sack, and they saw their bundles of silver, both they and their father, and they were afraid. Jacob their father said to them, you have bereaved me, Joseph is not, Simeon is not, and you will take Benjamin; all these things have happened to me. Reuben said to their father, saying, Kill my two sons if I do not bring him to you. Give him into my hand, and I will bring him to you. But he said, My son will not go down with you, because his brother died, and he alone has been left behind, and it will happen that he will be weakened on the way which you go, and you will bring down my old age with grief into Hades.

43

But the famine prevailed upon the earth. It happened that when they had finished eating the grain which they had brought from Egypt, their father said to them, Go again and buy us a little

food. Judah said to him, The man, the lord of the land, solemnly warned us, saying, You will not see my face unless your younger brother is with you. If therefore you send our brother with us, we will go down and buy food for you. If you do not send our brother with us, we will not go, for the man said to us, saying, You will not see my face if your younger brother is not with you. But Israel said, Why did you harm me by telling the man that you had a brother? But they said, The man asked us closely about ourselves and our family, saying, Does your father still live, and do you have a brother? And we reported to him according to this questioning. We did not know that he would say to us, Bring your brother. But Judah said to Israel his father, Send the boy with me, and we will rise and go, so that we may live and not die, both we and you and our baggage. I will wait for him; seek him from my hand. If I do not bring him to you and set him before you, I will have sinned against you all my days. If we had not delayed, we would have already returned twice. Israel their father said to them, If it is thus, do this: take from the fruits of the earth in your vessels, and bring down to the man gifts of the resin and of the honey, incense and stacte and terebinth and nuts. And take double the silver in your hands; return with you the silver that had been returned in your sacks, in case it was an oversight. Take your brother, rise up, and go down to the man. But may my God give you favor before the man and send back your one brother and Benjamin. As for me, if I am bereaved of children, I am bereaved of children.

The men, having taken these gifts and the double silver in their

hands along with Benjamin, rose and went down into Egypt, and they stood before Joseph. Joseph saw them, and Benjamin his brother by the same mother, and said to the one over his house, Bring the men into the house, and slaughter sacrifices, and prepare them, for the men will eat with me at midday. The man did as Joseph said, and he brought the men into Joseph's house. But having seen that they had been led into the house of Joseph, the men said, Because of the silver that had been returned in our sacks at the beginning, we are being brought in to falsely accuse us and to attack us, to take us as servants and our donkeys. Having approached the man who was over the house of Joseph, they spoke to him at the gate of the house, We need, lord, to buy food since we came down at the beginning. It happened that when we came to the lodging place and opened our bags, each man's silver was in his bag; we have brought back our silver by weight, now in our hands. And we brought other silver with us to buy food; we do not know who put the silver into our bags. He said to them, May grace be to you; do not fear. Your God and the God of your fathers gave you treasures in your sacks, and I have received your silver in full. And he brought out Simeon to them. And he brought water to wash their feet, and gave fodder to their donkeys. They prepared the gifts until Joseph came at midday, for they heard that he was about to dine there. Joseph entered the house, and they brought him the gifts which they had in their hands, and they worshiped him with their face upon the earth. He asked them, How are you? and said to them, Is your father well, the old man of whom you spoke? Does he still live? But they said, Your servant our

father is well; he still lives. And he said, Blessed is that man to God, and bowing down, they worshiped him. Having looked up with his eyes, Joseph saw Benjamin his brother of the same mother, and said, Is this your younger brother, whom you said to me to bring? And he said, May God have mercy on you, child. Joseph was troubled, for his inward parts were stirred over his brother, and he sought to weep. Having entered into the chamber, he wept there.

And having washed his face and gone out, he controlled himself and said, Set forth the loaves. And they set food before him alone, and before them by themselves, and before the Egyptians who were dining with him by themselves, for the Egyptians were not able to eat bread together with the Hebrews, for it is an abomination to the Egyptians. They sat before him, the firstborn according to his rank and the younger according to his age, and the men were amazed, each one looking at his brother. They took up portions from his table to themselves, and the portion of Benjamin was magnified five times beyond the portions of all the others, and they drank and were made merry with him.

44

And Joseph commanded the one being over his house, saying, Fill the men's sacks with foods, as much as they are able to carry, and put each one's silver upon the mouth of the sack. And put my silver cup into the sack of the younger, and the payment for

his grain. And it happened according to the word of Joseph, as he said.

The morning dawned, and the men were sent away, they and their donkeys. When they had gone out of the city and had not gone far, Joseph said to the one over his house, Rise up, pursue the men, and when you overtake them, you will say to them, Why have you repaid evil instead of good? Why did you steal my silver cup? Is this not the cup in which my lord drinks? He himself practices divination by it. You have done evil in what you have done. Having found them, he said to them according to these words. But they said to him, Why does the lord speak such words? May your servants never do such a thing. If we have returned to you the silver that we found in our sacks from the land of Canaan, how would we steal silver or gold from the house of your lord? With whomever you find the cup among your servants, let him die, and we also will be servants to our lord. But he said, And now, as you say, so it will be: he with whom the cup is found will be my servant, but you will be clean. And they hastened, and each took down his sack upon the ground, and each opened his sack. He searched, beginning from the elder until he came to the younger, and found the cup in Benjamin's bag. And they tore their garments, and each placed his sack upon his donkey, and they returned into the city.

Judah and his brothers came to Joseph while he was still there, and they fell before him to the ground. Joseph said to them, What is this thing you have done? Do you not know that a man

such as I can divine by divination? Judah said, What shall we say in reply to the lord, or what shall we speak, or how shall we be justified? God has found the injustice of your servants. Behold, we are servants to our lord, both we and he in whose possession the cup was found. But Joseph said, May it not be mine to do this thing. The man with whom the cup was found, he himself will be my servant, but you go up in safety to your father. Having drawn near to him, Judah said, I beg you, lord, let your servant speak a word before you, and do not be angry with your servant, because you are with Pharaoh. Lord, you asked your servants, saying, Do you have a father or a brother? And we said to the lord, We have an older father and a younger child of his old age. His brother died, but he alone was left to his mother, and the father loved him. You said to your servants, Bring him down to me, and I will take care of him. And we said to the lord, The child will not be able to leave his father, for if he leaves the father, he will die. You said to your servants, If your younger brother does not come down with you, you shall not see my face again. It happened that when we went up to your servant, our father, we reported to him the words of our lord. Our father said, Go again and buy us a little food. We said, We will not be able to go down, but if our younger brother goes down with us, we will go down, for we will not be able to see the man's face without our younger brother being with us. And your servant our father said to us, You know that the woman bore two to me. And the one went out from me, and you said that he has been eaten by wild animals, and I have not seen him until now. If therefore you take this one also from my presence, and

weakness happens to him on the way, then you will bring down my old age with grief into hades. Now therefore, if I go to your servant, our father, and the child is not with us, his soul is bound up with this one's soul. And it will be that when he sees the child is not with us, he will die, and your servants will bring down the old age of your servant, our father, with grief into Hades. For your servant has received the child from the father, saying, If I do not bring him to you and set him before you, I will have sinned against the father all my days. Now therefore I will remain with you as a servant instead of the child, a household servant of the lord, but let the child go up with his brothers. How can I go up to my father, the child not being with us, so that I may not see the evils which will find my father?

45

And Joseph was not able to endure all of the ones standing by him, but said, Send all away from me, and no one was standing by Joseph when he made himself known to his brothers. And he released his voice with weeping, and all the Egyptians heard, and it was heard in the house of Pharaoh. And Joseph said to his brothers, I am Joseph, does my father still live? And the brothers were not able to answer him, for they were troubled. Joseph said to his brothers, Come near to me, and they drew near, and he said, I am Joseph your brother, whom you sold into Egypt. Now therefore do not be grieved, nor let it appear harsh to you that you sold me here, for God sent me before you for life. For this is

the second year of famine upon the earth, and there are still five years remaining in which there will be no plowing nor harvest. For God sent me before you to preserve a remnant of yours upon the earth and to nourish a great survival for you. Now therefore, you have not sent me here, but God, and he made me as a father to Pharaoh, and lord of all his house, and ruler of all the land of Egypt. Hurry, therefore, and go up to my father and say to him, Your son Joseph says these things: God has made me lord of all the land of Egypt. Come down, therefore, to me and do not delay. And you will dwell in the land of Goshen in Arabia, and you will be near me—you, and your sons, and your sons sons, your sheep, and your oxen, and as many as belong to you. And I will nourish you there, for there are still five years of famine, so that you will not be destroyed, you and your sons and all your possessions. Behold, your eyes and the eyes of my brother Benjamin see that it is my mouth speaking to you. Report therefore to my father all my glory in Egypt and all that you have seen, and having hastened bring my father down here. And having fallen upon the neck of Benjamin his brother, he wept upon him, and Benjamin wept upon his neck. After kissing all his brothers, he wept over them, and after this his brothers spoke to him.

And the news was widely spoken of in the house of Pharaoh, saying, The brothers of Joseph have come, and Pharaoh and his household rejoiced. And Pharaoh said to Joseph, Say to your brothers, Do this: fill your sacks and go into the land of Canaan. And having taken up your father and your possessions, come to

me, and I will give you all the good things of Egypt, and you shall eat the marrow of the earth. You command these things: to take wagons for them from the land of Egypt for your children and for your wives, and having taken up your father, come. And do not spare your eyes for your possessions, for all the good things of Egypt will be yours. The sons of Israel did thus, and Joseph gave to them wagons according to what was spoken by Pharaoh the king, and he gave to them provisions for the way. And to all he gave double robes, but to Benjamin he gave three hundred pieces of gold and five changes of robes. And he sent to his father the same, and ten donkeys carrying all the good things of Egypt, and ten mules carrying loaves to his father for the journey. He sent out his brothers, and they went, and he said to them, Do not be angry on the way. And they went up out of Egypt and came into the land of Canaan to Jacob their father. And they reported to him saying that your son Joseph lives, and he himself rules all the land of Egypt, and Jacob was astonished in his mind, for he did not believe them. They spoke to him all the things spoken by Joseph, as many as he said to them. And having seen the wagons which Joseph sent to take him up, the spirit of Jacob their father revived. Israel said, It is wonderful to me if my son Joseph still lives; I will go and see him before I die.

46

Having departed, Israel, with all his possessions, came to the well of the oath, and he sacrificed a sacrifice to the God of his

father Isaac. God said to Israel in a vision of the night, saying, Jacob, Jacob, and he said, What is it? But he says to him, I am the God of your fathers. Do not fear to go down into Egypt, for I will make you into a great nation there. And I will go down with you into Egypt, and I will bring you up at the end, and Joseph will place his hands upon your eyes. Jacob arose from the well of the oath, and the sons of Israel took up their father, and the baggage, and their wives, upon the wagons which Joseph sent to carry him. And having taken up their possessions and all the property which they had acquired from the land of Canaan, Jacob entered into Egypt, and all his seed with him. Sons and sons of his sons with him, daughters and daughters of his daughters, and all his seed he brought into Egypt. These are the names of the sons of Israel who entered into Egypt together with Jacob their father. Jacob and his sons: the firstborn of Jacob, Reuben. And the sons of Reuben: Enoch, and Pallu, Hezron, and Charmi. The sons of Simeon: Jemuel, and Jamin, and Ehud, and Jachin, and Zohar, and Saul the son of the Canaanite woman. The sons of Levi: Gershon, Kohath, and Merari. The sons of Judah were Er, and Onan, and Shiloh, and Phares, and Zara, but Er and Onan died in the land of Canaan, and the sons of Phares were Hezron and Jemuel. The sons of Issachar: Tola, and Puah, and Jashub, and Shimron. The sons of Zebulun: Sered, and Allon, and Achoel. These are the sons of Leah, whom she bore to Jacob in Mesopotamia of Syria, and Dinah his daughter; all the souls, sons and daughters, were thirty-three. The sons of Gad: Saphon, and Angis, and Sannis, and Thasoban, and Aedeis, and Aroedeis, and Areeleis. The sons of Asher: Jemna, Iessoua, Ieoul, Baria,

and Sarai their sister. The sons of Baria: Chobor and Melchiil. These are the sons of Zilpah, whom Laban gave to Leah his daughter, who bore these to Jacob, sixteen souls. The sons of Rachel, the wife of Jacob, were Joseph and Benjamin. And the sons of Joseph became in the land of Egypt, whom Asenath daughter of Potiphera priest of Heliopolis bore to him: Manasseh and Ephraim. And the sons of Manasseh became, whom the Syrian concubine bore to him: Machir. And Machir begot Gilead. And the sons of Ephraim, brother of Manasseh: Suthelah and Tahan. And the sons of Suthelah: Edom. The sons of Benjamin were Bela and Bechor and Ashbel. The sons of Bela were Gera, and Noeman, and Ahijah, and Rosh, and Muppim, and Gera begot Arad. These are the sons of Rachel whom she bore to Jacob: eighteen souls in all. Sons of Dan: Asom. And the sons of Naphtali: Asiel, and Guni, and Izhar, and Shillem. These are the sons of Bilhah, whom Laban gave to Rachel his daughter, who bore these to Jacob—all the souls were seven. All the souls that entered into Egypt with Jacob, those who came from his loins, apart from the wives of Jacob's sons, all the souls were sixty-six. The sons of Joseph who were born to him in the land of Egypt were nine souls. All the souls of the house of Jacob who entered into Egypt with Jacob were seventy-five souls.

But he sent Judah before him to Joseph to meet him at the city of Heroes in the land of Rameses. Having yoked his chariots, Joseph went up to meet his father Israel at the city of Heroes, and when he appeared to him, he fell upon his neck and wept with great weeping. And Israel said to Joseph, Now I can die,

since I have seen your face, for you are still alive. Joseph said to his brothers, Having gone up, I will declare to Pharaoh, and I will say to him, My brothers and my father's house, who were in the land of Canaan, have come to me. The men are shepherds, for they were herdsmen, and they have brought the cattle, and the oxen, and all their possessions. If therefore Pharaoh should call you and should say to you, What is your work? You will say, We, your servants, are herdsmen from our youth until now, both we and our fathers, so that you may dwell in the land of Goshen in Arabia, for every shepherd of sheep is an abomination to the Egyptians.

47

Having come, Joseph reported to Pharaoh, saying, My father and my brothers, and their cattle and their oxen, and all their possessions, have come from the land of Canaan, and behold, they are in the land of Goshen. But from his brothers he took five men, and he set them before Pharaoh. And Pharaoh said to the brothers of Joseph, What is your work? And they said to Pharaoh, Your servants are shepherds of sheep, both we and our fathers. They said to Pharaoh, We have come to sojourn in the land, for there is no pasture for the cattle of your servants, for the famine has strengthened in the land of Canaan. Now therefore we will dwell in the land of Goshen. But Pharaoh said to Joseph, Let them dwell in the land of Goshen, but if you know that there are mighty men among them, appoint them rulers of

my cattle. But Jacob and his sons came into Egypt to Joseph, and Pharaoh king of Egypt heard. And Pharaoh said to Joseph, saying, Your father and your brothers have come to you. Behold, the land of Egypt is before you; settle your father and your brothers in the best land. Joseph brought in Jacob his father, and set him before Pharaoh, and Jacob blessed Pharaoh. And Pharaoh said to Jacob, How many are the years of the days of your life? And Jacob said to Pharaoh, The days of the years of my life, in which I have sojourned, are one hundred thirty years. Few and difficult have been the days of the years of my life. They have not reached the days of the years of the life of my fathers, the days in which they sojourned. And having blessed Pharaoh, Jacob went out from his presence.

And Joseph settled his father and his brothers, and gave them a possession in the land of Egypt, in the best land, in the land of Rameses, as Pharaoh commanded. And Joseph measured out grain to his father and to his brothers and to all his father's house, according to the number of persons.

But there was no grain in all the land, for the famine prevailed exceedingly, and the land of Egypt and the land of Canaan failed because of the famine. And Joseph gathered all the silver found in the land of Egypt and in the land of Canaan for the grain which they were buying, and he measured out grain to them, and Joseph brought all the silver into the house of Pharaoh. And all the silver from the land of Egypt and from the land of Canaan failed, and all the Egyptians came to Joseph, saying, Give us

bread, and why should we die before you? For our silver has run out. Joseph said to them, Bring your cattle, and I will give you loaves instead of your cattle, if your silver has run out. They brought their cattle to Joseph, and Joseph gave them loaves instead of the horses, and instead of the sheep, and instead of the oxen, and instead of the donkeys, and he nourished them with loaves instead of all their cattle in that year. That year passed, and they came to him in the second year, and they said to him, Lest we perish before our lord; for our silver has run out, and our possessions and our cattle have gone to you, our lord, and nothing is left to us before our lord except our own bodies and our land. So that we may not die before you, and the land be desolated, acquire us and our land in place of bread, and we and our land will be servants to Pharaoh; give seed, so that we may sow, and we live and not die, and the land will not be desolated. And Joseph acquired all the land of the Egyptians for Pharaoh, for the Egyptians sold their land to Pharaoh, for the famine prevailed over them, and the land became Pharaoh's. And he enslaved the people to him as servants, from one extreme border of Egypt to the other, Apart from the land of the priests only, Joseph did not acquire this, for Pharaoh gave a gift in giving to the priests, and they were eating the gift which Pharaoh gave to them; because of this they did not sell their land. And Joseph said to all the Egyptians, Behold, I have acquired you and your land today for Pharaoh. Take seed for yourselves and sow the land. And the produce of it will be yours, and you shall give the fifth part to Pharaoh, and the four parts will be to you for seed for the land, and for food to you and to all

those in your houses. And they said, You have saved us. We have found favor before our lord, and we will be servants to Pharaoh. And Joseph established for them a command until this day upon the land of Egypt to send away a portion to Pharaoh, except for the land of the priests only, which did not belong to Pharaoh.

Israel dwelt in the land of Egypt, in the land of Goshen, and they inherited it, and they increased and multiplied exceedingly. Jacob lived in the land of Egypt seventeen years, and the days of the years of Jacob's life became one hundred forty-seven years. The days of Israel's death drew near, and he called his son Joseph, and said to him, If I have found favor before you, place your hand under my thigh, and you will show me kindness and truth, not to bury me in Egypt, But I will sleep with my fathers, and you will take me out of Egypt, and you will bury me in their tomb. And he said, I will do according to your word. He said, Swear to me, and he swore to him, and Israel bowed down upon the tip of his staff.

48

It happened after these things that it was reported to Joseph that his father was ill, and taking his two sons Manasseh and Ephraim, he came to Jacob. It was reported to Jacob, saying, Behold, your son Joseph comes to you, and Israel, having strengthened himself, sat upon the bed. And Jacob said to Joseph, My God appeared to me in Luz in the land of Canaan,

and blessed me, And he said to me, Behold, I will increase you and multiply you, and I will make you into congregations of nations, and I will give to you this land, and to your seed after you, as an eternal possession. Now therefore your two sons, who were born to you in the land of Egypt before I came to you into Egypt, are mine; Ephraim and Manasseh will be to me as Reuben and Simeon. But the offspring which you beget after this will bear the name of their brothers and will be called by their inheritances. But when I was going from Mesopotamia of Syria, Rachel your mother died in the land of Canaan, as I was drawing near to the hippodrome of Chabratha of the land, before coming to Ephrathah, and I buried her on the way to the hippodrome; this is Bethlehem.

But when Israel saw Joseph's sons, he said, Who are these to you? And Joseph said to his father, They are my sons, whom God gave to me here. And Jacob said, Bring them to me, so that I will bless them. The eyes of Israel were dim from old age, and he was not able to see, and he drew them near to him, and he kissed them, and he embraced them. And Israel said to Joseph, Behold, I was not deprived of your face, and behold, God has shown me your seed also. And Joseph led them out from his knees, and they worshiped him with their faces upon the earth. Joseph took his two sons, Ephraim on his right, from Israel's left, and Manasseh on his left, from Israel's right, and drew them near to him. Israel stretched out his right hand and laid it upon the head of Ephraim, but this one was the younger, and his left hand upon the head of Manasseh, crossing his hands.

And he blessed them and said, The God before whom my fathers Abraham and Isaac were well pleasing, the God who has been nourishing me from my youth until this day, The Messenger delivering me from all evils, bless these children, and my name will be called upon them, and the name of my fathers, Abraham and Isaac, and may they multiply into a great multitude upon the earth. When Joseph saw that his father laid his right hand upon the head of Ephraim, it seemed wrong to him, and Joseph took hold of his father's hand to remove it from the head of Ephraim to the head of Manasseh. Joseph said to his father, Not so, father, for this one is the firstborn; place your right hand upon his head. And he was not willing, but said, I know, child, I know, and this one will be a people, and this one will be exalted, but his younger brother will be greater than him, and his seed will be a multitude of nations. And he blessed them on that day, saying, In you Israel will be blessed, saying, May God make you as Ephraim and as Manasseh, and he placed Ephraim before Manasseh. Israel said to Joseph, Behold, I am dying, and God will be with you, and will turn you back into the land of your fathers. I give to you Shechem as exceptional above your brothers, which I took from the hand of the Amorites with my sword and bow.

49

Jacob called his sons and said to them, Gather together, so that I may tell you what will happen to you in the last days. Gather

and hear me, sons of Jacob, hear Israel, hear your father. Reuben my firstborn, you are my strength and the beginning of my children, hard to bear and hard in your stubbornness. You have acted arrogantly as water, do not boil over, for you went up upon your father's bed, then you defiled the bedding where you went up. Simeon and Levi, brothers, completed an injustice of their own choosing. May my soul not enter their counsel, and may my liver not join their assembly, because in their anger they killed men, and in their desire they hamstrung a bull. Cursed is their anger, because it is self-willed, and their wrath, because it was hardened. I will divide them in Jacob, and I will scatter them in Israel. Judah, your brothers praised you, your hands upon the back of your enemies, the sons of your father shall bow down to you. Judah is a lion's cub; from the shoot, my son, you went up. Having lain down, you slept as a lion and as a cub. Who will raise him? A ruler will not fail from Judah, nor a leader from his loins, until the things reserved for him come, and he himself is the expectation of nations. Binding his colt to the vine, and his donkey's colt to the tendril, he shall wash his robe in wine, and his covering in the blood of grapes. His eyes sparkle more than wine, and his teeth are whiter than milk. Zebulun will dwell by the coast, and he himself beside a harbor of ships, and will extend until Sidon. Issachar desired the good, resting in the middle of the portions. And seeing that the rest was good, and that the land was rich, he put his shoulder to toil, and he became a farmer. Dan will judge his people, as one tribe in Israel. And let Dan be a serpent upon the road, lying in wait upon the path, biting the horse's heel, and the horseman will fall backward.

waiting for the salvation of the Lord Gad, a raiding troop shall raid him, but he himself shall raid them at their heels. Asher, his bread being rich, and he will give luxury to rulers. Naphtali, a spreading trunk, yielding beauty in the offspring. Joseph, my grown son, my enviable grown son, my youngest son, return to me. The lords of the arrows reviled him as they deliberated, and held a grudge against him. And their bows were shattered with power, and the sinews of their arms and hands were exhausted, through the hand of the Mighty One of Jacob, from there the Mighty One of Israel, from the God of your father. And my God helped you and blessed you with the blessing of heaven from above and the blessing of the earth having all, because of the blessings of the breasts and womb. The blessings of your father and your mother have prevailed over the blessings of the everlasting mountains and upon the blessings of the eternal hills. They will be upon the head of Joseph and upon the crown of him who was considered among his brothers. Benjamin is a ravenous wolf; in the morning he will still eat, and in the evening he gives nourishment. All these are the twelve sons of Jacob, and these are the things their father spoke to them, and he blessed them, each one according to his own blessing he blessed them. And he said to them, I am being added to my people; bury me with my fathers in the cave which is in the field of Ephron the Hittite. in the double cave, the one opposite Mamre, in the land of Canaan, which cave Abraham acquired from Ephron the Hittite as a possession for a tomb. There they buried Abraham and Sarah his wife, there they buried Isaac and Rebecca his wife, there they buried Leah, In acquisition of the

field and of the cave that was in it, from the sons of Heth. And Jacob ceased commanding his sons, and having lifted up his feet upon the bed, he failed, and was added to his people.

50

And Joseph, having fallen upon his father's face, wept over him and kissed him. And Joseph commanded his servants the embalmers to embalm his father, and the embalmers embalmed Israel. And they fulfilled his forty days, for thus are counted the days of the burial, and Egypt mourned him seventy days. Since the days of mourning had passed, Joseph spoke to the rulers of Pharaoh, saying, If I have found favor before you, speak concerning me in the ears of Pharaoh, saying, My father made me swear, saying, In the tomb which I dug for myself in the land of Canaan, there you will bury me. Now therefore, having gone up, I will bury my father and I will return. And Pharaoh said to Joseph, Go up and bury your father, just as he made you swear. And Joseph went up to bury his father, and all the servants of Pharaoh came up with him, and the elders of his house, and all the elders of the land of Egypt, And all of Joseph's entire household, and his brothers, and all his father's house, and his relatives, and the sheep, and the oxen were left behind in the land of Goshen. And chariots and horsemen went up with him, and the camp was very great. And they arrived at the threshing floor of Atad, which is beyond the Jordan, and they mourned him with great and exceedingly strong lamentation, and he

made mourning for his father seven days. And the inhabitants of the land of Canaan saw the mourning at the threshing floor of Atad, and they said, This is a great mourning for the Egyptians. Because of this he called its name Mourning of Egypt, which is beyond the Jordan. And his sons did thus to him. And his sons took him up into the land of Canaan, and they buried him in the double cave, which Abraham acquired the cave as a possession for a tomb from Ephron the Hittite, opposite Mamre. And Joseph returned to Egypt, he and his brothers, and those who had gone up with them to bury his father.

But having seen that their father had died, the brothers of Joseph said, May Joseph not ever hold a grudge against us and repay us for all the evils which we have shown to him. And when they came to Joseph, they said, Your father made us swear before he died, saying, Thus you said to Joseph, Forgive them their injustice and their sin, because they showed evil to you, and now accept the injustice of the attendants of the God of your father, and Joseph wept as they spoke to him. And having come to him, they said, We are your servants. And Joseph said to them, Do not fear, for I am God's. You planned evil against me, but God planned good for me, so that it would happen as it has today, and a great people might be sustained. And he said to them, Do not fear, I will nourish you and your households, and he comforted them, and he spoke to their hearts. And Joseph dwelt in Egypt, he and his brothers and all his father's household, and Joseph lived one hundred ten years. And Joseph saw Ephraim's children until the third generation, and the sons of Machir the

son of Manasseh were born upon Joseph's thighs. And Joseph said to his brothers, saying, I am dying, but God will surely visit you, and will bring you up out of this land into the land which God swore to our fathers, Abraham, Isaac, and Jacob. And Joseph made the sons of Israel swear, saying, When God visits you, you shall carry up my bones from here with you. And Joseph died at one hundred ten years old, and they buried him and placed him in a coffin in Egypt.

Gospel of Matthew

1

Book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah and his brothers. Judah begot Phares and Zerah by Tamar, Phares begot Hezron, Hezron begot Aram, Aram begot Aminadab, Aminadab begot Nahshon, and Nahshon begot Salmon. Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, and Obed begot Jesse. Jesse begot David the king. David the king begot Solomon from the wife of Uriah. Solomon begot Rehoboam, Rehoboam begot Abijah, Abijah begot Asa, Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah. Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah. Hezekiah begot Manasseh, Manasseh begot Amon, and Amon begot Josiah. Josiah begot Jeconiah and his brothers at the time of the deportation to Babylon.

After the deportation to Babylon, Jechoniah begot Shealtiel, and Shealtiel begot Zerubbabel, Zerubbabel begot Abiud, and Abiud

begot Eliakim, and Eliakim begot Azor. Azor begot Zadok, and Zadok begot Achim, and Achim begot Eliud, Eliud begot Eleazar, and Eleazar begot Matthan, and Matthan begot Jacob, Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ. Therefore all the generations from Abraham to David are fourteen generations, and from David to the Babylonian exile are fourteen generations, and from the Babylonian exile to the Christ are fourteen generations.

Now the birth of Jesus Christ was thus: His mother Mary having been betrothed to Joseph, before they came together, she was found to be with child from the Holy Spirit. Joseph, her husband, being righteous and not wanting to disgrace her publicly, wished to divorce her secretly. But after he had considered these things, behold, a messenger of the Lord appeared to him in a dream, saying, Joseph, son of David, do not fear to take Mary as your wife, for that which has been conceived in her is from the Holy Spirit. She will bear a son, and you will call his name Jesus, for he will save his people from their sins. But all this has happened so that what was spoken by the Lord through the prophet might be fulfilled, saying, Behold, the virgin will conceive and will bear a son, and they shall call his name Emmanuel, which is translated God with us.

Having been awakened from sleep, Joseph did as the messenger of the Lord commanded him and took his wife And he did not know her until she bore her firstborn son, and he called his name Jesus.

2

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east came to Jerusalem. Saying, Where is the king of the Jews who has been born? For we saw his star in the east and we came to worship him. Having heard this, Herod the king was troubled, and all Jerusalem with him. And having gathered all the chief priests and scribes of the people, he inquired from them where the Christ is born. But they said to him, In Bethlehem of Judea, for thus it is written through the prophet, And you Bethlehem, land of Judah, are by no means least among the leaders of Judah, for from you will go out a leader, who will shepherd my people Israel.

Then Herod secretly called the magi and determined from them the exact time when the star had appeared. And having sent them to Bethlehem, he said, Go and inquire precisely about the child, and when you find him, report to me, so that I also may come and worship him. Those who had heard the king went, and behold, the star which they saw in the east was leading them until, having come, it stood above where the child was. Having seen the star, they rejoiced with exceedingly great joy. And having come into the house, they saw the child with Mary his mother, and having fallen down, they worshiped him, and having opened their treasures, they offered him gifts: gold and frankincense and myrrh. And having been warned in a dream not to return to Herod, they departed into their land through

another way.

After they had withdrawn, behold, a messenger of the Lord appears in a dream to Joseph saying, Having risen, take along the child and his mother and flee into Egypt, and be there until I say to you, for Herod is about to seek the child to destroy it. But having risen, he took the child and his mother by night and withdrew into Egypt, And he was there until the death of Herod, so that what was spoken by the Lord through the prophet might be fulfilled, saying, Out of Egypt I called my son.

Then Herod, seeing that he was mocked by the magi, was exceedingly angry, and having sent, he killed all the children in Bethlehem and in all its borders from two years old and below, according to the time which he had determined exactly from the magi. Then was fulfilled what was spoken by Jeremiah the prophet, saying, A voice in Ramah was heard, lamentation and weeping and great mourning, Rachel weeping for her children, and she did not want to be comforted, because they are not.

When Herod had died, behold, a messenger of the Lord appears in a dream to Joseph in Egypt. Saying, Having risen, take the child and his mother and go into the land of Israel, for those seeking the soul of the child have died. But having risen, he took the child and his mother and came to the land of Israel.

Having heard that Archelaus reigns over Judea instead of Herod his father, he feared to go there, but having been warned in a

dream he withdrew into the parts of Galilee. And having come, he dwelt in a city called Nazareth, so that what was spoken through the prophets might be fulfilled, that he will be called a Nazarene.

3

In those days, John the Baptist comes preaching in the wilderness of Judea. and saying, Repent, for the kingdom of the heavens has drawn near. For this is the one having been spoken of by Isaiah the prophet, saying, A voice of one crying in the wilderness: Prepare the way of the Lord, make straight his paths.

Now John himself had a garment of camel hair and a leather belt around his waist, and his food was locusts and wild honey. Then Jerusalem and all Judea and all the region around the Jordan were going out to him. And they were baptized in the Jordan by him, confessing their sins.

But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, Offspring of vipers, who showed you to flee from the coming wrath? Therefore, produce fruit worthy of repentance, And do not think to say among yourselves, we have Abraham as our father. For I say to you that God is able to raise up children to Abraham from these stones. The axe already lies at the root of the trees, therefore every tree

not producing good fruit is cut down and thrown into the fire.

I baptize you in water for repentance, but the one coming after me is stronger than I am, whose sandals I am not worthy to carry; he will baptize you in the Holy Spirit and fire. His winnowing fork is in his hand, and he will thoroughly clean his threshing floor, and he will gather his grain into the storehouse, but the chaff he will burn with unquenchable fire.

Then Jesus comes from Galilee to the Jordan, to John, to be baptized by him. But John was preventing him, saying, I have need to be baptized by you, and you are coming to me? But answering, Jesus said to him, Let it be so now, for thus it is fitting for us to fulfill all righteousness. Then he allowed him. And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming upon him. And behold, a voice from the heavens saying, This is my beloved son, in whom I am well pleased.

4

Then Jesus was led into the wilderness by the Spirit to be tempted by the devil. And after fasting forty days and forty nights, he was hungry. And the tempter, having approached him, said, If you are the son of God, say so that these stones become loaves. But he answered and said, It is written, Man shall not

live on bread alone, but on every word that proceeds from the mouth of God. Then the devil takes him along into the holy city, and sets him upon the pinnacle of the temple. And he says to him, If you are the son of God, throw yourself down, for it is written that he will command his messengers concerning you, and they will lift you up on their hands, lest you strike your foot against a stone.

Jesus said to him, Again it is written, You shall not tempt the Lord your God.

Again the devil takes him along into a very high mountain, and shows to him all the kingdoms of the world and their glory. And he says to him, All these things I will give to you, if you fall down and worship me. Then Jesus says to him, Go away, Satan, for it is written, You shall worship the Lord your God and serve him alone. Then the devil released him, and behold, messengers came and ministered to him.

But having heard that John was delivered up, Jesus withdrew into Galilee. And having left Nazareth, he came and dwelt in Capernaum by the sea, in the borders of Zebulun and Naphtali. so that what was spoken through the prophet Isaiah might be fulfilled, who said Land of Zebulun and land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the nations, The people sitting in darkness saw a great light, and to those sitting in the land and shadow of death, a light has risen.

From then on, Jesus began to proclaim and to say, Repent, for the kingdom of the heavens has drawn near.

Walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and Andrew his brother, casting a net into the sea, for they were fishermen. And he says to them, Come, follow me, and I will make you fishers of men. But they immediately left the nets and followed him. And having gone forward from there, he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father mending their nets, and he called them. But they immediately left the ship and their father and followed him.

And Jesus went around the whole of Galilee, teaching in their congregations and proclaiming the good news of the kingdom and serving all disease and all sickness in the people. And the news about him spread throughout all Syria, and they brought to him all those suffering from various diseases and afflicted with torments, and those possessed by demons and epileptics and paralytics, and he healed them. And many crowds followed him from Galilee and Decapolis and Jerusalem and Judea and beyond the Jordan.

5

Having seen the crowds, he went up into the mountain, and when he had sat down, his disciples came to him. And opening

his mouth, he taught them, saying, Blessed are the poor in spirit, because theirs is the kingdom of heaven. Blessed are those who mourn, because they will be comforted. Blessed are the meek, because they will inherit the earth. Blessed are those who hunger and thirst for righteousness, because they will be satisfied. Blessed are the merciful, because they will be shown mercy. Blessed are the pure in heart, because they will see God. Blessed are the peacemakers, because they will be called sons of God. Blessed are the persecuted because of righteousness, for theirs is the kingdom of heaven. Blessed are you when they reproach you and persecute you and say every evil word against you falsely on account of me. Rejoice and be glad, because your reward is great in the heavens, for thus they persecuted the prophets before you.

You are the salt of the earth, but if the salt becomes tasteless, with what will it be salted? It is good for nothing anymore except to be thrown outside and trampled by men. You are the light of the world. A city situated on a mountain is not able to be hidden. Nor do they light a lamp and place it under a basket, but on a lampstand, and it shines for all those in the house. Let your light shine before men, so that they may see your good works and glorify your father in heaven.

Do not think that I came to destroy the law or the prophets; I did not come to destroy, but to fulfill. For truly I say to you, until heaven and earth pass away, not one iota or one serif will pass away from the law until all is fulfilled. Whoever therefore

breaks one of these least commandments and teaches people thus will be called least in the kingdom of heaven, but whoever does and teaches them will be called great in the kingdom of heaven. I say to you that if your righteousness does not abound more than that of the scribes and Pharisees, you will not enter into the kingdom of heaven. You heard that it was said to the ancients, You shall not murder, but whoever murders will be guilty in the judgment. But I say to you that everyone who is angry at his brother without cause will be liable to judgment, and whoever says to his brother raca will be liable to the council, and whoever says fool will be liable to the gehenna of fire. If therefore you offer your gift upon the altar and there you remember that your brother has something against you, Leave your gift there before the altar, and go first to be reconciled to your brother, and then come and offer your gift. Be well disposed to your adversary quickly while you are on the way with him, lest the adversary deliver you to the judge and the judge deliver you to the officer, and you be thrown into prison, Truly I say to you, you will not go out from there until you repay the last quadrans.

You heard that it was said to the ancients, You shall not commit adultery. But I say to you that everyone looking at a woman to desire her has already committed adultery with her in his heart. If your right eye causes you to sin, pluck it out and throw it from you, for it is beneficial to you that one of your limbs should perish and not your whole body be thrown into gehenna. And if your right hand causes you to sin, cut it off and throw it from

you, for it is beneficial to you that one of your limbs should perish and not your whole body be thrown into gehenna.

It was said, Whoever divorces his wife, let him give her a certificate of divorce. But I say to you that whoever divorces his wife, except for the reason of fornication, makes her commit adultery, and whoever marries a divorced woman commits adultery.

Again you heard that it was said to the ancients, You shall not swear falsely, but you shall give back to the Lord your oaths. But I say to you, do not swear at all, neither by heaven, because it is the throne of God, Neither by the land, because it is the footstool of his feet, nor by Jerusalem, because it is the city of the great king, Neither swear by your head, because you are not able to make one hair white or black. But let your word be yes, yes or no, no; anything beyond these is from evil.

You heard that it was said, An eye for an eye and a tooth for a tooth, But I say to you not to resist the evil one, but whoever strikes you on the right cheek, turn to him the other also. And to the one who wants to sue you and take your tunic, let him have your garment also. And whoever compels you to go one mile, go with him two. Give to the one asking you, and do not turn away the one wanting to borrow from you.

You heard that it was said, You shall love your neighbor and hate your enemy. But I say to you, love your enemies, bless those

who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you. so that you may become sons of your father in the heavens, because his sun rises upon the wicked and the good and he rains upon the righteous and the unjust. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your friends, what extraordinary thing are you doing? Do not even the tax collectors do the same? You will therefore be perfect, just as your father in the heavens is perfect.

6

Pay attention not to do your alms before men to be seen by them, for otherwise you have no reward from your Father in heaven. Whenever therefore you do alms, do not sound a trumpet before you, just as the hypocrites do in the congregations and in the streets, so that they may be glorified by men. Truly I say to you, they have received their reward. But when you are giving alms, do not let your left hand know what your right hand is doing. so that your almsgiving may be in secret, and your father who sees in secret will repay you openly.

And whenever you pray, you will not be just as the hypocrites, because they love to pray standing in the congregations and in the corners of the streets, so that they might appear to the people. Truly I say to you that they have received their reward. But you, when you pray, enter into your inner room, and having

shut your door, pray to your father who is in secret, and your father who sees in secret will repay you openly.

When praying, do not babble just as the gentiles, for they seem to think that in their verbosity they will be heard. Therefore do not be like them, for your Father knows what you need before you ask him. Thus therefore you pray: Our Father in the heavens, hallowed be your name, Let your kingdom come, let your will be done, as in heaven and upon earth. Give us our daily bread today, And forgive us our debts, as we forgive our debtors, And do not lead us into temptation, but deliver us from evil. For yours is the kingdom and the power and the glory forever, amen.

For if you forgive people their trespasses, your heavenly Father will also forgive you. But if you do not forgive people their trespasses, nor will your father forgive your trespasses.

When you fast, do not become gloomy just as the hypocrites, for they disfigure their faces so that they might appear to people to be fasting. Truly I say to you that they have received their reward. But you, when fasting, anoint your head and wash your face, So that you do not appear to men fasting, but to your father who is in secret, and your father who sees in secret will repay you openly.

Do not store up for yourselves treasures upon the earth, where moth and rust destroy, and where thieves break in and steal, But

store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break through nor steal, For where your treasure is, there your heart will be also.

The lamp of the body is the eye. If therefore your eye is pure, your whole body will be full of light. But if your eye is evil, your whole body will be dark. If therefore the light in you is darkness, how great is the darkness?

No one is able to serve two lords, for he will either hate the one and love the other, or he will be devoted to one and despise the other. You are not able to serve God and wealth.

Because of this I say to you, do not be anxious for your soul, what you will eat and what you will drink, nor for your body, what you will wear. Is not the soul more than nourishment and the body more than clothing? Look at the birds of heaven, because they do not sow nor do they reap nor do they gather into barns, and your heavenly father nourishes them. Are you not worth more than them? But who among you by worrying is able to add one cubit to his age? And why do you worry about clothing? Consider the lilies of the field, how they grow: they do not toil, nor do they spin, But I say to you that not even Solomon in all his glory was clothed as one of these. If God thus clothes the grass of the field, being today and tomorrow being thrown into an oven, will he not much more clothe you, you of little faith? Therefore do not be anxious, saying, What shall we eat? or What shall we drink? or What shall we wear? For the nations

seek all these things, for your heavenly Father knows that you need all these. But seek first the kingdom of God and his righteousness, and all these things will be added to you. Do not therefore be anxious about tomorrow, for tomorrow will be anxious for itself; sufficient for the day is its own trouble.

7

Do not judge, so that you may not be judged, For in the judgment you judge, you will be judged, and in the measure you measure, it will be measured to you. Why do you see the speck in your brother's eye, but do not perceive the beam in your own eye? Or how will you say to your brother, Let me cast out the speck from your eye, and behold, the beam is in your eye? Hypocrite, first cast out the beam from your eye, and then you will see clearly to cast out the speck from your brother's eye.

Do not give what is holy to the dogs, nor cast your pearls before the pigs, lest they trample them under their feet and turn and tear you to pieces.

Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. Or what man is there among you who, if his son asks him for bread, will give him a stone? And if he asks for a fish, will he not give him a serpent? If therefore you, being evil, know

how to give good gifts to your children, how much more will your father in the heavens give good things to those asking him?

Therefore, all things that you would want people to do to you, thus you also do to them, for this is the law and the prophets.

Enter through the narrow gate, because the gate is broad and the way is wide that leads to destruction, and many are those who enter through it. How narrow is the gate and afflicted the way that leads to life, and few are those who find it.

Pay attention to the false prophets, who come to you in sheep's clothing, but inside are ravenous wolves. From their fruits you will know them. Surely they do not gather grapes from thorns or figs from thistles? Thus every good tree makes beautiful fruits, but the rotten tree makes wicked fruits. A good tree is not able to produce wicked fruits, nor is a rotten tree able to produce good fruits. Every tree not producing good fruit is cut down and thrown into fire. Therefore, you will know them from their fruits.

Not everyone saying to me Lord, Lord will enter into the kingdom of heaven, but the one doing the will of my Father in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name? And then I will confess to them that I never knew you; depart from me, you who work lawlessness.

Therefore everyone who hears these words of mine and does them, I will liken him to a wise man who built his house upon the rock, And the rain came down and the rivers came and the winds blew and beat against that house, and it did not fall, for it had been founded upon the rock. And everyone hearing these words of mine and not doing them will be likened to a foolish man, who built his house upon the sand, And the rain came down, and the rivers came, and the winds blew and beat against that house, and it fell, and its fall was great.

And it happened that when Jesus completed these words, the crowds were astonished at his teaching. For he was teaching them as one having authority, and not as the scribes.

8

But when he had come down from the mountain, many crowds followed him. And behold, a leper came and worshiped him, saying, Lord, if you are willing, you are able to cleanse me. And Jesus, having stretched out the hand, touched him, saying, I am willing, be cleansed. And immediately his leprosy was cleansed. And Jesus says to him, See that you say nothing to anyone, but go show yourself to the priest and offer the gift that Moses commanded as a testimony to them.

But when he had entered into Capernaum, a centurion approached him, urging him and saying, Lord, my servant lies at

home paralyzed, being terribly tormented. And Jesus says to him, I will come and heal him. And answering, the centurion said, Lord, I am not worthy that you should enter under my roof, but only speak the word, and my servant will be healed. For I also am a man under authority, having soldiers under myself, and I say to this one, Go, and he goes, and to another, Come, and he comes, and to my slave, Do this, and he does it. Having heard this, Jesus marveled and said to those following, Truly I say to you, not even in Israel have I found so great a faith. I say to you that many from east and west will come and will recline with Abraham and Isaac and Jacob in the kingdom of the heavens. But the sons of the kingdom will be thrown out into the outer darkness; there will be weeping and gnashing of teeth. And Jesus said to the centurion, Go, and as you have believed, let it be done to you. And his servant was healed in that hour.

When Jesus came to Peter's house, he saw his mother-in-law lying down and suffering with fever. And he touched her hand, and the fever left her, and she arose and served him. When evening had come, they brought to him many who were demon possessed, and he cast out the spirits with a word and healed all who were sick. So that the word spoken through Isaiah the prophet might be fulfilled, saying, He himself took our weaknesses and bore our diseases.

And seeing many crowds around him, Jesus ordered them to go away to the other side. And one scribe approached and said to him, Teacher, I will follow you wherever you go. And Jesus says

to him, The foxes have dens and the birds of heaven have nests, but the Son of Man has nowhere to lay his head. Another of his disciples said to him, Lord, permit me first to go away and bury my father. But Jesus said to him, Follow me, and let the dead bury their own dead.

And when he had embarked into the ship, his disciples followed him. And behold, a great earthquake happened in the sea, so that the boat was covered by the waves, but he was sleeping. And his disciples approached and raised him, saying, Lord, save us, we are perishing. And he says to them, Why are you cowardly, you of little faith? Then he arose and rebuked the winds and the sea, and a great calm came over them. But the people marveled, saying, What kind of man is this, that even the winds and the sea obey him?

And when he had come to the other side into the land of the Gergesenes, two demon possessed men coming out of the tombs met him, exceedingly violent, so that no one was able to pass by through that road. And behold, they cried out saying, What have we to do with you, Jesus, Son of God? Have you come here before the time to torment us? Far from them was a herd of many pigs grazing. But the demons urged him, saying, If you cast us out, permit us to go away into the herd of pigs. He said to them, Go. Having gone out, they went into the herd of pigs, and behold, the entire herd of pigs rushed down the cliff into the sea and died in the waters. But the herdsmen fled, and having gone away into the city, they reported all things and the things of the

demon-possessed men. And behold, all the city went out to meet Jesus, and when they saw him, they begged him to depart from their region.

9

And having embarked into a ship, he crossed over and came into his own city. And behold, they were bringing to him a paralytic lying upon a bed, and Jesus, having seen their faith, said to the paralytic, Take courage, child, your sins have been forgiven. And behold, some of the scribes said to themselves, This man blasphemes. And Jesus, seeing their thoughts, said, Why do you think evil in your hearts? For what is easier, to say, Your sins are forgiven, or to say, Get up and walk? So that you may know that the son of man has authority on earth to forgive sins—then he says to the paralytic, Rise, take up your bed and go to your house. And having risen, he went to his house. But when the crowds saw this, they marveled and glorified God, who had given such authority to men.

And Jesus, passing by from there, saw a man called Matthew sitting at the tax booth, and he says to him, Follow me. And rising up, he followed him. And it happened while he was reclining in the house, and behold, many tax collectors and sinners having come were reclining together with Jesus and his disciples. And having seen this, the Pharisees said to his disciples, Why does your teacher eat with tax collectors and

sinners? But Jesus, having heard, said to them, The strong do not have need of a physician, but those who are sick. But go and learn what this means: I want mercy and not sacrifice. For I did not come to call the righteous, but sinners to repentance.

Then the disciples of John approach him saying, Why do we and the Pharisees fast often, but your disciples do not fast? And Jesus said to them, The sons of the bridal chamber are not able to mourn as long as the bridegroom is with them, are they? But days will come when the bridegroom is taken away from them, and then they will fast. No one puts a patch of unshrunk cloth on an old garment, for the patch pulls away from the garment, and a worse tear results. Nor do they throw new wine into old wineskins, but if otherwise, the wineskins are burst, and the wine is poured out and the wineskins will perish, but they throw new wine into new wineskins, and both are preserved.

While he was speaking these things to them, behold, one ruler having approached was worshiping him, saying that my daughter just now died, but come, place your hand upon her and she will live. And having arisen, Jesus followed him, and so did his disciples. And behold, a woman suffering from bleeding for twelve years approached from behind and touched the fringe of his garment. For she was saying to herself, If only I touch his garment, I will be saved. But Jesus, having turned and seen her, said, Take courage, daughter; your faith has saved you. And the woman was saved from that hour. And when Jesus came into the house of the ruler and saw the flute players and the

noisy crowd, he said to them, Withdraw, for the girl did not die, but sleeps. And they were mocking him. When the crowd was driven out, he entered and seized her hand, and the girl arose. And this report went out into that whole land.

And as Jesus was passing by from there, two blind men followed him, crying out and saying, Have mercy on us, son of David. When he came into the house, the blind men approached him, and Jesus says to them, Do you believe that I am able to do this? They say to him, Yes, Lord. Then he touched their eyes saying, According to your faith let it be done to you. And their eyes were opened, and Jesus sternly warned them saying, See that no one knows. But after they went out, they spread the news about him throughout that whole land.

But as they were going out, behold, they brought to him a mute, demon-possessed man. And when the demon had been cast out, the mute man spoke, and the crowds marveled, saying that never had it appeared thus in Israel. But the Pharisees were saying, He casts out the demons by the ruler of the demons.

And Jesus went around all the cities and the villages, teaching in their congregations and proclaiming the good news of the kingdom and serving all disease and all sickness among the people.

When he saw the crowds, he was moved with compassion for them, because they were weary and scattered like sheep without

a shepherd. Then he says to his disciples, The harvest indeed is great, but the workers are few. Pray therefore to the Lord of the harvest, so that he may send out workers into his harvest.

10

And having summoned his twelve disciples, he gave them authority over unclean spirits so that they could cast them out and heal all disease and all sickness. The names of the twelve apostles are these: first Simon called Peter and Andrew his brother, James of Zebedee and John his brother, Philip and Bartholomew, Thomas and Matthew the tax collector, James the son of Alphaeus and Lebbaeus who was called Thaddaeus, Simon the Canaanite and Judah Iscariot, who also handed him over.

These twelve Jesus sent, having commanded them, saying, Do not go into the way of the Gentiles, and do not enter into any city of the Samaritans, But go rather to the lost sheep of the house of Israel. As you go, proclaim that the kingdom of heaven has drawn near. Heal the sick, cleanse the lepers, raise the dead, cast out demons; freely you received, freely give. Do not acquire gold, nor silver, nor bronze in your belts. Not a bag for the journey, nor two tunics, nor sandals, nor a rod, for the worker is worthy of his food. Into whatever city or village you enter, inquire who in it is worthy, and there remain until you leave. But entering into the house, greet it saying, Peace to this house.

And if indeed the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. And whoever does not receive you nor hears your words, going out outside of that house or city, shake off the dust of your feet. Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

Behold, I send you as sheep in the midst of wolves; therefore, be wise as serpents and innocent as doves. But pay attention from men, for they will hand you over into councils and they will flog you in their congregations, And you will be brought before leaders and kings because of me as a testimony to them and to the nations. when they hand you over, do not be anxious about how or what you will speak, for what you will speak will be given to you in that hour. For you are not the ones speaking, but the Spirit of your Father is the one speaking through you. Brother will betray brother to death, and father will betray child, and children will rise up against parents and will put them to death. And you will be hated by all because of my name, but the one who endures to the end will be saved. But whenever they persecute you in this city, flee into the other, for truly I say to you, you will not finish the cities of Israel until the Son of Man comes. A disciple is not above the teacher, nor a slave above his lord. It is sufficient for the disciple that he becomes as his teacher, and for the slave as his lord. If they called the master of the house Beelzebul, how much more will they call his household members? Therefore, do not fear them, for nothing is covered that will not be revealed, and nothing hidden that will

not be known. What I say to you in the darkness, say in the light, and what you hear in the ear, proclaim upon the roofs. And do not fear those who kill the body but are not able to kill the soul, but rather fear the one who is able to destroy both soul and body in hell. Are not two sparrows sold for an assarion? And not one of them will fall to the ground without your Father's consent. But even the hairs of your head are all numbered. Therefore do not fear, you are worth more than many sparrows.

Therefore, everyone who will confess me before men, I will also confess him before my Father who is in heaven. Whoever denies me before men, I will deny him before my Father in heaven.

Do not think that I came to bring peace upon the earth. I did not come to bring peace, but a sword. For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And a man's enemies are the members of his household.

The one who loves father or mother more than me is not worthy of me, and the one who loves son or daughter more than me is not worthy of me, And who does not take his cross and follow after me, is not worthy of me. He who has found his soul will lose it, and he who has lost his soul for my sake will find it.

The one receiving you receives me, and the one receiving me receives the one who sent me. The one receiving a prophet in the name of a prophet will receive a prophet's reward, and the

one receiving a just person in the name of a just person will receive a just person's reward. And whoever gives to drink one of these little ones only a cup of cold water in the name of a disciple, truly I say to you, he will not lose his reward.

11

And it happened when Jesus finished instructing his twelve disciples, he departed from there to teach and to proclaim in their cities.

But John, having heard in prison about the works of Christ, sent two of his disciples He said to him, Are you the one who is coming, or should we expect another? And Jesus answered and said to them, Go and report to John what you hear and see, The blind see again and the lame walk, lepers are cleansed and the deaf hear, the dead are raised and the poor have good news announced to them. And blessed is he who is not offended by me.

But as these were going, Jesus began to say to the crowds concerning John, What did you go out into the wilderness to behold? A reed shaken by the wind? But what did you go out to see? A man clothed in soft garments? Behold, those wearing soft garments are in the houses of kings. But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. For this is he about whom it is written, Behold, I send my messenger

before your face, who will prepare your way before you.

Truly I say to you, there has not been raised among those born of women one greater than John the Baptist, but the least in the kingdom of the heavens is greater than he. But from the days of John the Baptist until just now, the kingdom of the heavens is taken by force, and violent ones seize it. For all the prophets and the law prophesied until John. And if you want to receive it, he is Elijah who is about to come. Let him who has ears to hear, hear.

But to what shall I compare this generation? It is similar to children sitting in the marketplaces, who call out to their companions and say, We played the flute to you, and you did not dance; we sang a dirge to you, and you did not mourn. For John came neither eating nor drinking, and they say he has a demon. The son of man came eating and drinking, and they say, Behold, a glutton and a wine drinker, a friend of tax collectors and of sinners. And wisdom was justified by her children.

Then he began to reproach the cities in which most of his mighty works had been done, because they did not repent, Woe to you, Chorazin, woe to you, Bethsaida, because if the powers that happened in you had been in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. And you, Capernaum, having been exalted to heaven, will be brought down to Hades, because if the miracles that happened in you had occurred in Sodom, it would

have remained until today. Except I say to you that it will be more tolerable for the land of Sodom in the day of judgment than for you.

At that time Jesus answered and said, I give thanks to you, Father, Lord of heaven and earth, that you have hidden these things from the wise and intelligent, and you have revealed them to infants, Yes, Father, for such was your gracious will. All things were delivered to me by my father, and no one knows the son except the father, nor does anyone know the father except the son and anyone to whom the son wishes to reveal him. Come to me, all who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is good and my burden is light.

12

In that time Jesus went through the grain fields on the sabbath, and his disciples were hungry, and they began to pluck ears of grain and to eat. But the Pharisees, having seen this, said to him, Behold, your disciples do what is not lawful to do on the sabbath. But he said to them, Have you not read what David did when he was hungry, himself and those with him? how he entered into the house of God and ate the loaves of the presentation, which it was not possible for him to eat nor for those with him, if not only for the priests? Or have you not read

in the law that on the sabbaths the priests profane the sabbath in the temple and are blameless? But I say to you that something greater than the temple is here. But if you had known what I want mercy and not sacrifice is, you would not have condemned the innocent. For the Son of Man is lord even of the Sabbath.

And having departed from there, he came into their congregation. And behold, a man was there having a dry hand, and they asked him saying, Is it lawful to heal on the sabbath? so that they might accuse him. But he said to them, What man among you who has one sheep, if it falls into a pit on the sabbath, will not take hold of it and lift it out? How much more valuable, therefore, is a man than a sheep? So it is lawful to do good on the sabbath. Then he says to the man, Stretch out your hand, and he stretched it out, and it was restored healthy as the other. But the Pharisees, having gone out, took counsel against him so that they might destroy him. But Jesus, knowing this, withdrew from there, and many crowds followed him, and he healed them all. And he rebuked them so that they should not make him known, so that might be fulfilled what was spoken through Isaiah the prophet, saying, Behold my servant, whom I have chosen, my beloved, in whom my soul was well pleased. I will place my spirit upon him, and he will proclaim judgment to the nations. He will not quarrel nor cry out, nor will anyone hear his voice in the streets. A crushed reed he will not break and smoldering flax he will not quench, until he brings forth judgment into victory. And in his name the nations will hope.

Then a demon-possessed man who was blind and mute was brought to him, and he healed him, so that the blind and mute man could both speak and see. And all the crowds were amazed and were saying, This cannot be the Christ, the son of David, can it? But the Pharisees, having heard, said, This man does not cast out the demons except by Beelzebul, ruler of the demons. But knowing their thoughts, Jesus said to them, Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand. And if Satan casts out Satan, he is divided against himself; how then will his kingdom stand? And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. But if I cast out the demons in the Spirit of God, then the kingdom of God has arrived upon you. Or how is someone able to enter into the house of the strong man and seize his vessels, if he does not first bind the strong man? And then he will plunder his house. The one not being with me is against me, and the one not gathering with me scatters.

Because of this I say to you, all sin and blasphemy will be forgiven to men, but the blasphemy of the Spirit will not be forgiven to men, And whoever speaks a word against the Son of Man, it will be forgiven him, but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age nor in the age to come.

Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten, for the tree is known by its fruit.

Offspring of vipers, how are you able to speak good things, being evil? For from the abundance of the heart the mouth speaks. The good man casts out good things from the good treasure, and the evil man casts out evil from the evil treasure. I say to you that every idle word that people speak, they will give account concerning it in the day of judgment, For from your words you will be justified, and from your words you will be condemned.

Then some of the scribes and Pharisees answered, saying, Teacher, we want to see a sign from you. But answering, he said to them, An evil and adulterous generation seeks a sign, and a sign will not be given to it except the sign of Jonah the prophet. Just as Jonah the prophet was in the belly of the great fish three days and three nights, so will the son of man be in the heart of the earth three days and three nights. The men of Nineveh will rise up in the judgment with this generation and will condemn it, because they repented at the proclamation of Jonah, and behold, something more than Jonah is here. The queen of the south will rise up in the judgment with this generation and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, something more than Solomon is here.

When the unclean spirit goes out from the man, it passes through waterless places seeking rest, and does not find it. Then it says, I will return into my house from where I went out, and having come, it finds it unoccupied and swept and adorned. Then he goes and takes along with himself seven other spirits

more evil than himself, and having entered, he dwells there, and the last things of that man become worse than the first. Thus it will be also with this evil generation.

While he was still speaking to the crowds, behold, his mother and his brothers were standing outside, seeking to speak to him. Someone said to him, Behold, your mother and your brothers are standing outside seeking to see you. But answering, he said to the one speaking to him, Who is my mother and who are my brothers? And having stretched out his hand toward his disciples, he said, Behold my mother and my brothers, For whoever does the will of my father in heaven, he is my brother and sister and mother.

13

On that day, having gone out of the house, Jesus was sitting beside the sea. And many crowds were gathered to him, so that he entered into a boat to sit, and all the crowd stood upon the shore. And he spoke to them many things in parables, saying, Behold, the sower went out to sow. And as he sowed, some seeds fell beside the path, and the birds came and devoured them. But others fell upon the rocky places, where they did not have much earth, and immediately they sprang up because they had no depth of earth, But when the sun had risen, it was scorched, and because it had no root, it was dried up. But others fell upon the thorns, and the thorns went up and choked them, But others fell

upon the good land and gave fruit, some indeed a hundred, some sixty, some thirty. He who has ears to hear, let him hear.

And the disciples approached and said to him, Why do you speak to them in parables? But answering, he said to them, To you it has been given to know the mysteries of the kingdom of heaven, but to those it has not been given. For whoever has, it will be given to him and he will have abundance, but whoever does not have, even what he has will be taken away from him. Because of this I speak to them in parables, so that seeing they may not see, and hearing they may not hear, nor understand. Lest they should turn back, and then the prophecy of Isaiah will be fulfilled to them, the one saying, In hearing you will hear and not understand, and seeing you will see and not see, For the heart of this people has been made dull, and with their ears they heard heavily, and their eyes they closed, lest they see with their eyes and hear with their ears and understand with their heart and turn back, and I will heal them.

But blessed are your eyes, because they see, and your ears, because they hear. Truly I say to you that many prophets and righteous people desired to see what you see but did not see it, and to hear what you hear but did not hear it.

Therefore, you hear the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and takes away what has been sown in his heart; this is the one sown beside the path. But the one sown upon the

rocky places is the one who hears the word and immediately receives it with joy, He has no root in himself, but is temporary, and when affliction or persecution occurs because of the word, he immediately falls away. But the one sown into the thorns, this is the one hearing the word, and the worry of this age and the deceit of wealth chokes the word, and he becomes unfruitful. But the one sown upon the good land is the one who hears the word and understands, who indeed bears fruit and produces, one a hundred, one sixty, and one thirty.

Another parable he set before them, saying, The kingdom of the heavens was likened to a man having sown good seed in his field, But while the men were sleeping, his enemy came and sowed weeds among the grain and went away. But when the grass sprouted and made fruit, then the weeds also appeared. But the slaves of the master of the house approached and said to him, Lord, did you not sow good seed in your field? From where therefore does it have weeds? But he said to them, An enemy man did this. But the slaves said to him, Do you want us therefore to go away and gather them? But he said, No, lest while gathering the weeds you uproot the grain along with them. Let both grow together until the harvest, and in the time of the harvest I will say to the reapers, Collect first the weeds and bind them into bundles to burn them, but gather the grain into my storehouse.

Another parable he set before them, saying, The kingdom of the heavens is similar to a single grain of mustard, which a man

took and sowed in his field, It is indeed the smallest of all the seeds, but when it grows, it is the greatest of all the garden plants and becomes a tree, so that the birds of heaven come and nest in its branches.

Another parable he spoke to them: The kingdom of the heavens is similar to leaven, which a woman having taken hid into three measures of flour, until the whole was leavened.

All these things Jesus spoke in parables to the crowds, and without a parable he spoke nothing to them. So that might be fulfilled what was spoken through the prophet saying, I will open my mouth in parables, I will utter things hidden from the foundation of the world.

Then, having left the crowds, he came into his house. And his disciples came to him saying, Explain to us the parable of the weeds of the field. He answered and said to them, The one who sows the good seed is the Son of Man. The field is the world, and the good seed—these are the sons of the kingdom, and the weeds are the sons of the evil one. The enemy who sowed them is the devil, and the harvest is the end of the age, and the reapers are messengers. Just as the weeds are gathered and burned with fire, so it will be at the end of this age. The Son of Man will send his messengers, and they will gather out of his kingdom all the stumbling blocks and those doing lawlessness, And they will throw them into the furnace of fire; there will be weeping and gnashing of teeth. Then the righteous will shine forth as the sun

in the kingdom of their father. He who has ears to hear, let him hear.

Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid, and in his joy he goes and sells all that he has and buys that field.

Again, the kingdom of the heavens is similar to a merchant seeking beautiful pearls, Who, having found one precious pearl, went away and sold all that he had and bought it.

Again, the kingdom of the heavens is similar to a dragnet having been cast into the sea and having gathered together from every kind, When it was full, they brought it up on the shore and sat down. They gathered the good into vessels, but threw the bad outside. Thus it will be at the end of the age. The messengers will go out and separate the wicked from the midst of the righteous. And they will throw them into the furnace of fire; there will be weeping and gnashing of teeth. Jesus says to them, Have you understood all these things? They say to him, Yes, Lord. But he said to them, Because of this, every scribe trained in the kingdom of the heavens is like a master of a house who brings out from his treasure new and old.

And it happened when Jesus finished these parables, he departed from there. And having come into his homeland, he was teaching them in their congregation, so that they were astonished and said, From where does this man have this

wisdom and these powers? Is this not the son of the carpenter? Is not his mother called Mary and his brothers James and Joses and Simon and Judah? And are not all his sisters with us? From where therefore does this man have all these things? And they were offended at him. But Jesus said to them, A prophet is not without honor except in his own country and in his own house. And he did not perform many miracles there because of their unbelief.

14

In that time Herod the tetrarch heard the report about Jesus And he said to his servants, This is John the Baptist; he was raised from the dead, and because of this the powers are at work in him. For Herod, having seized John, bound him and placed him in prison because of Herodias, the wife of Philip his brother. For John was saying to him, It is not lawful for you to have her. And wanting to kill him, he feared the crowd because they regarded him as a prophet. But when Herod's birthday was being held, the daughter of Herodias danced in the midst and pleased Herod. wherefore he promised with an oath to give her whatever she might ask But she, having been prompted by her mother, says, Give me here upon a platter the head of John the Baptist. And the king was grieved, but because of the oaths and the guests, he ordered it to be given. And having sent someone, he beheaded John in the prison. And his head was brought upon a platter and was given to the girl, and she brought it to her

mother. And his disciples approached, took up the body and buried it, and then came and reported to Jesus.

Having heard, Jesus withdrew from there in a boat into a wilderness place by himself, and having heard, the crowds followed him on foot from the cities. And having gone out, Jesus saw a large crowd, and was moved with compassion upon them and healed their sick. But when evening had occurred, his disciples came to him saying, The place is desolate and the hour has already passed; send away the crowds, so that they may go into the villages and buy food for themselves. But Jesus said to them, They have no need to depart; you give them something to eat. But they say to him, We have nothing here except five loaves and two fish. But he said, Bring them here to me. And having ordered the crowds to recline upon the grass, having taken the five loaves and the two fish, having looked up into heaven, he blessed and broke them and gave the loaves to the disciples, and the disciples gave them to the crowds. And all ate and were satisfied, and they took up the remaining fragments, twelve baskets full. But those eating were men, about five thousand, apart from women and children.

And immediately Jesus compelled his disciples to board the boat and go ahead of him to the other side, until he dismissed the crowds. And having dismissed the crowds, he went up into the mountain by himself to pray. When evening had come, he was there alone. But the ship was already in the middle of the sea, being distressed by the waves, for the wind was opposite. But in

the fourth watch of the night, Jesus went to them walking upon the sea. And having seen him walking upon the sea, the disciples were troubled, saying, It is an apparition, and they cried out from fear. But immediately Jesus spoke to them, saying, Take courage, I am, do not fear. But answering him, Peter said, Lord, if it is you, command me to come to you upon the waters. But he said, Come. And having descended from the boat, Peter walked upon the waters to come toward Jesus. But seeing the strong wind, he was afraid, and beginning to sink, he cried out, Lord, save me. But immediately Jesus, having stretched out his hand, seized his and says to him, O you of little faith, why did you doubt? And when they embarked into the ship, the wind ceased. But those in the boat, having come, worshiped him saying, Truly you are the son of God.

And having crossed over, they came into the land of Gennesaret. And having recognized him, the men of that place sent word into all that surrounding region, and they brought to him all those who were sick. And they were urging him that they might touch even just the fringe of his garment, and as many as touched it were saved.

15

Then the scribes and Pharisees from Jerusalem approach Jesus, saying, Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.

But he answered and said to them, Why do you also transgress the commandment of God because of your tradition? For God commanded, saying, Honor the father and the mother, and, The one speaking evil of father or mother, let him die by death. But you say, Whoever says to the father or the mother, Whatever you might be benefited from me is a gift, and does not honor his father or his mother, And you invalidated the commandment of God through your tradition. Hypocrites, Isaiah prophesied well about you, saying, This people approaches me with their mouth and honors me with their lips, but their heart is far from me. But in vain they worship me, teaching as teachings the commandments of men.

And having summoned the crowd, he said to them, Listen and understand, Not what enters into the mouth defiles the man, but what comes out of the mouth, this defiles the man. Then his disciples approached and said to him, Do you know that the Pharisees were offended when they heard the word? But answering, he said, Every plant which my heavenly father did not plant will be uprooted. Let them go, they are blind guides of the blind, but if a blind man guides a blind man, both will fall into a pit. But Peter answering said to him, Explain this parable to us. But Jesus said, Are you still without understanding? Do you not yet understand that everything entering into the mouth goes into the belly and is expelled into the latrine? But the things proceeding out from the mouth go out from the heart, and those defile the man. For from the heart come out evil thoughts, murders, adulteries, fornications, thefts, false testimonies,

blasphemies. These are the things that defile a man, but to eat with unwashed hands does not defile a man.

And having gone out from there, Jesus withdrew into the regions of Tyre and Sidon. And behold, a Canaanite woman from those borders, having come out, cried out to him saying, Have mercy on me, Lord, son of David, my daughter is badly possessed by a demon. But he did not answer her a word. And his disciples, having approached, were asking him, saying, Send her away, because she cries out behind us. But answering, he said, I was not sent except to the lost sheep of the house of Israel. But she came and bowed down to him, saying, Lord, help me. But answering, he said, It is not good to take the bread of the children and cast it to the little dogs. But she said, Yes, Lord, for even the little dogs eat the crumbs falling from their masters table. Then answering, Jesus said to her, O woman, great is your faith. Let it be done to you as you want. And her daughter was healed from that hour.

And having departed from there, Jesus came beside the Sea of Galilee, and having gone up the mountain, he sat there. And many crowds came to him, having with themselves lame, blind, mute, crippled and many others, and they threw them beside the feet of Jesus, and he healed them. So that the crowds marveled, seeing the deaf hearing, the mute speaking, the crippled healthy, the lame walking, and the blind seeing, and they glorified the God of Israel.

But Jesus, having summoned his disciples, said, I have compassion upon the crowd, because they have already remained with me three days and do not have anything to eat, and I do not want to release them hungry, lest they faint on the way. And his disciples say to him, Where can we get enough loaves in the wilderness to satisfy such a large crowd? And Jesus says to them, How many loaves do you have? And they said, Seven, and a few small fish. And he ordered the crowds to recline upon the ground. And having taken the seven loaves and the fish, having given thanks, he broke them and gave them to his disciples, and the disciples gave them to the crowds. And all ate and were satisfied, and they took up the remaining fragments, seven baskets full, But those eating were four thousand men, apart from women and children. And having dismissed the crowds, he went aboard the boat and came into the borders of Magdala.

16

And the Pharisees and Sadducees, having approached and testing him, asked him to show them a sign from heaven. But he answered and said to them, When evening has come, you say, Fair weather, for the sky is red, And in the morning, Today there will be a storm, for the sky is red and gloomy. Hypocrites, you know how to interpret the appearance of the sky, but you are not able to discern the signs of the times? An evil and adulterous generation seeks a sign, and no sign will be given to it except the

sign of Jonah the prophet. And leaving them behind, he went away.

And when his disciples came to the other side, they forgot to take loaves. But Jesus said to them, See and pay attention to the leaven of the Pharisees and Sadducees. But they were reasoning among themselves, saying, We did not take loaves. But Jesus, knowing this, said to them, Why do you reason among yourselves, you of little faith, because you did not take loaves? Do you not yet understand, nor remember the five loaves of the five thousand and how many baskets you took? Do you not remember the seven loaves for the four thousand, and how many baskets you took up? How do you not understand that I was not speaking to you about bread when I said to pay attention to the leaven of the Pharisees and Sadducees? Then they understood that he did not say to pay attention to the leaven of the bread, but to the teaching of the Pharisees and Sadducees.

Now when Jesus came into the parts of Caesarea of Philip, he asked his disciples saying, Who do the people say that I am, the son of man? But they said, Some say John the Baptist, others Elijah, and others Jeremiah or one of the prophets. He says to them, But who do you say that I am? But Simon Peter answered and said, You are the Christ, the son of the living God. And answering, Jesus said to him, Blessed are you, Simon Bar-jonah, because flesh and blood has not revealed this to you, but my Father who is in heaven. And I say to you that you are Peter, and

upon this rock I will build my assembly, and the gates of hades will not overpower it. And I will give to you the keys of the kingdom of the heavens, and whatever you bind upon the earth will be bound in the heavens, and whatever you loose upon the earth will be loosed in the heavens. Then he commanded his disciples to say to no one that he is Jesus the Christ.

From then on, Jesus began to show his disciples that it is necessary for him to go away to Jerusalem and to suffer many things from the elders and chief priests and scribes and to be killed, and on the third day to be raised. And Peter, having taken him aside, began to rebuke him, saying, May God be gracious to you, Lord; this will certainly not happen to you. But having turned, he said to Peter, Get behind me, Satan; you are a stumbling block to me, because you do not think about the things of God, but the things of men.

Then Jesus said to his disciples, If someone wants to come after me, let him deny himself and take up his cross and follow me. For whoever would want to save his soul will lose it, but whoever would lose his soul for my sake will find it. For what is a man benefited if he gains the whole world, but loses his soul? Or what will a man give in exchange for his soul? For the Son of Man is about to come in the glory of his Father with his messengers, and then he will repay each according to his actions. Truly I say to you, there are some of those standing here who will not taste death until they see the Son of Man coming in his kingdom.

17

And after six days Jesus took along Peter and James and John his brother and brought them up into a high mountain by themselves. And he was transfigured before them, and his face shone as the sun, and his garments became white as the light. And behold, Moses and Elijah were seen by them, conversing with him. But Peter answered and said to Jesus, Lord, it is good for us to be here. If you want, let us make three tents here: one for you, one for Moses, and one for Elijah. While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice from the cloud said, This is my beloved Son, in whom I am well pleased; listen to him. And when they heard this, the disciples fell on their face and were exceedingly afraid. And Jesus approached and touched them and said, Rise up and do not fear. But when they lifted their eyes, they saw no one except Jesus alone. And as they were descending from the mountain, Jesus commanded them saying, Say the vision to no one until the Son of Man rises from the dead. And his disciples asked him saying, What therefore do the scribes say, that Elijah must come first? But Jesus answered and said to them, Elijah indeed comes first and will restore all, I say to you that Elijah already came, and they did not recognize him, but they did to him whatever they wanted. Thus also the Son of Man is about to suffer at their hands. Then the disciples understood that he said to them about John the Baptist.

And when they had come to the crowd, a man approached him, kneeling before him and saying, Lord, have mercy on my son, because he is moonstruck and suffers badly, for he often falls into the fire and often into the water. And I brought him to your disciples, and they were not able to heal him. But answering, Jesus said, O unbelieving and perverted generation, how long will I be with you? How long will I endure you? Bring him here to me. And Jesus rebuked him, and the demon went out from him, and the servant was healed from that hour. Then the disciples approached Jesus privately and said, Why were we not able to cast it out? But Jesus said to them, Because of your unbelief. For truly I say to you, if you have faith as a single grain of mustard, you will say to this mountain, Move from here to there, and it will move, and nothing will be impossible to you. But this kind does not go out except by prayer and fasting.

While they were moving about in Galilee, Jesus said to them, The son of man is about to be delivered into the hands of men. And they will kill him, and on the third day he will be raised. And they were exceedingly grieved.

And when they had come into Capernaum, the ones receiving the two drachma approached Peter and said, Does your teacher not pay the two drachma? He says, Yes. And when he entered into the house, Jesus anticipated him, saying, What seems to you, Simon? The kings of the earth, from whom do they take taxes or tribute? From their sons or from others? Peter says to him, From others. Jesus said to him, Therefore the sons are free. But so that

we do not offend them, go to the sea, cast a hook and take up the first fish that comes up, and when you open its mouth you will find a stater; take that and give it to them for me and you.

18

In that hour the disciples came to Jesus saying, Who then is greater in the kingdom of heaven? And Jesus, having summoned a child, set it in the midst of them and said, Truly I say to you, if you do not turn and become as children, you will not enter into the kingdom of heaven. Whoever therefore humbles himself as this child, this one is the greatest in the kingdom of the heavens. And whoever receives such a child in my name receives me. But whoever causes one of these little ones who believe in me to stumble, it would be better for him that a donkey's millstone be hung around his neck and he be drowned in the depth of the sea. Woe to the world from the stumbling blocks, for it is necessary that the stumbling blocks come, but woe to that man through whom the stumbling block comes. If your hand or your foot causes you to sin, cut them off and throw them away. It is better for you to enter life lame or maimed than to have two hands or two feet and be thrown into the eternal fire. And if your eye causes you to sin, pluck it out and throw it from you, for it is good for you to enter into life one eyed, or having two eyes to be thrown into the gehenna of fire. See that you do not despise one of these little ones, for I say to you that their messengers in heaven continually see the face of my Father in

heaven. For the son of man came to save the lost.

What does it seem to you? If a man has a hundred sheep and one of them goes astray, does he not leave the ninety-nine upon the mountains and go seek the wandering one? And if he happens to find it, truly I say to you that he rejoices over it more than over the ninety-nine that have not gone astray. Thus it is not the will of your Father in heaven that one of these little ones should perish.

If your brother sins against you, go and reprove him between you and him alone. If he hears you, you have gained your brother. But if he does not hear, take along with you one or two more, so that every word may be established upon the mouth of two or three witnesses. But if he disregards them, tell the assembly; but if he also disregards the assembly, let him be to you just as the gentile and the tax collector. Truly I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I say to you that if two of you agree on earth concerning any matter that they ask, it will be done for them by my Father in heaven. For where two or three are gathered together in my name, there I am in the midst of them.

Then Peter, having approached him, said, Lord, how many times will my brother sin against me and I shall forgive him? Until seven times? Jesus says to him, I do not say to you seven times, but seventy times seven.

Because of this, the kingdom of heaven was likened to a king who wanted to settle accounts with his servants. But when he had begun to settle accounts, one debtor of ten thousand talents was brought to him. But as he did not have the means to repay, his lord ordered him to be sold, and his wife and children and all that he had, and payment to be made. Therefore, having fallen, the slave worshiped him, saying, Lord, be patient with me and I will repay you everything. But the lord of that slave, having compassion, released him and forgave him the loan. But having gone out, that slave found one of his fellow slaves who owed him a hundred denarii, and seizing him, he began choking him, saying, Pay back what you owe me. Therefore, his fellow slave, having fallen at his feet, was urging him, saying, Be patient with me and I will repay you. But he was not willing; instead, he went away and threw him into prison until he should pay back what was owed.

But his fellow slaves, having seen what had happened, were exceedingly grieved, and they came and explained clearly to their lord all that had happened. Then his lord, having summoned him, says to him, Wicked slave, I forgave you all that debt, since you begged me. Was it not necessary for you also to have mercy on your fellow slave, as I also had mercy on you? And his lord, having become angry, delivered him to the torturers until he should pay back all that was owed to him. So also my heavenly Father will do to you, if each of you does not forgive his brother from your hearts his trespasses.

19

And it happened when Jesus finished these words, he departed from Galilee and came into the boundaries of Judea beyond the Jordan. And many crowds followed him, and he healed them there. And the Pharisees came to him, testing him and saying to him, Is it permitted for a man to divorce his wife for any cause? But he answered and said to them, Have you not read that the one who made them from the beginning made them male and female and said, For the sake of this, a man will leave his father and mother and will be joined to his wife, and the two will be one flesh. So they are no longer two, but one flesh. Therefore what God has joined together, let no man separate. They say to him, Why then did Moses command to give a book of divorce and to divorce her? He says to them that Moses permitted you to divorce your wives because of your hardness of heart, but it has not been this way from the beginning. I say to you that whoever divorces his wife, not for fornication, and marries another, commits adultery, and the one having married a divorced woman commits adultery. His disciples say to him, If such is the case of the man with the woman, it is not advantageous to marry. But he said to them, Not all receive this word, but those to whom it has been given. For there are eunuchs who were born thus from their mother's womb. And there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs because of the kingdom of heaven. Let the one who is able to accept this accept it.

Then children were brought to him so that he might lay his hands on them and pray, but the disciples rebuked them. But Jesus said, Let the children come and do not hinder them from coming to me, for the kingdom of heaven belongs to such as these. And after placing his hands on them, he went from there.

And behold, one having approached said to him, Good teacher, what good thing shall I do so that I may have eternal life? But he said to him, Why do you call me good? No one is good except God alone. But if you want to enter into life, keep the commandments. He says to him, Which ones? But Jesus said, You shall not murder, you shall not commit adultery, you shall not steal, you shall not bear false witness, Honor your father and mother, and you shall love your neighbor as yourself. The young man says to him, I have kept all these things from my youth. What do I still lack? Jesus said to him, If you want to be perfect, go sell your possessions and give to the poor, and you will have treasure in heaven, and come follow me. And having heard the word, the young man went away grieving, for he had many possessions. But Jesus said to his disciples, Truly I say to you that a rich man will enter the kingdom of heaven with difficulty. Again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. But having heard, his disciples were exceedingly astonished, saying, Who then is able to be saved? But Jesus looked at them and said to them, With people this is impossible, but with God all things are possible. Then Peter answered and said to him, Behold, we have left all and have followed you; what therefore

will there be for us? But Jesus said to them, Truly I say to you that you who have followed me, in the regeneration, when the Son of Man sits upon his throne of glory, you will also sit upon twelve thrones judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or wife or children or fields for the sake of my name will receive a hundredfold and will inherit eternal life. Many who are first will be last, and the last first.

20

For the kingdom of the heavens is similar to a man, a master of a house, who went out early in the morning to hire workers for his vineyard. And having agreed with the workers for a denarius a day, he sent them into his vineyard. And having gone out about the third hour, he saw others standing idle in the marketplace, And he said to those, You also go into the vineyard, and I will give you whatever is just. They went away. Again, going out about the sixth and ninth hour, he did the same thing. About the eleventh hour, having gone out, he found others standing idle, and says to them, Why do you stand here idle the whole day? They say to him, No one has hired us. He says to them, You go into the vineyard too, and you will receive whatever is just. When evening had come, the lord of the vineyard says to his steward, Call the workers and pay them their wages, beginning from the last to the first. And those who came about the eleventh hour each received a denarius. But the

first, having come, thought that they would take more, and they too took a denarius each. But having taken it, they grumbled against the master of the house. saying that these last ones worked one hour, and you made them equal to us who have borne the burden of the day and the heat. But he answered and said to one of them, Comrade, I do you no wrong. Did you not agree with me for a denarius? Take up what is yours and go. I want to give to this last one as I give to you. Or is it not lawful for me to do what I want with my own? Is your eye evil because I am good? Thus the last will be first and the first last, for many are called, but few are chosen.

And as Jesus was going up to Jerusalem, he took the twelve disciples aside on the way and said to them, Behold, we are going up to Jerusalem, and the son of man will be delivered to the chief priests and scribes, and they will condemn him to death. And they will hand him over to the nations to mock and to scourge and to crucify, and on the third day he will rise.

Then the mother of the sons of Zebedee approached him with her sons, worshiping and asking something from him. But he said to her, What do you want? She says to him, Say that these two sons of mine may sit, one at your right and one at your left, in your kingdom. But answering, Jesus said, You do not know what you ask. Are you able to drink the cup which I am about to drink, or to be baptized with the baptism with which I am baptized? They say to him, We are able. And he says to them, You will indeed drink my cup, and you will be baptized with the

baptism which I am baptized with, but to sit at my right and at my left is not mine to give, but it is for those for whom it has been prepared by my father. And when the ten heard, they were indignant concerning the two brothers. But Jesus, having summoned them, said, You know that the rulers of the nations lord it over them and the great ones exercise authority over them. It will not be thus among you, but whoever wants to become great among you will be your servant. And whoever wants to be first among you will be your slave, Just as the son of man did not come to be served, but to serve and to give his soul as a ransom in place of many.

And as they were going out from Jericho, a great crowd followed him. And behold, two blind men sitting beside the way, having heard that Jesus is passing by, cried out saying, Have mercy on us, Lord, son of David. But the crowd rebuked them to be silent, but they cried out all the more, saying, Have mercy on us, Lord, Son of David. And standing, Jesus called them and said, What do you want me to do for you? They say to him, Lord, that our eyes may be opened. But Jesus, moved with compassion, touched their eyes, and immediately their eyes received sight, and they followed him.

21

And when they drew near to Jerusalem and came to Bethphage at the Mount of Olives, then Jesus sent two disciples saying to

them, Go into the village opposite you, and immediately you will find a donkey tied and a colt with her; having loosed them, bring them to me. And if someone should say something to you, you will say that the Lord has need of them, and immediately he sends them. And all this has happened so that what was spoken through the prophet might be fulfilled, saying, Say to the daughter of Zion, Behold, your king comes to you, gentle and riding upon a donkey and a colt, the son of a beast of burden.

The disciples went and did as Jesus commanded them. They brought the donkey and the colt, and they placed their garments upon them, and he sat upon them. But the greatest crowd spread their own garments in the way, and others were cutting branches from the trees and spreading them in the way. But the crowds going ahead and those following were crying out, saying, Hosanna to the son of David! Blessed is the one coming in the name of the Lord! Hosanna in the highest!

And when he entered into Jerusalem, all the city was shaken, saying, Who is this? But the crowds were saying, This is Jesus the prophet from Nazareth of Galilee.

And Jesus entered into the temple of God, and he cast out all those selling and buying in the temple, and he overturned the tables of the money changers and the seats of those selling the doves. And he says to them, It is written, My house shall be called a house of prayer, but you have made it a cave of robbers.

And the lame and blind approached him in the temple, and he healed them. But when the chief priests and the scribes saw the wonders which he did and the children crying out in the temple and saying, Hosanna to the son of David, they were indignant. And they said to him, Do you hear what these are saying? But Jesus says to them, Yes, have you never read that out of the mouth of infants and nursing children you have prepared praise? And having left them behind, he went out outside of the city into Bethany and lodged there.

In the morning, while returning to the city, he became hungry, And seeing a fig tree by the road, he came to it and found nothing on it except leaves only, and he said to it, No longer shall fruit come from you forever. And the fig tree was dried up immediately. And when the disciples saw it, they marveled, saying, How did the fig tree dry up immediately? But answering, Jesus said to them, Truly I say to you, if you have faith and do not doubt, you will do not only what was done to the fig tree, but even if you say to this mountain, Be taken up and be thrown into the sea, it will happen. And all things, as many as you ask in prayer believing, you will receive.

And when he had come into the temple, the chief priests and the elders of the people approached him while he was teaching, saying, By what authority do you do these things, and who gave you this authority? But answering, Jesus said to them, I will also ask you one question, which if you answer me, I will also tell you by what authority I do these things. The baptism of John,

from where was it, from heaven or from men? But they were reasoning among themselves saying, If we say, From heaven, he will say to us, Why therefore did you not believe him? But if we say, From men, we fear the crowd, for all have John as a prophet. And answering Jesus they said, We do not know. And he himself said to them, Nor do I tell you by what authority I do these things.

But what does it seem to you? A certain man had two children, and approaching the first, he said, Child, go work in my vineyard today. But he answered, I am not willing. Later, however, feeling remorse, he went. And having approached the second, he said likewise. But he answered and said, I will, lord, and he did not go. Who out of the two did the will of the father? They say to him, The first. Jesus says to them, Truly I say to you that the tax collectors and the prostitutes go before you into the kingdom of God. For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him, yet you, having seen this, did not repent later to believe him.

Hear another parable. There was a man, a master of the house, who planted a vineyard and put a fence around it and dug a winepress in it and built a tower, and leased it to farmers and went away. When the time of the fruits drew near, he sent his slaves to the farmers to collect his fruits. And the farmers, having taken his slaves, beat one, killed another, and stoned another. Again he sent other slaves, more than the first, and they

did to them likewise. But later he sent his son to them, saying, They will respect my son. But the farmers, having seen the son, said among themselves, This is the heir. Come, let us kill him and seize his inheritance. And having taken him, they cast him outside of the vineyard and killed him. Therefore, when the lord of the vineyard comes, what will he do to those farmers? They say to him, He will destroy the evil ones badly, and he will lease the vineyard to other farmers, who will give back to him the fruits in their times. Jesus says to them, Have you never read in the writings, The stone which the builders rejected has become the head of the corner. This happened from the Lord, and it is wonderful in our eyes?

Because of this I say to you that the kingdom of God will be taken away from you and will be given to a nation producing its fruits. And the one falling upon this stone will be broken to pieces, but upon whomever it falls, it will scatter him. And when the chief priests and the Pharisees heard his parables, they knew that he was speaking about them. And seeking to seize him, they feared the crowds, since they regarded him as a prophet.

22

And answering, Jesus again said to them in parables, saying, The kingdom of the heavens was likened to a king who made a wedding feast for his son. And he sent his slaves to call those who had been invited to the wedding feast, and they were not

willing to come. Again he sent other slaves saying, Say to the invited ones, Behold, I have prepared my feast, my bulls and the fattened cattle have been slain, and all things are ready, come to the wedding. But neglecting it, they went away, one to his own field and another to his trade, But the remaining ones, having seized his slaves, insulted and killed them. But that king, having heard, was angry, and having sent his armies, he destroyed those murderers and burned their city. Then he says to his slaves, The wedding is ready, but those who were invited were not worthy. Go therefore to the crossroads, and call as many as you find to the wedding feast. And those slaves, having gone out into the ways, gathered all as many as they found, both wicked and good, and the wedding was filled with reclining guests. But when the king entered to behold the reclining guests, he saw there a man not wearing a wedding garment, And he says to him, Comrade, how have you come here not having a wedding garment? But he was silenced. Then the king said to the servants, Bind his feet and hands, lift him up, and cast him out into the outer darkness; there will be weeping and gnashing of teeth. For many are called, but few are chosen.

Then the Pharisees went and took counsel so that they might trap him in word. And they send their disciples to him with the Herodians, saying, Teacher, we know that you are truthful and teach the way of God in truth, and you are not concerned about anyone, for you do not regard the face of men, Tell us therefore, what seems right to you? Is it lawful to give tribute to Caesar or not? But Jesus, knowing their wickedness, said, Why do you test

me, hypocrites? Show me the tax coin. And they brought him a denarius. And he says to them, Whose image and inscription is this? They say to him, Caesar's. Then he says to them, Give back therefore the things of Caesar to Caesar and the things of God to God. And having heard, they marveled, and having left him, they went away.

In that day Sadducees came to him, the ones saying there is no resurrection, and they asked him saying, Teacher, Moses said, If someone dies without having children, his brother shall marry his wife and raise up offspring for his brother. There were seven brothers among us, and the first, having married, died and, not having seed, left his wife to his brother. Similarly, the second and the third, up to all seven. Later, after all of them, the woman died too. In the resurrection, therefore, whose wife will she be of the seven? For all had her. But Jesus answering said to them, You are mistaken, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as messengers of God in heaven. But concerning the resurrection of the dead, have you not read what was said to you by God, saying, I am the God of Abraham and the God of Isaac and the God of Jacob; God is not the God of the dead, but of the living. And having heard, the crowds were astonished at his teaching.

The Pharisees, having heard that he had silenced the Sadducees, were gathered together. And one of them, a lawyer, asked him, testing him and saying, Teacher, what is the great

commandment in the law? And Jesus said to him, You shall love the Lord your God with your whole heart and with your whole soul and with your whole mind. This is the first and great commandment. And the second is similar to this: you shall love your neighbor as yourself. On these two commandments hang the whole law and the prophets.

When the Pharisees had gathered, Jesus asked them Saying, What does it seem to you concerning the Christ? Whose son is he? They say to him, David's. He says to them, How then does David in the Spirit call him Lord, saying, The Lord said to my Lord, sit at my right hand until I make your enemies a footstool for your feet.

If therefore David calls him Lord, how is he his son?

And no one was able to answer him a word, nor did anyone dare from that day to inquire of him any longer.

23

Then Jesus spoke to the crowds and to his disciples Saying, The scribes and the Pharisees sat upon the seat of Moses. Therefore, keep and do everything they tell you to keep, but do not do according to their works, for they say things and do not do them. For they bind heavy and hard-to-bear burdens and place them upon the shoulders of men, but with their finger they are not

willing to move them. All their works they do to be seen by men. For they broaden their phylacteries and enlarge the fringes of their garments. And they love the place of honor at the feasts and the chief seats in the congregations. and the greetings in the marketplaces and to be called Rabbi, Rabbi by men. But you, do not be called rabbi, for one is your teacher, the Christ, and all you are brothers. And do not call anyone your father on earth, for one is your father, the one in heaven. Nor be called teachers, for your teacher is one, the Christ. But the greatest among you will be your servant. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

Woe to you, scribes and Pharisees, hypocrites, because you devour the houses of widows and for a pretext pray long prayers; because of this you will receive greater judgment. Woe to you, scribes and Pharisees, hypocrites, because you shut the kingdom of heaven before men, for you do not enter, nor do you allow those who are entering to enter. Woe to you, scribes and Pharisees, hypocrites, because you traverse the sea and the dry land to make one proselyte, and when he becomes one, you make him a son of gehenna twice as much as yourselves. Woe to you, blind guides, who say, Whoever swears by the temple, it is nothing, but whoever swears by the gold of the temple, he is obligated. Fools and blind ones, who is greater: the gold or the temple sanctifying the gold? And whoever swears by the altar, it is nothing, but whoever swears by the gift that is upon it, he is obligated. Fools and blind ones, what is greater: the gift or the altar that sanctifies the gift? Therefore, the one who has sworn

by the altar swears by it and by all things upon it. And the one who has sworn by the temple swears by it and by the one who dwells in it. And the one who has sworn by heaven swears by the throne of God and by the one sitting upon it. Woe to you, scribes and Pharisees, hypocrites, because you tithe the mint and the dill and the cumin, but you have neglected the weightier matters of the law: justice and mercy and faith. It was necessary to do these things without neglecting those. Blind guides, who strain out the gnat but swallow the camel. Woe to you, scribes and Pharisees, hypocrites, because you cleanse the outside of the cup and of the dish, but inside they are full of plunder and injustice. Blind Pharisee, cleanse first the inside of the cup and of the dish, so that the outside of them may become clean also. Woe to you, scribes and Pharisees, hypocrites, because you are like whitewashed tombs, which indeed appear beautiful on the outside, but inside are full of dead bones and all uncleanness. Thus you indeed appear righteous to the people from outside, but inside you are full of hypocrisy and lawlessness. Woe to you, scribes and Pharisees, hypocrites, because you build the tombs of the prophets and adorn the monuments of the righteous, And you say, If we were in the days of our fathers, we would not have been partners with them in the blood of the prophets. So that you testify against yourselves that you are sons of those who murdered the prophets. And you, fill up the measure of your fathers. Serpents, offspring of vipers, how shall you flee from the judgment of gehenna? Because of this, behold, I send to you prophets and wise men and scribes, and some of them you shall kill and crucify, and some of them you will scourge in your

congregations and persecute from city to city, So that upon you may come all the righteous blood being poured out upon the earth, from the blood of Abel the righteous until the blood of Zechariah son of Barachiah, whom you murdered between the temple and the altar. Truly I say to you that all these things will come upon this generation. Jerusalem, Jerusalem, the one killing the prophets and stoning those sent to her, how often I desired to gather your children in the manner a hen gathers her own chicks under the wings, and you were not willing. Behold, your house is left to you desolate. For I say to you, you will not see me from now until you say, Blessed is the one coming in the name of the Lord.

24

And having gone out, Jesus was going from the temple, and his disciples came to show him the buildings of the temple. But Jesus said to them, Do you not see all these things? Truly I say to you, not a stone will be left here upon a stone that will not be thrown down. But while he was sitting upon the Mount of Olives, the disciples approached him privately saying, Tell us when these things will be, and what is the sign of your coming and of the completion of the age? And Jesus answered and said to them, See that no one leads you astray. For many will come in my name saying, I am the Christ, and will deceive many. You will be about to hear of wars and rumors of wars, see that you are not alarmed, for it is necessary for all these things to happen,

but the end is not yet. For nation will rise up against nation and kingdom against kingdom, and there will be famines and plagues and earthquakes in various places. But all these things are the beginning of birth pains. Then they will hand you over to tribulation and they will kill you, and you will be hated by all the nations because of my name. And then many will be caused to stumble, and they will betray one another and hate one another. And many false prophets will arise and deceive many. And because lawlessness will be multiplied, the love of many will grow cold. But the one who has endured to the end will be saved. And this good news of the kingdom will be proclaimed in the whole inhabited world as a testimony to all the nations, and then the end will come. Therefore, whenever you see the abomination of desolation spoken through Daniel the prophet standing in a holy place, let the reader understand. Then let those in Judea flee to the mountains, Let the one on the roof not come down to take the things out of his house, And let him who is in the field not turn back to take up his garments. But woe to pregnant women and to nursing mothers in those days. Pray that your flight may not be in winter nor on a sabbath. For then there will be great tribulation, such as has not occurred from the beginning of the world until now, nor ever will occur. And if those days were not shortened, all flesh would not be saved, but because of the chosen, those days will be shortened. Then if someone should say to you, Behold, here is the Christ, or Here, do not believe it. For false christs and false prophets will be raised up, and they will give great signs and wonders, so that, if possible, they will deceive even the chosen. Behold, I have told

you beforehand. If therefore they say to you, Behold, he is in the wilderness, do not go out; Behold, he is in the inner chambers, do not believe it. For just as the lightning goes out from the east and appears until the west, thus will be the coming of the Son of Man. For where the corpse is, there the eagles will be gathered.

Immediately after the tribulation of those days, the sun will be darkened and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken.

And then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming upon the clouds of heaven with great power and glory. And he will send his messengers with a great trumpet blast, and they will gather together his chosen from the four winds, from one extreme of the heavens to the other. But learn the parable from the fig tree. When its branch becomes tender and puts forth leaves, you know that summer is near, Thus also you, whenever you see all these things, know that it is near at the doors. Truly I say to you, this generation will not pass away until all these things become. Heaven and earth will pass away, but my words will not pass away. But concerning that day and hour, no one knows, not even the messengers of the heavens, except my father alone. Just as the days of Noah were, so will be the coming of the Son of Man. For just as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark, And they did not know until the flood came and took them all, so will be the

coming of the Son of Man. Then two will be in the field; one is taken and one is left. Two women will be grinding in the mill; one will be taken and one will be left. Be watchful therefore, because you do not know what hour your Lord comes. But know this: if the master of the house had known at what watch the thief was coming, he would have watched and would not have allowed his house to be broken into. Because of this, you also must be ready, because the Son of Man comes at an hour you do not expect.

Who then is the faithful and wise slave, whom his lord appointed over his service to give them nourishment in due time? Blessed is that slave whom his lord will find doing thus when he comes. Truly I say to you that he will appoint him over all his possessions. But if that bad slave should say in his heart, My lord delays to come, and begins to strike his fellow slaves, and eats and drinks with the drunkards, The lord of that slave will come in a day which he does not expect and in an hour which he does not know. And he will cut him in two and will place his portion with the hypocrites; there will be weeping and gnashing of teeth.

25

Then the kingdom of the heavens will be likened to ten virgins, who, having taken their lamps, went out to meet the bridegroom. But five of them were wise and five foolish. The

foolish ones, having taken their own lamps, did not take oil with themselves. But the wise took oil in their vessels with their lamps. But the bridegroom delaying, all became drowsy and slept. And at midnight a cry arose, behold the bridegroom comes, go out to meet him. Then all those virgins arose and adorned their lamps. The foolish said to the wise, Give us some of your oil, because our torches are going out. But the wise answered, saying, Lest it not suffice for us and you, go rather to those selling and buy for yourselves. But while they were departing to buy, the bridegroom came, and those who were ready entered with him into the wedding feast, and the door was shut. Later the remaining virgins come saying, Lord, lord, open to us. But he answered and said, Truly I say to you, I do not know you. Be watchful therefore, because you do not know the day nor the hour in which the Son of Man comes.

For just as a man going on a journey called his own slaves and entrusted to them his possessions, And to one indeed he gave five talents, to another two, to another one, to each according to his own ability, and he went abroad immediately. The one who had received the five talents went and put them to work and made five more talents. Likewise, the one with the two gained another two. But the one having taken the one went away, dug in the earth, and hid his lord's silver. After a long time, the lord of those slaves comes and settles accounts with them. And having approached, the one who had received the five talents brought five more talents, saying, Lord, you entrusted five talents to me; behold, I have gained five more talents with them.

His lord said to him, Well done, good and faithful servant. You were faithful over a few things; I will set you over many things. Enter into the joy of your lord. And the one who had received the two talents approached and said, Lord, you entrusted two talents to me; behold, I have gained two more talents. His lord said to him, Well done, good and faithful servant. You were faithful over a few things; I will set you over many things. Enter into the joy of your lord. And the one who had received the one talent approached and said, Lord, I knew that you are a hard man, reaping where you did not sow and gathering from where you did not scatter, And being afraid, I went away and hid your talent in the earth; behold, you have what is yours. But his lord answered and said to him, Wicked and lazy slave, you knew that I reap where I did not sow and gather from where I did not scatter. Therefore it was necessary for you to cast my silver to the bankers, and when I came I would have received my own with interest. Therefore, lift the talent from him and give it to the one having the ten talents. For to everyone having, it will be given and will abound, but from the one not having, even what he has will be taken away from him. And cast out the useless slave into the outer darkness; there will be weeping and gnashing of teeth.

When the son of man comes in his glory and all the holy messengers with him, then he will sit upon the throne of his glory, And all the nations will be gathered before him, and he will set them apart from one another just as the shepherd separates the sheep from the goats, And he will set the sheep on

his right, but the goats on his left. Then the king will say to those on his right, Come, you who are blessed by my father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat, I was thirsty, and you gave me to drink, I was a stranger, and you took me in, I was naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me. Then the righteous will answer him saying, Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and gather you in, or naked and clothe you? But when did we see you weak or in prison, and come to you? And answering, the king will say to them, Truly I say to you, inasmuch as you did it to one of the least of these my brothers, you did it to me. Then he will say to those on the left, Go from me, you accursed, into the eternal fire prepared for the devil and his messengers. For I was hungry, and you did not give me anything to eat; I was thirsty, and you did not give me anything to drink, I was a stranger, and you did not take me in; naked, and you did not clothe me; weak and in prison, and you did not visit me. Then they will answer him saying, Lord, when did we see you hungry or thirsty or a stranger or naked or weak or in prison, and did not minister to you? Then he will answer them saying, Truly I say to you, as much as you did not do it to one of the least of these, neither did you do it to me. And these will go away into eternal punishment, but the righteous into eternal life.

26

And it happened when Jesus finished all these words, he said to his disciples, You know that after two days the Passover takes place, and the Son of Man is betrayed to be crucified. Then the chief priests and the scribes and the elders of the people were gathered into the court of the high priest called Caiaphas, And they took counsel together so that they might seize Jesus by deceit and kill him. But they were saying, Not during the feast, so that an uproar does not break out among the people.

Now when Jesus was in Bethany in the house of Simon the leper, A woman approached him having an alabaster flask of very precious ointment, and she poured it upon his head while he was reclining. But having seen this, his disciples were indignant, saying, To what purpose is this waste? For this ointment could have been sold for a large sum and given to the poor. But Jesus, knowing this, said to them, Why do you cause trouble for the woman? For she has done a good work for me. For the poor you always have with yourselves, but me you do not always have. For this woman, having poured this ointment upon my body, did it to prepare me for burial. Truly I say to you, wherever this good news is proclaimed in the whole world, what this woman did will also be spoken of as a memorial to her.

Then one of the twelve, called Judah Iscariot, having gone to the chief priests, said, What do you want to give me, and I will deliver him to you? But they offered him thirty pieces of silver. And from then he sought an opportunity so that he might betray him.

But on the first day of the unleavened bread, the disciples approached Jesus saying to him, Where do you want us to prepare for you to eat the Passover? But he said, Go into the city to a certain man and say to him, The teacher says, my time is near; I will keep the Passover at your house with my disciples. And the disciples did as Jesus commanded them, and they prepared the Passover. But when evening had occurred, he reclined with the twelve. And while they were eating, he said, Truly I say to you that one of you will betray me. And grieving exceedingly, each of them began to say to him, Surely I am not, Lord? But he answered and said, The one who has dipped his hand with me in the dish, this one will betray me. The Son of Man indeed goes as it is written concerning him, but woe to that man through whom the Son of Man is betrayed, it would have been good for him if that man had not been born. But Judah, who was betraying him, answered and said, Surely not I, Rabbi? He says to him, You have said so. While they were eating, Jesus took the bread, and having given thanks, he broke it and gave it to the disciples, saying, Take, eat, this is my body. And having taken the cup and having given thanks, he gave it to them, saying, Drink from it, all of you. For this is my blood of the new covenant, being poured out for many for the forgiveness of sins. I say to you that I will not drink from now on of this fruit of the vine until that day when I drink it new with you in the kingdom of my Father.

And having sung a hymn, they went out to the Mount of Olives. Then Jesus says to them, All of you will fall away because of me

in this night, for it is written, I will strike the shepherd, and the sheep of the flock will be scattered,

But after I am raised, I will go before you into Galilee. But Peter answering said to him, If all will fall away because of you, I will never fall away. Jesus said to him, Truly I say to you that this very night, before the rooster crows, you will deny me three times. Peter says to him, Even if it is necessary for me to die with you, I will not deny you. And all the disciples said similarly.

Then Jesus comes with them into a place called Gethsemane, and says to the disciples, Sit here until I go away and pray there. And having taken Peter and the two sons of Zebedee, he began to be grieved and distressed. Then Jesus says to them, My soul is deeply grieved until death. Stay here and keep watch with me. And having gone forward a little, he fell upon his face praying and saying, My father, if it is possible, let this cup pass from me; yet not as I want, but as you want. He comes to the disciples and finds them sleeping, and says to Peter, So you were not able to keep watch with me for one hour? Be watchful and pray, so that you do not enter into temptation; the spirit indeed is willing, but the flesh is weak. Again a second time, having gone away, he prayed saying, My father, if this cup is not able to pass from me unless I drink it, let your will be done. And having come, he finds them sleeping again, for their eyes were heavy. And leaving them, he went away again and prayed a third time, saying the same words. Then he comes to his disciples and says to them, Are you still sleeping and resting? Behold, the hour has

drawn near, and the Son of Man is betrayed into the hands of sinners. Rise, let us go; behold, the one betraying me has drawn near.

And while he was still speaking, behold, Judah, one of the twelve, came, and with him a great crowd with swords and clubs from the chief priests and elders of the people. But the one handing him over gave them a sign, saying, Whom I kiss, he is the one; seize him. And immediately, having approached Jesus, he said, Greetings, rabbi, and kissed him. But Jesus said to him, Comrade, do what you are here for. Then having approached, they laid their hands upon Jesus and seized him. And behold, one of those with Jesus stretched out his hand and drew his sword, and having struck the slave of the high priest, cut off his ear. Then Jesus says to him, Turn your sword back into its place, for all who have taken the sword will die by the sword. Or do you think that I am not able just now to summon my father, and he will provide to me more than twelve legions of messengers? How therefore might the writings be fulfilled that say thus it must happen? In that hour Jesus said to the crowds, You came out with swords and clubs to seize me as if I were a robber. Day after day I sat teaching in the temple among you, and you did not seize me. But this whole thing has happened so that the writings of the prophets might be fulfilled. Then all the disciples, having left him, fled.

Those who had seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered. But Peter

was following him from afar until the court of the high priest, and having entered inside, he was sitting with the assistants to see the end. The chief priests, the elders, and the whole council were seeking false testimony against Jesus so that they might put him to death. And they did not find any, and though many false witnesses came forward, they did not find any. But later, two false witnesses approached I said, This one said, I am able to destroy the temple of God and build it in three days. And the high priest, having risen, said to him, Do you answer nothing? What is it that these testify against you? But Jesus was silent. And the high priest answered and said to him, I adjure you by the living God that you tell us if you are the Christ, the Son of God. Jesus says to him, You have said it, but I say to you, from now on you will see the Son of Man sitting at the right hand of power and coming on the clouds of heaven. Then the high priest tore his garments, saying, He has blasphemed! What further need do we have of witnesses? Behold, now you have heard his blasphemy, What does it seem to you? But answering, they said, He is guilty of death. Then they spat into his face and struck him, and they slapped him. saying, Prophesy to us, Christ, who is the one who struck you?

But Peter was sitting outside in the court, and one maidservant approached him saying, And you were with Jesus the Galilean. But he denied it before them all, saying, I do not know what you say. But when he had gone out into the gate, another saw him and says to them there, This one was also with Jesus the Nazarene. And again he denied with an oath that he did not

know the man. After a little while, those standing approached and said to Peter, Truly you are also one of them, for your speech makes you clear. Then he began to curse and to swear that he did not know the man. And immediately a rooster crowed. And Peter remembered the word of Jesus having said to him that before the rooster crows three times you will deny me, and having gone outside he wept bitterly.

27

But when morning had occurred, all the chief priests and the elders of the people took counsel against Jesus so that they might put him to death, And having bound him, they led him away and handed him over to Pontius Pilate the governor.

Then when Judah, who was betraying him, saw that he was condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and the elders. He said, I have sinned by handing over innocent blood. But they said, What is that to us? You will see to it yourself. And having thrown the pieces of silver in the temple, he withdrew, and having gone away, he hanged himself. But the chief priests, having taken the pieces of silver, said, It is not lawful to throw them into the treasury, since it is the price of blood. And after taking counsel, they bought the potter's field with the money for the burial of foreigners. Therefore that field was called the field of blood until today. Then was fulfilled what was spoken through Jeremiah the

prophet, saying, And they took the thirty pieces of silver, the price of the one who was priced, whom they priced from the sons of Israel, And they gave them for the potter's field, as the Lord commanded me.

But Jesus stood before the leader, and the leader asked him, saying, Are you the king of the Jews? But Jesus said to him, You say so. And when he was accused by the chief priests and the elders, he answered nothing. Then Pilate says to him, Do you not hear how many things they testify against you? And he did not answer him a single word, so that the leader marveled exceedingly. But according to the feast, the leader was accustomed to release one prisoner to the crowd, whom they wanted. They had then a notable prisoner called Barabbas. Therefore, when they had been gathered, Pilate said to them, Whom do you want me to release to you? Barabbas or Jesus who is called Christ? He knew that they had handed him over because of envy. While he was sitting on the platform, his wife sent word to him, saying, Have nothing to do with that righteous man, for I have suffered much today in a dream because of him. The chief priests and the elders persuaded the crowds to ask for Barabbas, but to destroy Jesus. Answering, the leader said to them, Which one of the two do you want me to release to you? And they said, Barabbas. Pilate says to them, What therefore will I do with Jesus, the one called Christ? They all say to him, Let him be crucified. But the leader said, What evil has he done? But they cried out all the more, saying, Let him be crucified. But when Pilate saw that nothing was being gained but rather an

uproar was arising, he took water and washed his hands before the crowd, saying, I am innocent of the blood of this just man; you will see to it. And answering, all the people said, His blood be upon us and upon our children. Then he released Barabbas to them, but having scourged Jesus, he delivered him so that he might be crucified.

Then the soldiers of the leader, having taken Jesus into the praetorium, gathered the whole cohort upon him. And having stripped him, they put a scarlet cloak on him, And having woven a crown out of thorns, they placed it upon his head and a reed in his right hand, and kneeling before him, they mocked him, saying, Hail, King of the Jews. And having spit on him, they took the reed and were striking his head. And when they had mocked him, they stripped the cloak off him and put his garments on him, and they led him away to crucify him.

Going out, they found a Cyrenian man named Simon. They compelled this man to take up his cross. And having come into a place called Golgotha, which is called the place of a skull, They gave him vinegar mixed with gall to drink, and having tasted it, he did not want to drink. Having crucified him, they divided his garments, casting lots. And sitting, they were watching him there. And they placed above his head his written charge, This is Jesus the King of the Jews. Then two robbers are crucified with him, one on the right and one on the left. The people passing by were blaspheming him, shaking their heads. And saying, You who destroy the temple and build it in three days, save yourself.

If you are the son of God, come down from the cross. Similarly, the chief priests, mocking with the scribes and elders and Pharisees, were saying, Others he saved, but himself he is not able to save. If he is king of Israel, let him come down now from the cross and we will believe in him. He has trusted in God; let Him deliver him now, if He wants him, for he said, I am the Son of God. And the robbers who had been crucified with him were also reproaching him.

But from the sixth hour darkness came upon all the land until the ninth hour. About the ninth hour Jesus cried out with a great voice, saying, Eli, eli, lama sabachthani? This is, My God, my God, why have you forsaken me? But some of those standing there, having heard, were saying, This one calls Elijah. And immediately one of them ran and took a sponge, filled it with vinegar, put it on a reed, and gave him a drink. But the rest were saying, Let us see if Elijah comes to save him. But Jesus, having cried out again with a loud voice, gave up his spirit. And behold, the veil of the temple was torn in two from top to bottom, and the earth was shaken and the rocks were split. and the tombs were opened and many bodies of the holy ones having fallen asleep were raised, And having gone out of the tombs, after his resurrection they entered into the holy city and appeared to many. The centurion and the ones guarding Jesus with him, having seen the earthquake and the things that had happened, were greatly afraid, saying, Truly this was the son of God. There were also many women watching from afar, who had followed Jesus from Galilee serving him. Among which was Mary the

Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

Evening having occurred, there came a rich man from Arimathea, by the name of Joseph, who himself had also become a disciple of Jesus. This man, having approached Pilate, asked for the body of Jesus. Then Pilate ordered the body to be given back. And Joseph took the body and wrapped it in clean linen cloth. And he placed it in his new tomb which he had cut in the rock, and having rolled a great stone to the door of the tomb, he went away. Now there was Mary the Magdalene and the other Mary, sitting opposite the tomb.

The next day, which is after the preparation, the chief priests and the Pharisees gathered before Pilate Saying, Lord, we remembered that that deceiver said while still living, After three days I am raised. Command therefore the tomb to be made secure until the third day, lest his disciples having come by night steal him and say to the people, he was raised from the dead, and the last error will be worse than the first. Pilate said to them, You have a guard; go make it secure as you know how. But having gone, they secured the tomb, having sealed the stone with the guard.

28

Late on the sabbath, at the dawning into the first day of the

week, Mary Magdalene and the other Mary came to see the tomb. And behold, a great earthquake happened, for a messenger of the Lord, having descended from heaven and having approached, rolled away the stone from the door and sat upon it. His appearance was like lightning and his garment was white as snow. But from fear of him, the guards were shaken and became as if dead. But the messenger answered and said to the women, Do not fear, for I know that you seek Jesus who was crucified. He is not here, for he was raised as he said. Come see the place where the Lord lay. And go quickly and say to his disciples that he was raised from the dead, and behold he goes before you into Galilee; there you will see him. Behold, I have said to you. And having gone out quickly from the tomb with fear and great joy, they ran to report to his disciples. As they went to report to his disciples, behold, Jesus met them saying, Rejoice. And having approached, they seized his feet and worshiped him. Then Jesus says to them, Do not fear. Go report to my brothers so that they may go into Galilee, and there they will see me.

While they were proceeding, behold, some of the guard came into the city and reported to the chief priests all that had happened. After gathering together with the elders and taking counsel, they gave sufficient pieces of silver to the soldiers, saying, Say that his disciples, having come at night, stole him while we were sleeping. And if this is heard by the governor, we will persuade him and keep you out of trouble. But having taken the silver pieces, they did as they were taught. And this word

was spread among the Jews until today.

But the eleven disciples went into Galilee, into the mountain where Jesus had appointed them. And having seen him, they worshiped him, but some doubted. And having approached, Jesus spoke to them, saying, All authority in heaven and on earth was given to me. Having gone, make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit. Teaching them to keep all that I commanded you, and behold, I am with you all the days until the completion of the age. Amen.

Exodus

1

These are the names of the sons of Israel who entered into Egypt together with Jacob their father; each of them entered with all his household. Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan and Naphtali, Gad and Asher. Joseph was in Egypt, but all the souls from Jacob were seventy-five. Joseph died, and all his brothers, and all that generation. The sons of Israel increased and were multiplied and became numerous and prevailed exceedingly, and the land multiplied them. But another king arose over Egypt, who did not know Joseph. And he said to his nation, Behold, the race of the sons of Israel is a great multitude and is stronger than us. Come therefore, let us deal shrewdly with them, lest they multiply, and when war happens to us, these also will be joined to the adversaries, and having waged war against us, they will go out from the land. And he placed overseers of the works over them, so that they might afflict them in the works. And they built fortified cities for Pharaoh, both Pithom and Rameses and On, which is the city of

the Sun. But as they oppressed them, the more they multiplied and grew exceedingly strong, and the Egyptians loathed the sons of Israel. And the Egyptians oppressed the sons of Israel by force. And afflicting their life with hard works, with mud and brick making, and all the works in the fields, according to all the works by which they enslaved them with force.

And the king of the Egyptians said to the midwives of the Hebrews, the name of one of them Shiphrah, and the name of the second Puah, And he said, Whenever you midwife the Hebrew women, and they are about to give birth, if indeed it is male, kill it, but if female, preserve it. But the midwives feared God, and they did not do as the king of Egypt commanded them, and they kept the males alive. But the king of Egypt called the midwives and said to them, Why have you done this thing and preserved the males alive? The midwives said to Pharaoh, The Hebrew women are not like the women of Egypt, for they give birth before the midwives come to them. God treated the midwives well, and the people multiplied and became exceedingly strong. Since the midwives feared God, they made houses for themselves. And Pharaoh commanded all his people, saying, Every male that is born to the Hebrews, throw into the river, and every female, keep it alive.

2

There was someone from the tribe of Levi, who took one of the

daughters of Levi. And she conceived in her womb, and bore a male child, and having seen that it was beautiful, they hid it for three months. Since they were not able to hide him any longer, his mother took a basket for him, and smeared it with bitumen and pitch, and put the child into it, and placed it in the marsh beside the river. And his sister was watching from afar, to learn what would happen to him.

The daughter of Pharaoh came down to bathe at the river, and her maidservants were passing by beside the river. Having seen the basket in the marsh, she sent the maidservant and took it up. Having opened it, she sees a child crying in the basket, and the daughter of Pharaoh spared him and said, This is from the children of the Hebrews. And his sister said to Pharaoh's daughter, Do you want me to call a nursing woman from the Hebrews for you, and she will nurse the child for you? The daughter of Pharaoh said, Go. And the young woman came and called the mother of the child. And the daughter of Pharaoh said to her, Preserve this child for me, and nurse it for me, and I will give you the wage. And the woman took the child, and nursed it. And when the child had grown, she brought him to the daughter of Pharaoh, and he became to her a son, and she named his name Moses, saying, Out of the water I drew him up.

In those many days it happened that Moses, having become great, went out to his brothers the sons of Israel, and having observed their toil, he saw an Egyptian man striking a Hebrew, one of his own brothers of the sons of Israel. Having looked

around here and there, he sees no one, and having struck the Egyptian, he hid him in the sand. Having gone out on the second day, he sees two Hebrew men fighting, and says to the one doing wrong, Why do you strike your neighbor? But he said, Who appointed you ruler and judge over us? Do you want to kill me in the way you killed the Egyptian yesterday? But Moses was afraid, and said, So this matter has become known. Pharaoh heard this word, and he sought to kill Moses. Moses withdrew from the face of Pharaoh, and dwelt in the land of Midian, and having come into the land of Midian, he sat upon the well. The priest of Midian had seven daughters, who were shepherding the sheep of their father Jethro, and having arrived they drew water until they filled the reservoirs to water the sheep of their father Jethro. Having arrived, the shepherds drove them away, but Moses rose and rescued them, and he drew water for them, and he watered their sheep. They arrived at Raguel their father, and he said to them, Why did you hasten to come today? But they said, An Egyptian man rescued us from the shepherds, and he drew water for us, and he watered our sheep. He said to his daughters, Where is he? Why have you left the man? Call him, so that he may eat bread. Moses was settled with the man, and he gave Zipporah his daughter to Moses as a wife. And the woman, having conceived in her womb, bore a son, and Moses named him Gershom, saying, Because I am a sojourner in a foreign land. After those many days, the king of Egypt died, and the sons of Israel groaned from the works, and cried out, and their cry went up toward God from the works. And God heard their groaning, and God remembered his covenant toward Abraham,

and Isaac, and Jacob. And God looked upon the sons of Israel, and made himself known to them.

3

And Moses was shepherding the sheep of Jethro his father-in-law, the priest of Midian, and he led the sheep to the wilderness, and came to the mountain of Horeb. A Messenger of the Lord appeared to him in a flame of fire from the bush, and he saw that the bush was burning with fire, but the bush was not burned up. Moses said, I will go over and see this great vision, because the bush is not being burned up. When the Lord saw that he was approaching to see, the Lord called to him out of the bush, saying, Moses, Moses, and he said, What is it? But he said, Do not approach here. Loosen the sandal from your feet, for the place in which you are standing is holy land. And he said, I am the God of your father, God of Abraham, and God of Isaac, and God of Jacob. And Moses turned away his face, for he was afraid to look upon God. The Lord said to Moses, I have surely seen the affliction of my people in Egypt, and I have heard their cry because of the taskmasters, for I know their pain, And I went down to deliver them from the hand of the Egyptians, and to lead them out from that land, and to bring them into a good and abundant land, into a land flowing with milk and honey, into the place of the Canaanites, and Hittites, and Amorites, and Perizzites, and Girgashites, and Hivites, and Jebusites. And now behold, the cry of the sons of Israel has come to me, and I have

seen the oppression with which the Egyptians oppress them. And now come, I will send you to Pharaoh king of Egypt, and you will bring out my people the sons of Israel from the land of Egypt.

And Moses said to God, Who am I, that I should go to Pharaoh king of Egypt, and that I should bring out the sons of Israel from the land of Egypt? God said to Moses, saying, I will be with you, and this will be the sign to you that I have sent you: when you lead my people out of Egypt, you will serve God on this mountain. And Moses said to God, Behold, I will go out to the sons of Israel, and I will say to them, The God of our fathers has sent me to you. They will ask me, What is his name? What will I say to them? And God said to Moses, saying, I am the Being, and said, Thus you will say to the sons of Israel, The Being has sent me to you. And God said again to Moses, Thus you will say to the sons of Israel: The Lord, the God of our fathers, the God of Abraham, and the God of Isaac, and the God of Jacob, has sent me to you. This is my eternal name, and a memorial to generations of generations. Having come therefore, gather the council of elders of the sons of Israel, and you will say to them, The Lord, the God of our fathers, has appeared to me—the God of Abraham, and God of Isaac, and God of Jacob—saying, I have surely visited you, and seen all that has happened to you in Egypt. And he said, I will bring you up out of the affliction of the Egyptians, into the land of the Canaanites, and Hittites, and Amorites, and Perizzites, and Girgashites, and Hivites, and Jebusites, into a land flowing with milk and honey. And they will

hear your voice, and you and the council of elders of Israel will enter to Pharaoh king of Egypt, and you will say to him, The God of the Hebrews has called us; therefore we will go a journey of three days into the wilderness, so that we may sacrifice to our God. But I know that Pharaoh king of Egypt will not let you go, if not with a mighty hand. And having stretched out my hand, I will strike the Egyptians with all my wonders, which I will do among them, and after these things he will send you away. And I will give favor to this people before the Egyptians, and when you depart, you will not depart empty, But each woman will ask from her neighbor and her cohabitant for silver vessels, and golden vessels, and clothing, and you shall put them upon your sons and upon your daughters, and you will plunder the Egyptians.

4

Moses answered and said, If they do not believe me or listen to my voice, for they will say that God has not appeared to you, what shall I say to them? But the Lord said to him, What is this in your hand? And he said, A rod. And he said, Throw it upon the ground, and he threw it upon the ground, and it became a serpent, and Moses fled from it. And the Lord said to Moses, Stretch out your hand and take hold of the tail. Having therefore stretched out his hand, he seized the tail, and it became a rod in his hand. So that they might believe you, that the God of their fathers has appeared to you, the God of Abraham, and the God

of Isaac, and the God of Jacob. The Lord said to him again, Bring your hand into your bosom, and he brought his hand into his bosom, and brought out his hand from his bosom, and his hand became like snow. And he said again, Bring your hand into your bosom, and he brought his hand into his bosom, and brought it out from his bosom, and again it was restored to the color of its flesh. But if they do not believe you, nor listen to the voice of the first sign, they will believe you at the voice of the second sign. And it will be if they do not believe you regarding these two signs, nor listen to your voice, you shall take from the water of the river, and you shall pour it out upon the dry ground, and the water which you take from the river will be blood upon the dry ground. Moses said to the Lord, I beg you, Lord, I have not been sufficient before yesterday nor before the day before that, nor since you began to speak to your servant; I am slow of speech and slow of tongue. And the Lord said to Moses, Who gave man his mouth? And who makes people deaf or mute, seeing or blind? Is it not I, the Lord? And now go, and I will open your mouth, and I will instruct you what you are about to speak. And Moses said, I beg you, Lord, appoint another who is able, whom you will send. And the Lord, being angered with wrath at Moses, said, Is not Aaron your brother the Levite? I know that he will indeed speak, and behold he will come out to meet you, and when he sees you he will rejoice in his heart. And you will say to him, and you will give my words into his mouth, and I will open your mouth and his mouth, and I will instruct you what you shall do. And he will speak to the people for you, and he will be your mouth, but you will be to him the one who relates to God.

And you shall take this rod, the one that turned into a serpent, in your hand, with which you will perform the signs.

Moses went and turned back to Jethro his father-in-law, and says, I will go and return to my brothers in Egypt, and I will see if they still live. And Jethro said to Moses, Go in good health. But after those many days, the king of Egypt died. The Lord said to Moses in Midian, Go, depart into Egypt, for all those seeking your soul have died. Having taken up his wife and children, Moses brought them upon the beasts of burden and returned to Egypt, and Moses took the rod from God in his hand. And the Lord said to Moses, as you are going and returning into Egypt, see all the wonders which I have given in your hands, you will do them before Pharaoh, but I will harden his heart, and he will not send out the people. You shall say to Pharaoh, Thus says the Lord: Israel is my firstborn son. I said to you, send away my people so that they may serve me. If therefore you do not wish to send them away, see then, I will kill your firstborn son. It happened on the way at the lodging place that the Messenger of the Lord met him and sought to kill him. And Zipporah, having taken a pebble, circumcised the foreskin of her son and fell down at his feet and said, The blood of the circumcision of my child has stood. And he went away from him, because he said, The blood of the circumcision of my child has stopped. And the Lord said to Aaron, Go into the wilderness to meet Moses, and he went, and met him in the mountain of God, and they kissed one another. And Moses reported to Aaron all the words of the Lord who sent him, and all the words which he commanded to

him. Moses and Aaron went, and they gathered the council of elders of the sons of Israel. And Aaron spoke all these words which God spoke to Moses, and did the signs before the people. And the people believed and rejoiced, because God visited the sons of Israel, and because he saw their affliction, and the people bowed down and worshipped.

5

And after these things, Moses and Aaron entered to Pharaoh and said to him, Thus says the Lord, the God of Israel: Send out my people, so that they may celebrate to me in the wilderness. And Pharaoh said, Who is he that I should listen to his voice, so that I should send away the sons of Israel? I do not know the Lord, and I will not send Israel away. And they say to him, The God of the Hebrews has called us. We will therefore go a three days way into the wilderness, so that we may sacrifice to the Lord our God, lest death or murder ever meet us. And the king of Egypt said to them, Why do Moses and Aaron distract the people from their work? Let each of you go to his work. And Pharaoh said, Behold, now the people are numerous; therefore let us not stop them from their works. And Pharaoh commanded the taskmasters of the people and the scribes, saying, You shall no longer give straw to the people for brick making, as in times past, but let them go and gather straw for themselves. And you shall impose on them the arrangement of brickmaking which they themselves do according to each day; you shall not take

away anything, for they are idle. Because of this they have cried out, saying, Let us rise and sacrifice to our God. Let the works of these men be burdensome, and let them be anxious about these things, and let them not be anxious about empty words.

The taskmasters and the scribes were urging them, and they were saying to the people, Pharaoh says these things: I no longer give you straw. You yourselves must go and gather straw for yourselves from wherever you can find it, for nothing will be taken away from your quota. And the people were scattered throughout the whole land of Egypt to gather stubble for straw. The taskmasters were urging them, saying, Complete the appointed works each day, just as when the straw was given to you. And the scribes of the race of the sons of Israel, who had been appointed over them by the overseers of Pharaoh, were whipped, saying, Why did you not complete your quotas of brickmaking as yesterday and the day before, and today? But having entered, the scribes of the sons of Israel cried out to Pharaoh, saying, Why do you do thus to your servants? Straw is not given to your servants, and they tell us to make brick, and behold your servants have been whipped; therefore you will wrong your people. And he said to them, You are idle, you are idle ones. Because of this you say, Let us go, let us sacrifice to our God. Now therefore go and work, for straw will not be given to you, yet you must deliver the quota of bricks. But the scribes of the sons of Israel saw themselves in evils, saying, You shall not leave off the prescribed amount of brickmaking for the day. They met Moses and Aaron coming to meet them as they were

going out from Pharaoh. And they said to them, May God see you and judge, because you have made our smell abominable before Pharaoh and before his attendants, to give a sword into his hands to kill us. Moses returned to the Lord and said, I beg you, Lord, why have you afflicted this people? And why have you sent me? And ever since I went to Pharaoh to speak in your name, he has afflicted this people, and you have not rescued your people.

6

And the Lord said to Moses, Now you will see what I will do to Pharaoh, for with a mighty hand he will send them away, and with a high arm he will cast them out from his land. And God spoke to Moses, and said to him, I am the Lord. And I appeared to Abraham and Isaac and Jacob, being their God, and my name Lord I did not reveal to them. And I established my covenant with them to give them the land of the Canaanites, the land in which they had sojourned. And I heard the groaning of the sons of Israel, whom the Egyptians enslave, and I remembered your covenant. Go, I said to the sons of Israel, saying, I am the Lord, and I will bring you out from the dominion of the Egyptians, and I will deliver you out of slavery, and I will redeem you with a high arm and great judgment. And I will take you as my people, and I will be your God, and you will know that I am the Lord your God, who led you out from the oppression of the Egyptians. And I will bring you into the land into which I stretched out my

hand to give it to Abraham, and Isaac, and Jacob, and I will give it to you as an inheritance, I the Lord. Moses spoke thus to the sons of Israel, but they did not listen to Moses because of their faintheartedness and because of the harsh works. And the Lord said to Moses, saying, Enter, speak to Pharaoh king of Egypt, so that he may send out the sons of Israel from his land. Moses spoke before the Lord, saying, Behold, the sons of Israel have not listened to me, so how will Pharaoh listen to me? For I am irrational. And the Lord said to Moses and Aaron, and commanded them to go to Pharaoh king of Egypt, so that he might send the sons of Israel out of the land of Egypt.

And these are the leaders of their ancestral houses, the sons of Reuben, the firstborn of Israel: Enoch, and Pallu, Hezron, and Carmi; this is the kinship of Reuben. And the sons of Simeon: Jemuel, and Jamin, and Ehud, and Jachin, and Zohar, and Saul the son of the Canaanitish woman; these are the families of the sons of Simeon. And these are the names of the sons of Levi according to their kinship: Gershon, Kohath, and Merari, and the years of the life of Levi were one hundred thirty-seven. And these are the sons of Gershon: Libni and Shimei, the heads of their families. And the sons of Kohath were Amram, and Izhar, Hebron, and Uzziel, and the years of the life of Kohath were one hundred thirty-three years. And the sons of Merari: Mahli and Mushi. These are the families of Levi according to their kinship. And Amram took Jochebed, the daughter of his father's brother, for himself as a wife, and she begot to him both Aaron and Moses, and Miriam their sister. And the years of the life of

Amram were one hundred thirty-two years. And the sons of Izhar: Korah, and Naphek, and Zechri. And the sons of Uzziel: Mishael, and Elizaphan, and Segrei. And Aaron took Elizabeth, daughter of Aminadab and sister of Nahshon, as his wife, and she bore to him Nadab and Abiud and Eleazar and Ithamar. The sons of Korah: Asir, and Elkanah, and Abiasar; these are the generations of Korah. And Eleazar the son of Aaron took one of the daughters of Phutiel as his wife, and she bore to him Phinehas. These are the heads of the families of the Levites, according to their generations. This is Aaron and Moses, to whom God said to lead the sons of Israel out of the land of Egypt with their forces. These are the ones who spoke to Pharaoh king of Egypt, and they brought out the sons of Israel from the land of Egypt, Aaron and Moses themselves. on the day the Lord spoke to Moses in the land of Egypt And the Lord spoke to Moses, saying, I am the Lord. Speak to Pharaoh king of Egypt everything that I say to you. And Moses said before the Lord, Behold, I am weak voiced, and how will Pharaoh hear me?

7

And the Lord said to Moses, saying, Behold, I have given you as god to Pharaoh, and Aaron your brother will be your prophet. You shall speak to him all that I command you, and Aaron your brother will speak to Pharaoh, so that he may send away the sons of Israel from his land. But I will harden Pharaoh's heart, and I will multiply my signs and wonders in the land of Egypt.

And Pharaoh will not listen to you, and I will lay my hand upon Egypt, and I will bring out my people, the sons of Israel, from the land of Egypt with my power and with great vengeance. And all the Egyptians will know that I am Lord, stretching out my hand upon Egypt, and I will bring out the sons of Israel from their midst. Moses and Aaron did just as the Lord commanded them. Moses was eighty years old, and Aaron his brother was eighty-three years old, when he spoke to Pharaoh. And the Lord said to Moses and Aaron, saying, And if Pharaoh speaks to you, saying, Give us a sign or a wonder, then you will say to Aaron your brother, Take the rod and throw it upon the ground before Pharaoh and before his attendants, and it will become a serpent. Moses and Aaron entered before Pharaoh and his attendants, and they did thus, just as the Lord commanded them, and Aaron threw the rod before Pharaoh and before his attendants, and it became a serpent. Pharaoh called together the sophists of Egypt and the sorcerers, and the enchanters of the Egyptians did likewise with their sorceries. And they each threw down their rod, and they became serpents, and Aaron's rod swallowed their rods. And Pharaoh's heart prevailed, and he did not listen to them, just as the Lord commanded them.

And the Lord said to Moses, The heart of Pharaoh has been hardened, so as not to send the people away. Go to Pharaoh in the morning; behold, he goes out to the water, and you will meet him at the shore of the river, and you will take in your hand the rod that turned into a serpent. And you will say to him, The Lord, the God of the Hebrews, has sent me to you, saying, Send

out my people, so that they may serve me in the wilderness, and behold, you have not listened until this time. These things the Lord says: by this you will know that I am the Lord. Behold, I strike with the rod in my hand upon the water in the river, and it will change into blood. And the fish in the river will die, and the river will stink, and the Egyptians will not be able to drink water from the river. And the Lord said to Moses, Say to Aaron your brother, Take your rod in your hand, and stretch out your hand upon the waters of Egypt, and upon their rivers, and upon their canals, and upon their marshes, and upon every collected water of theirs, and it will be blood, and it became blood in all the land of Egypt, both in the woods and in the stones. And Moses and Aaron did thus, just as the Lord commanded them, and having lifted his rod, he struck the water in the river before Pharaoh and before his attendants, and changed all the water in the river into blood. And the fish in the river died, and the river stank, and the Egyptians were not able to drink water from the river, and the blood was in all the land of Egypt. But the enchanters of the Egyptians did likewise with their sorceries, and the heart of Pharaoh was hardened, and he did not listen to them, just as the Lord said. Having turned, Pharaoh entered into his house, and he paid no attention to this matter. All the Egyptians dug around the river so that they could drink water, and they were not able to drink water from the river. And seven days were fulfilled after the Lord struck the river.

And the Lord said to Moses, Go to Pharaoh and say to him, Thus says the Lord: Send out my people, so that they may serve me. If

you do not wish to send them away, behold, I will strike all your borders with frogs. And the river will belch forth frogs, and having gone up they will enter into your houses, and into the storerooms of your bedchambers, and upon your beds, and upon the houses of your attendants, and of your people, and in your kneading troughs, and in your ovens. And the frogs will go up upon you, and upon your attendants, and upon your people.

8

And the Lord said to Moses, Say to Aaron your brother, Stretch out your hand with your rod upon the rivers, and upon the canals, and upon the marshes, and bring up the frogs. And Aaron stretched out his hand upon the waters of Egypt, and brought up the frogs, and the frog came up, and covered the land of Egypt. But the enchanters of the Egyptians did likewise with their sorceries, and brought up the frogs upon the land of Egypt. And Pharaoh called Moses and Aaron, and said, Pray concerning me to the Lord, and let him remove the frogs from me and from my people, and I will send them away, and they may sacrifice to the Lord. Moses said to Pharaoh, Arrange with me when I shall pray concerning you, and concerning your attendants, and your people, to destroy the frogs from you, and from your people, and out of your houses, except they shall be left in the river. He said, Tomorrow. Therefore he said, As you have spoken, so that you may know that there is no other except the Lord. The frogs will be removed from you and from your

houses and from the courtyards and from your attendants and from your people, except they will remain in the river. Moses and Aaron went out from Pharaoh, and Moses cried out to the Lord concerning the agreement of the frogs, as Pharaoh had appointed. And the Lord did just as Moses said, and the frogs died from the houses, and from the courtyards, and from the fields. And they gathered them into heaps upon heaps, and the land stank. But when Pharaoh saw that relief had come, his heart was hardened, and he did not listen to them, just as the Lord had spoken. And the Lord said to Moses, Say to Aaron, Stretch out your hand with your rod, and strike the dust of the earth, and there will be gnats on the people, and on the quadrupeds, and in all the land of Egypt. Therefore Aaron stretched out his hand with the rod and struck the dust of the earth, and the gnats came upon the people and the four-footed animals, and in all the dust of the earth the gnats appeared. The enchanters likewise did the same with their sorceries to bring forth the gnats, but they were not able, and the gnats were on the people and on the four-footed animals. Therefore the enchanters said to Pharaoh, This is the finger of God, and the heart of Pharaoh was hardened, and he did not listen to them, just as the Lord spoke. And the Lord said to Moses, Rise up early in the morning and stand before Pharaoh, and behold, he will go out to the water, and you will say to him, These things says the Lord: Send out my people so that they may serve me in the wilderness. If you do not wish to send away my people, behold, I am sending forth the fly swarm upon you, upon your attendants, upon your people, and upon your houses, and the houses of the

Egyptians will be filled with the fly swarm, and also the land upon which they are. And I will work wonders on that day in the land of Goshen, upon which my people dwell, where there will be no dog flies, so that you may know that I am the Lord, the God of all the earth. And I will make a distinction between my people and your people; tomorrow this will be upon the earth. And the Lord did thus, and the dog fly came in multitudes into the houses of Pharaoh and into the houses of his attendants and into all the land of Egypt, and the land was destroyed by the dog fly.

Pharaoh called Moses and Aaron, saying, Come and sacrifice to the Lord your God in the land. And Moses said, It is not possible to do thus, for we will sacrifice the abominations of the Egyptians to the Lord our God. If we sacrifice the abominations of the Egyptians before them, we will be stoned. We will go a three days way into the wilderness, and we will sacrifice to our God, just as the Lord said to us. And Pharaoh said, I will send you to sacrifice to your God in the wilderness, but do not go very far. Therefore pray for me to the Lord. Moses said, I will go out from you, and I will pray to God, and the flies will depart from your attendants and from your people tomorrow. But do not continue to deceive, Pharaoh, by not sending away the people to sacrifice to the Lord. Moses went out from Pharaoh, and he prayed to God. And the Lord did just as Moses said, and removed the fly swarm from Pharaoh, and from his attendants, and from his people, and not one was left. And Pharaoh made his heart heavy at this time also, and he was not willing to let the people

go.

9

And the Lord said to Moses, Enter to Pharaoh, and you will say to him, These things says the Lord, the God of the Hebrews: Send forth my people, so that they may serve me. If you do not wish to send away my people, but still hold them, Behold, the hand of the Lord will be upon your livestock in the fields, upon the horses, and upon the beasts of burden, and the camels, and oxen, and sheep, a very great death. And I will work wonders at that time between the cattle of the Egyptians and the cattle of the sons of Israel; nothing shall die from all that belongs to the sons of Israel. And God set a limit, saying, Tomorrow the Lord will fulfill this word upon the earth. And the Lord did this thing the next day, and all the cattle of the Egyptians died, but of the cattle of the sons of Israel nothing died. But when Pharaoh saw that nothing had died from all the cattle of the sons of Israel, the heart of Pharaoh was hardened, and he did not send away the people. And the Lord said to Moses and Aaron, saying, Take for yourselves handfuls of soot from a furnace, and let Moses sprinkle it toward heaven before Pharaoh and before his attendants. And let dust come upon all the land of Egypt, and there will be upon the people and upon the four-footed animals sores and blisters breaking out on the people and on the quadrupeds in all the land of Egypt. And Moses took the soot of the furnace before Pharaoh and scattered it into the heaven, and

sores happened, blisters breaking out both in the men and in the quadrupeds. And the sorcerers were not able to stand before Moses because of the boils, for the boils came upon the sorcerers and upon all the land of Egypt. But the Lord hardened the heart of Pharaoh, and he did not listen to them, as the Lord commanded. And the Lord said to Moses, Rise up early in the morning, and stand before Pharaoh, and you will say to him, These things says the Lord, the God of the Hebrews: Send out my people, so that they may serve me. For at this time I am sending forth all my plagues into your heart, and into the hearts of your attendants, and of your people, so that you may know that there is no other like me in all the land. Now, for having sent forth my hand, I will strike you and put your people to death, and you will be destroyed from the earth. And for the sake of this you were preserved, so that I might display my strength in you, and so that my name might be proclaimed in all the earth. Are you still refusing to let my people go? Behold, I will rain hail tomorrow at this hour, very much hail, such as has not occurred in Egypt from the day it was created until this day. Now therefore hasten to gather your cattle and all that belongs to you in the field, for all the people and the cattle that belong to you in the field, all the people and the cattle that are found in the fields and do not enter into a house but upon which the hail falls, will die. The one fearing the word of the Lord among Pharaoh's attendants gathered his livestock into the houses. But whoever did not give heed in mind to the word of the Lord left his cattle in the fields.

And the Lord said to Moses, Stretch out your hand into heaven,

and there will be hail upon all the land of Egypt, upon the men, and the cattle, and upon all the herbs upon the earth. Moses stretched out his hand toward heaven, and the Lord gave thunder and hail, and fire ran down upon the earth, and the Lord rained hail upon all the land of Egypt. There was hail and fire flaming in the hail, and the hail was exceedingly great, such as had not occurred in Egypt from the day a nation came to be upon it. The hail struck in all the land of Egypt, from man to animal, and the hail struck all the herbs in the plain, and the hail crushed all the trees in the fields. Except in the land of Goshen, where the sons of Israel were, the hail did not happen. Having sent for them, Pharaoh called Moses and Aaron, and said to them, I have sinned this time. The Lord is righteous, but I and my people are ungodly. Pray therefore for me to the Lord, and let the voices of God and the hail and the fire cease, and I will send you away, and you will no longer remain. And Moses said to him, As soon as I go out of the city, I will spread out my hands to the Lord, and the voices will cease, and the hail and the rain will be no more, so that you may know that the earth is the Lord's. And you and your attendants, I know that you have not yet feared the Lord. The flax and the barley were struck, for the barley was standing, and the flax was in the ear. But the wheat and the spelt were not struck, for they were late. Moses went out from Pharaoh outside of the city, and he stretched out his hands toward the Lord, and the voices ceased, and the hail and the rain no longer poured upon the land. But when Pharaoh saw that the rain and the hail and the thunder had ceased, he continued to sin, and he hardened his heart and the hearts of his attendants.

And the heart of Pharaoh was hardened, and he did not send away the sons of Israel, just as the Lord spoke to Moses.

10

And the Lord said to Moses, saying, Go to Pharaoh, for I have hardened his heart and the hearts of his attendants, so that these signs may next come upon them. So that you may recount into the ears of your children, and to the children of your children, how much I have mocked the Egyptians, and my signs which I did among them, and you will know that I am the Lord. Moses and Aaron entered before Pharaoh and said to him, Thus says the Lord, the God of the Hebrews: How long will you refuse to humble yourself before me? Send out my people, so that they may serve me. If you are not willing to send away my people, behold, I will bring upon all your borders tomorrow at this hour a great swarm of locusts. And it will cover the face of the earth, and you will not be able to see the ground, and it will devour all that remains of the earth, which the hail left to you, and it will devour every tree growing for you upon the earth. And your houses will be filled, and the houses of your attendants, and all the houses in all the land of the Egyptians, which your fathers have never seen, nor their great grandfathers, from the day they came upon the earth until this day, and Moses turned aside and went out from Pharaoh. And Pharaoh's attendants say to him, Until when will this be a stumbling block to us? Send away the men, so that they may serve their God, or do you wish to know

that Egypt has perished? And they turned Moses and Aaron back toward Pharaoh, and he said to them, Go and serve the Lord your God, but who are the ones going? And Moses says, We will go with the young men and elders, with the sons and daughters, and our sheep and oxen, for it is a feast of the Lord. And he said to them, May the Lord be with you in the same way that I send you forth—not with your baggage as well? See that wickedness lies before you. Not so, but let the men go and let them serve God, for this is what you yourselves seek, and they drove them out from Pharaoh's presence. And the Lord said to Moses, Stretch out your hand over the land of Egypt, and let the locust come upon the land, and it will devour all the vegetation of the earth and all the fruit of the trees which the hail left behind. And Moses lifted the rod into heaven, and the Lord brought a south wind upon the land the whole of that day and the whole of the night. When morning came, the south wind took up the locusts. And he brought it up upon all the land of Egypt, and it rested upon all the boundaries of Egypt exceedingly great; before it there has not been such a locust, and after these things there will not be thus. And it covered the sight of the earth, and the earth was destroyed, and it devoured all the herb of the earth, and all the fruit of the trees which was left from the hail; nothing green was left in the trees, and in all the herb of the field, in all the land of Egypt.

Pharaoh hastened to call Moses and Aaron, saying, I have sinned before the Lord your God, and against you. Accept therefore my sin still now, and pray to the Lord your God, and let him remove

this death from me. Moses went out from Pharaoh, and he prayed to God. And the Lord changed the wind from the sea to a strong one, and it took up the locusts, and threw them into the Red Sea, and not one locust was left in all the land of Egypt. And the Lord hardened Pharaoh's heart, and he did not send away the sons of Israel. And the Lord said to Moses, Stretch out your hand into heaven, and let there be darkness upon the land of Egypt, palpable darkness. Moses stretched out his hand into heaven, and there was darkness, gloom, and storm upon all the land of Egypt for three days, And no one saw his brother for three days, and no one rose up from his bed for three days, but for all the sons of Israel there was light in all the places where they dwelt. And Pharaoh called Moses and Aaron, saying, Go, serve the Lord your God, except leave behind the sheep and the oxen, and let your baggage go away with you. And Moses said, But you will also give us burnt offerings and sacrifices, which we will do to the Lord our God. And our cattle will go with us, and we will not leave a hoof behind, for from them we will take what is needed to serve the Lord our God, but we do not know what we will use to serve the Lord our God until we arrive there. But the Lord hardened the heart of Pharaoh, and he did not wish to send them away. And Pharaoh says, Go away from me, take heed for yourself not to add to see my face, for on the day you appear to me, you will die. But Moses says, You have said, I will no longer appear to you face to face.

11

And the Lord said to Moses, I will bring one more blow upon Pharaoh and upon Egypt, and after this he will send you away from here. When he sends you out completely, he will drive you out forcibly. Speak therefore secretly into the ears of the people, and let each ask from his neighbor for silver and gold vessels and clothing. The Lord gave favor to his people before the Egyptians, and they lent to them, and the man Moses became exceedingly great before the Egyptians, and before Pharaoh, and before his attendants. And Moses said, The Lord says these things: About midnight I will go into the midst of Egypt, And every firstborn in the land of Egypt will die, from the firstborn of Pharaoh, who sits upon the throne, until the firstborn of the attendant who is at the millstone, and until the firstborn of all livestock. And there will be a great cry throughout all the land of Egypt, such as has not occurred, and such will not occur again. And among all the sons of Israel, a dog will not growl with his tongue, from man to animal, so that you may know how the Lord will make a distinction between the Egyptians and Israel. And all these servants of yours will come down to me, and will worship me, saying, Go out, you and all your people whom you lead, and after these things I will go out. But Moses went out from Pharaoh with anger. And the Lord said to Moses, Pharaoh will not hear you, so that I will multiply my signs and wonders in the land of Egypt. Moses and Aaron did all these signs and wonders in the land of Egypt before Pharaoh, and the Lord hardened the heart of Pharaoh, and he did not listen to send away the sons of Israel from the land of Egypt.

12

And the Lord said to Moses and Aaron in the land of Egypt, saying, This month is indeed the beginning of months for you; it is the first among the months of the year. Speak to all the congregation of the sons of Israel, saying, on the tenth of this month let each take a sheep according to their ancestral houses, each a sheep per household. But if they are few in the house, so that they are not sufficient for a sheep, he shall take with himself his neighbor, the one near him, according to the number of souls; each one shall be counted toward the sheep according to what is sufficient for him. A perfect, male, yearling sheep will be to you; you will take it from the lambs and the young goats. And it will be kept by you until the fourteenth of this month, and all the multitude of the congregation of the sons of Israel will slaughter it toward evening. And they will take from the blood, and they will place it upon the two doorposts and upon the lintel, in the houses in which they shall eat them. And they will eat the meat this night roasted with fire, and they will eat unleavened bread upon bitter herbs. You shall not eat from them raw, nor boiled in water, but roasted by fire, the head with the feet and the entrails. Nothing shall be left of it until morning, and you shall not break a bone of it, but what is left of it until morning you shall burn in fire. Thus you shall eat it, your loins girded, and the sandals on your feet, and the staffs in your hands, and you shall eat it with haste, it is the Passover of the Lord. And I will pass through the land of Egypt in this night, and

I will strike every firstborn in the land of Egypt from man to animal, and upon all the gods of the Egyptians I will execute vengeance, I the Lord. And the blood will be a sign for you upon the houses in which you are, and I will see the blood and will shelter you, and there will not be among you a plague of destruction when I strike the land of Egypt.

And this day will be a memorial to you, and you shall celebrate it as a feast to the Lord throughout all your generations, you shall celebrate it as an eternal statute. Seven days you shall eat unleavened bread, and from the first day, you shall remove leaven from your houses, every one who eats leaven, that soul shall be cut off from Israel, from the first day until the seventh day. And the first day shall be called holy, and the seventh day shall be called holy to you; you shall do no servile work in them, except what shall be done for every soul—this only shall be done by you. And you shall keep this commandment, for in this day I will bring out your power from the land of Egypt, and you shall observe this day throughout your generations as an eternal statute. Beginning on the fourteenth day of the first month, from evening you shall eat unleavened bread, until the twenty-first day of the month, until evening. For seven days no leaven shall be found in your houses, for whoever eats what is leavened, that soul shall be destroyed from the congregation of Israel, both among the strangers and the natives of the land. You shall not eat any leavened bread, but in every dwelling place of yours you shall eat unleavened bread.

Moses called all the council of elders of the sons of Israel and said to them, Go and take for yourselves sheep according to your families, and sacrifice the passover. You will take a bunch of hyssop, and having dipped it in the blood that is by the door, you shall apply it to the doorposts and upon both of the doorposts, from the blood which is by the door, and you shall not go out, each one from the door of his house, until morning. And the Lord will pass by to strike the Egyptians, and will see the blood upon the doorposts and upon both of the doorposts, and the Lord will pass by the door, and will not allow the destroyer to enter into your houses to strike. And keep this statute for yourself and for your sons forever. If you enter into the land which the Lord will give to you, just as he spoke, keep this service. And it will be if your sons say to you, What is this service? And you will say to them, This is the passover sacrifice to the Lord, as he covered the houses of the sons of Israel in Egypt when he struck the Egyptians, but he rescued our houses, and the people bowed and worshipped. And having departed, the sons of Israel did as the Lord commanded Moses and Aaron; thus they did.

It happened at midnight, and the Lord struck every firstborn in the land of Egypt, from the firstborn of Pharaoh sitting upon the throne, until the firstborn of the captive woman in the pit, and until the firstborn of all livestock. And Pharaoh rose in the night, and his attendants, and all the Egyptians, and there was a great cry in all the land of Egypt, for there was not a house in which there was not someone dead. And Pharaoh called Moses and

Aaron by night, and said to them, Arise, and go out from my people, both you and the sons of Israel, go and serve the Lord your God, as you say. Having taken up your sheep and your oxen, go, and bless me also. And the Egyptians were pressing the people with zeal to cast them out of the land, for they said, We are all dying. And the people took up their dough before it was leavened, their kneaded dough bound up in their garments upon their shoulders. The sons of Israel did as Moses commanded them, and they asked the Egyptians for silver vessels and golden vessels and clothing. And the Lord gave favor to his people before the Egyptians, and they lent to them, and they plundered the Egyptians.

And the sons of Israel, having set out from Rameses to Succoth, were six hundred thousand men on foot, except for the baggage. And a great mixed multitude went up with them, and sheep, and oxen, and very many cattle. And they baked the dough that they brought out of Egypt into unleavened cakes, for it was not leavened, for the Egyptians drove them out and they were not able to remain, nor did they make provisions for themselves for the way. The dwelling of the sons of Israel in the land of Egypt and in the land of Canaan was four hundred thirty years. And it happened after the four hundred thirty years that all the power of the Lord went out from the land of Egypt by night. It is a night of watching to the Lord, so that he might lead them out of the land of Egypt; this same night is a watching to the Lord for all the sons of Israel throughout their generations. And the Lord said to Moses and Aaron, This is the law of the passover: no

foreigner shall eat of it. And you shall circumcise every servant bought with silver, and then he will eat from it. A sojourner or hired worker shall not eat from his. In one house it shall be eaten, and you shall not bring out the meats from the house outside, and you shall not break a bone from it. All the congregation of the sons of Israel will do it. If a sojourner approaches you to celebrate the passover to the Lord, you shall circumcise every male of his household, and then he may approach to celebrate it, and he shall be just as the native born of the land; no uncircumcised person shall eat of it. One law will be for the native and for the stranger who has come among you. And the sons of Israel did as the Lord commanded Moses and Aaron to tell them, thus they did. And it happened on that day that the Lord led the sons of Israel out of the land of Egypt with their power.

13

And the Lord said to Moses, saying, Consecrate to me every firstborn, the first produced, that opens every womb among the sons of Israel, from man to animal; it is mine. And Moses said to the people, Remember this day, in which you went out from the land of Egypt, out of the house of slavery, for with a mighty hand the Lord led you out from here, and no leaven shall be eaten. For today you go out in the month of new grain. And it will be when the Lord your God brings you into the land of the Canaanites and Hittites and Amorites and Hivites and Jebusites

and Girgashites and Perizzites, which he swore to your fathers to give to you, a land flowing with milk and honey, that you will perform this service in this month. For six days you shall eat unleavened bread, but the seventh day is a feast of the Lord. Unleavened bread you shall eat seven days; leavened bread will not be seen to you, nor will there be leaven to you in all your borders. And you shall announce to your son on that day, saying, Because of this the Lord God did to me, as I went out of Egypt. And it will be to you a sign upon your hand and a memorial before your eyes, so that the law of the Lord may be in your mouth, for with a mighty hand the Lord God brought you out of Egypt. And keep this law according to appointed times, from day to day.

And it will be when the Lord your God brings you into the land of the Canaanites, in the manner he swore to your fathers, and he will give it to you. And you shall set apart every firstborn male to the Lord, every firstborn from your herds or among your livestock, as many as are born to you, the males you shall consecrate to the Lord. Every donkey that opens the womb you shall exchange with a sheep, but if you do not exchange it, you shall redeem it; every firstborn of man among your sons you shall redeem. If your son should ask you after these things, saying, What is this? you will say to him, The Lord led us out from the land of Egypt, from the house of slavery, with a mighty hand. When Pharaoh hardened himself against sending us away, he killed every firstborn in the land of Egypt, from the firstborn of men to the firstborn of cattle; because of this I sacrifice every

male that opens the womb to the Lord, and every firstborn of my sons I will redeem. And it will be as a sign upon your hand and unshaken before your eyes, for the Lord led you out of Egypt with a mighty hand.

As Pharaoh sent out the people, God did not lead them by way of the land of the Philistines, because it was near, for God said, lest the people repent upon seeing war, and turn back into Egypt. And God led the people around by the way into the wilderness to the Red Sea, but in the fifth generation the sons of Israel went up out of the land of Egypt. And Moses took the bones of Joseph with him, for he had sworn an oath to the sons of Israel, saying, The Lord will surely visit you, and you shall carry up my bones from here with you.

And the sons of Israel, having departed from Succoth, encamped in Etham beside the wilderness. But God led them by day in a pillar of cloud to show them the way, and by night in a pillar of fire. The pillar of cloud by day and the pillar of fire by night did not cease before all the people.

14

And the Lord spoke to Moses, saying, Speak to the sons of Israel, and having turned back let them encamp opposite the settlement, between Migdol and the sea, opposite Baal zephon; before them you shall encamp upon the sea. And Pharaoh will

say to his people, These sons of Israel wander in the land, for the wilderness has shut them in. But I will harden the heart of Pharaoh, and he will pursue after them, and I will be glorified in Pharaoh and in all his army, and all the Egyptians will know that I am Lord, and they did thus. And it was reported to the king of the Egyptians that the people had fled, and the heart of Pharaoh and of his attendants was changed toward the people, and they said, What is this we have done, to send away the sons of Israel so they would not serve us? Therefore Pharaoh yoked his chariots and led away all his people with him. And having taken six hundred choice chariots, and all the horses of the Egyptians, and captains over all. And the Lord hardened the heart of Pharaoh king of Egypt and the hearts of his attendants, and he pursued the sons of Israel, but the sons of Israel went out with a high hand. And the Egyptians pursued after them, and found them encamped beside the sea, and all the horses and the chariots of Pharaoh, and the horsemen, and his army opposite the encampment, opposite Baal-zephon. And Pharaoh was drawing near, and the sons of Israel, having looked up with their eyes, see that the Egyptians had encamped behind them, and they feared greatly, and the sons of Israel cried out to the Lord. And they said to Moses, Because there were no tombs in the land of Egypt, you led us out to put us to death in the wilderness? What is this you have done to us, having led us out from Egypt? Was not this the word which we spoke to you in Egypt, saying, Leave us so that we may serve the Egyptians? For it is better for us to serve the Egyptians than to die in this wilderness.

And Moses said to the people, Take courage, stand and see the salvation from the Lord, which he will do for us today. For as you have seen the Egyptians today, you will never see them again. The Lord will fight for you, and you will be silent. The Lord said to Moses, Why do you cry out to me? Speak to the sons of Israel and let them set out. And you lift up your rod, and stretch out your hand upon the sea, and divide it, and let the sons of Israel go into the middle of the sea on dry ground. And behold, I will harden the heart of Pharaoh and of all the Egyptians, and they will enter after them, and I will be glorified in Pharaoh and in all his army and in the chariots and in his horses. And all the Egyptians will know that I am Lord, when I am glorified in Pharaoh, and in his chariots and horses. The Messenger of God who was going before the camp of the sons of Israel removed himself and went to the rear. The pillar of cloud also removed itself from before them and stood behind them. And it entered between the middle of the camp of the Egyptians, and between the middle of the camp of the Egyptians, and between the middle of the camp of Israel, and it stood, and there was darkness and gloom, and the night passed through, and they did not join one another the whole night. Moses stretched out his hand upon the sea, and the Lord drove back the sea with a violent south wind all night, and made the sea dry land, and the water was divided. And the sons of Israel entered into the middle of the sea on the dry ground, and the water of it was a wall on the right, and a wall on the left.

And the Egyptians pursued and entered after them, and all

Pharaoh's horses, and the chariots, and the riders, into the middle of the sea. It happened in the morning watch that the Lord looked down upon the camp of the Egyptians in a pillar of fire and cloud, and threw the camp of the Egyptians into confusion. And he bound the axles of their chariots, and he led them with force, and the Egyptians said, Let us flee from the face of Israel, for the Lord fights for them against the Egyptians. And the Lord said to Moses, Stretch out your hand upon the sea, and let the water return, and let it cover the Egyptians, upon both the chariots and the riders. Moses stretched out his hand over the sea, and the water returned at daybreak over the land, and the Egyptians fled before the water, and the Lord cast the Egyptians into the middle of the sea. And the water, having turned back, covered the chariots and the riders, and all the force of Pharaoh, those who had gone in after them into the sea, and not one of them was left. The sons of Israel went through the dry land in the midst of the sea, and the water was a wall to them on the right and a wall on the left. And the Lord rescued Israel in that day from the hand of the Egyptians, and Israel saw the Egyptians dead beside the shore of the sea. Israel saw the great hand which the Lord did to the Egyptians, and the people feared the Lord, and they believed in God and in Moses his attendant.

15

Then Moses and the sons of Israel sang this song to God, and

they said, Let us sing to the Lord, for he has been glorified gloriously; he threw horse and rider into the sea. A helper and protector he became to me for salvation, this is my God, and I will glorify him, the God of my father, and I will exalt him. The Lord crushes wars; the Lord is his name. Pharaoh's chariots and his forces he threw into the sea; chosen riders and captains were swallowed up in the Red Sea. The sea covered them; they sank into the depth like a stone. Your right hand, Lord, has been glorified in strength; your right hand, Lord, shattered enemies. And by the multitude of your glory you crushed the adversaries; you sent your anger, it devoured them as stubble. And through the spirit of your anger the water parted, the waters congealed like a wall, the waves congealed in the midst of the sea. The enemy said, I will pursue and overtake, I will divide the spoils, I will fill my soul, I will kill with my sword, my hand will rule. You sent your spirit, the sea covered them, they sank as lead in mighty water. Who is like you among the gods, Lord? Who is like you? Glorified in holiness, wonderful in glorious deeds, doing wonders. You stretched out your right hand, the land swallowed them. You guided this people of yours, whom you redeemed, in your righteousness; you led them by your strength to your holy dwelling. The nations heard, and they were angry; pangs took hold of the inhabitants of Philistia. Then the leaders of Edom hastened, and trembling took the rulers of the Moabites; all those dwelling in Canaan melted. May trembling and fear fall upon them; by the greatness of your arm let them be turned to stone, until your people pass by, Lord, until this people of yours passes by, whom you acquired. Having brought them in, plant

them in the mountain of your inheritance, in the ready dwelling place which you prepared, O Lord, the sanctuary, O Lord, which your hands prepared. The Lord reigning for all time, and beyond time, and forever. Because the horse of Pharaoh entered into the sea with chariots and riders, and the Lord brought upon them the water of the sea, but the sons of Israel went through the dry land in the midst of the sea.

Miriam the prophetess, the sister of Aaron, took the tambourine in her hand, and all the women went out after her with drums and choruses. Miriam began leading them, saying, Let us sing to the Lord, for he has been gloriously glorified; he threw horse and rider into the sea. Moses removed the sons of Israel from the Red Sea, and he led them into the wilderness of Shur, and they went three days in the wilderness, and they did not find water to drink. They came to Marah, but they could not drink from Marah, for it was bitter; because of this he named that place Bitterness. And the people grumbled against Moses, saying, What shall we drink? And Moses cried out to the Lord, and the Lord showed him a tree, and he threw it into the water, and the water was sweetened. There he placed ordinances and judgments for him, and there he tested him. And he said, If you truly hear the voice of the Lord your God, and do what is pleasing before him, and give ear to his commandments, and keep all his ordinances, all the disease which I brought upon the Egyptians, I will not bring upon you, for I am the Lord your God who heals you. And they came into Elim, and there were twelve springs of waters and seventy trunks of palm trees, and they

encamped there beside the waters.

16

They departed from Elim, and all the congregation of the sons of Israel came into the wilderness of Sin, which is between Elim and Sinai. On the fifteenth day of the second month after they had come out from the land of Egypt, All the congregation of the sons of Israel murmured against Moses and Aaron. And the sons of Israel said to them, Would that we had died, struck by the Lord in the land of Egypt, when we sat by the pots of meat and ate loaves to fullness, because you brought us into this wilderness to kill all this congregation by famine. And the Lord said to Moses, Behold, I will rain loaves to you from heaven, and the people will go out and gather the portion of the day for each day, so that I will test them whether they will walk in my law or not. And it will be on the sixth day that they will prepare what they bring in, and it will be double what they gather day by day. And Moses and Aaron said to all the congregation of the sons of Israel, In the evening you will know that the Lord led you out of the land of Egypt, And in the morning you will see the glory of the Lord in his hearing your grumbling against God, but we, what are we, that you grumble against us? And Moses said, In the Lord's giving to you meat to eat in the evening, and loaves in the morning to fullness, because of the Lord's hearing your grumbling, which you grumble against us, but what are we? For your grumbling is not against us, but against God.

Moses said to Aaron, Say to all the congregation of the sons of Israel, Come near before God, for he has heard your grumbling. When Aaron was speaking to all the congregation of the sons of Israel, they turned back toward the wilderness, and the glory of the Lord appeared in a cloud. And the Lord spoke to Moses, saying, I have heard the grumbling of the sons of Israel. Speak to them, saying, Toward evening you shall eat meat, and in the morning you will be filled with bread, and you will know that I am the Lord your God. It happened in the evening, and quail went up and covered the camp; in the morning, as the dew was ceasing around the camp, it happened. And behold, upon the face of the wilderness, something fine like white coriander seed, like frost upon the earth. Having seen it, the sons of Israel said to one another, What is this? For they did not know what it was. Moses said to them, This is the bread which the Lord has given you to eat. This is the word the Lord commanded: gather from it, each person according to what is fitting—a homer per head, according to the number of your people; let each of you collect with your tentmates. The sons of Israel did thus, and they gathered, one much and one less. And when they measured by the homer, the one who gathered much did not have more, and the one who gathered less did not have less; each gathered according to what was fitting for himself. Moses said to them, Let no one leave any of it until the morning.

And they did not listen to Moses, but some left part of it until the morning, and it bred worms and stank, and Moses was angry with them. And they gathered it every morning, each the

amount prescribed to him, and when the sun heated up, it melted. On the sixth day, they gathered double the necessary things, two homers per person, and all the rulers of the congregation came and reported this to Moses. And Moses said to them, Is this not the word the Lord spoke? Tomorrow is a holy rest, a sabbath to the Lord. Bake as much as you will bake, and boil as much as you will boil, and leave all the excess in storage until the morning. And they left some of it until morning, as Moses commanded them, and it did not stink, nor did any worm appear in it. Moses said, Eat today, for today is a sabbath to the Lord; it will not be found in the plain. For six days you will gather, but the seventh day is a sabbath, because there will be none on it. It happened on the seventh day that some of the people went out to gather, and they found nothing. But the Lord said to Moses, How long will you refuse to listen to my commandments and my law? See, for the Lord gave you the sabbath, this day; because of this he himself gave you on the sixth day loaves for two days. Remain each in your houses; let no one go out from his place on the seventh day. And the people rested on the seventh day. And the sons of Israel named it Manna, and it was like white coriander seed, and its taste was like cake with honey. And Moses said, This is the word which the Lord commanded: Fill the homer of manna for storage for your generations, so that they may see the bread which you ate in the wilderness when the Lord led you out from the land of Egypt. And Moses said to Aaron, Take one golden jar and put into it a full homer of the manna, and you shall place it before God for preservation for your generations. In the manner which the

Lord commanded Moses, Aaron placed it before the testimony for preservation. The sons of Israel ate the manna for forty years, until they came into the inhabited world; they ate the manna until they arrived at the border of Phoenicia. The homer was a tenth of the three measures.

17

And all the congregation of the sons of Israel departed from the wilderness of Sin according to their camps, by the word of the Lord, and they encamped in Rephidim, but there was no water for the people to drink. And the people quarreled with Moses, saying, Give us water so that we may drink. And Moses said to them, Why do you quarrel with me, and why do you test the Lord? But the people thirsted there for water, and the people grumbled there against Moses, saying, Why did you bring us up out of Egypt to kill us and our children and our cattle with thirst? Moses cried out to the Lord, saying, What shall I do with this people? In a little while, they will stone me. And the Lord said to Moses, Go before this people, and take for yourself some of the elders of the people, and the rod with which you struck the river, take in your hand, and you shall go. Behold, I stand there before you upon the rock in Horeb, and you shall strike the rock, and water shall come out of it, and the people shall drink. And Moses did so before the sons of Israel. And he named that place Testing and Reproach, because of the reproach of the sons of Israel, and because of the testing of the Lord, saying, Is

the Lord among us, or not?

Amalek came and fought Israel in Rephidim. Moses said to Joshua, Choose for yourself mighty men, and go out and fight against Amalek tomorrow, and behold, I will stand upon the summit of the hill with the rod of God in my hand. And Joshua did just as Moses had said to him, and having gone out he drew up for battle against Amalek, and Moses and Aaron and Hur went up to the summit of the hill. And it happened that whenever Moses lifted his hands, Israel prevailed, but whenever he let them down, Amalek prevailed. The hands of Moses were heavy, and having taken a stone they placed it under him, and he sat upon it, and Aaron and Hur supported his hands, one from here and one from here, and the hands of Moses became steadfast until the setting of the sun. And Joshua routed the Amalek and all his people with the sword. And the Lord said to Moses, Write this down as a memorial in a book, and declare it in the hearing of Joshua, that I will utterly blot out the memory of Amalek from under heaven. And Moses built an altar to the Lord, and he named it, The Lord is my refuge. Because the Lord fights against Amalek with a secret hand from generation to generation.

18

And Jethro, priest of Midian, the father-in-law of Moses, heard all that the Lord did for Israel his own people, for the Lord led

Israel out of Egypt. And Jethro, the father-in-law of Moses, took Zipporah, the wife of Moses, after her release, and her two sons, the name of one of them being Gershom, saying, I was a sojourner in a foreign land, And the name of the second was Eliezer, saying, For the God of my father was my helper, and he delivered me out of the hand of Pharaoh. And Jethro, the father-in-law of Moses, and the sons and the woman went out toward Moses into the wilderness, where he had encamped upon the mountain of God. It was reported to Moses, saying, Behold, your father-in-law Jethro comes to you, and your wife and your two sons with him. Moses went out to meet his father in law, and he bowed down to him and kissed him, and they greeted one another, and he brought them into the tent. And Moses related to his father in law all that the Lord did to Pharaoh and to all the Egyptians on account of Israel, and all the toil that had befallen them on the way, and that the Lord delivered them out of the hand of Pharaoh and out of the hand of the Egyptians. Jethro was amazed at all the good things which the Lord did to them, because he delivered them out of the hand of the Egyptians and out of the hand of Pharaoh. And Jethro said, Blessed be the Lord, because he delivered them out of the hand of the Egyptians and out of the hand of Pharaoh. Now I knew that the Lord is great above all the gods, because of this: that they attacked them. And Jethro, the father-in-law of Moses, took burnt offerings and sacrifices to God, and Aaron and all the elders of Israel came to eat bread with the father-in-law of Moses before God.

And it happened after the next day that Moses sat down to judge

the people, and all the people stood by Moses from morning until evening. And Jethro, having seen all that he does for the people, says, What is this that you do for the people? Why do you sit alone, but all the people stand by you from morning until evening? And Moses says to his father in law, The people come to me to seek judgment from God. Whenever a dispute arises among them and they come to me, I judge each one and make known to them the commandments of God and his law. Moses father-in-law said to him, You do not do this thing rightly. You will surely be destroyed by impatient destruction, both you and all this people who are with you; this matter is too heavy for you —you will not be able to do it alone. Now therefore hear me, and I will advise you, and God will be with you. You become for the people the things toward God, and you will offer their words toward God. And you shall solemnly warn them of the commandments of God and his law, and you shall show them the ways in which they will go, and the works which they will do. And you yourself choose from all of the people mighty men, god-fearing, righteous men who hate arrogance, and you will appoint over them commanders of thousands and commanders of hundreds and commanders of fifties and commanders of tens. And they shall judge the people at all times, but the burdensome matters they shall bring up to you, and the lesser judgments they will judge themselves, and they will lighten your burden, and they will assist you. If you do this thing, God will strengthen you, and you will be able to stand, and all this people will come to their own place with peace. Moses heard the voice of his father-in-law, and he did all that he said to him. And Moses

chose mighty men from all Israel and made them commanders of thousands, commanders of hundreds, commanders of fifties, and commanders of tens over them. And they judged the people at all hours, but every difficult word they brought to Moses, but every light word they judged themselves. Moses sent away his father-in-law, and he went away to his land.

19

In the third month of the departure of the sons of Israel from the land of Egypt, on this day, they came into the wilderness of Sinai. And they departed from Rephidim and came into the wilderness of Sinai, and Israel encamped there opposite the mountain. And Moses went up into the mountain of God, and God called him out of the mountain, saying, These things you will say to the house of Jacob, and you will proclaim to the sons of Israel. You yourselves have seen all that I have done to the Egyptians, and how I took you up as if upon wings of eagles, and brought you to myself. And now if you truly hear my voice and keep my covenant, you will be to me a special people from all the nations, for all the earth is mine. But you will be to me a royal priesthood and a holy nation; these words you will say to the sons of Israel. Moses came and called the elders of the people, and set before them all these words which God commanded them. And all the people answered with one accord and said, All that God has said, we will do and we will hear. And Moses offered up these words to God. And the Lord said to Moses, Behold, I am coming to you

in a pillar of cloud, so that the people may hear me speaking to you, and they may believe you forever. And Moses reported the words of the people to the Lord. And the Lord said to Moses, Go down and warn the people, and purify them today and tomorrow, and let them wash their garments, And let them be ready for the third day, for on the third day the Lord will come down upon Mount Sinai, before all the people. And you shall set apart the people all around, saying, Take heed for yourselves not to go up the mountain or touch any part of it. Everyone who touches the mountain shall surely die. A hand shall not touch him, for he shall be stoned with stones or shot with an arrow, whether animal or man, he shall not live. When the voices and the trumpets and the cloud depart from the mountain, those shall go up upon the mountain.

Moses came down from the mountain to the people, and he sanctified them, and they washed the garments. And he said to the people, Be ready for three days; do not approach a woman. It happened on the third day, having occurred toward dawn, and there became voices and lightnings and a gloomy cloud upon Mount Sinai, the voice of the trumpet resounded greatly, and all the people in the camp were terrified. And Moses led the people out from the camp to meet God, and they stood at the foot of the mountain. The mountain of Sinai was smoking entirely, because God had come down upon it in fire, and the smoke was going up like smoke of a furnace, and all the people were exceedingly amazed. And the sounds of the trumpet grew exceedingly stronger. Moses spoke, but God answered him with a voice. The

Lord came down upon Mount Sinai, upon the summit of the mountain, and the Lord called Moses to the summit of the mountain, and Moses went up. And God said to Moses, saying, Go down and warn the people, lest they ever come near to God to understand, and a multitude of them fall. And let the priests who approach the Lord God be sanctified, lest the Lord destroy them.

And Moses said to God, The people will not be able to ascend to Mount Sinai, for you have testified to us, saying, Set apart the mountain, and sanctify it. And the Lord said to him, Go, go down, and then go up, you and Aaron with you, but let not the priests and the people force their way to go up to God, lest the Lord destroy any of them. Moses went down to the people and said to them.

20

And the Lord spoke all these words, saying, I am the Lord your God, who brought you out from the land of Egypt, from the house of slavery. There shall be no other gods to you except me. You shall not make for yourself an image, nor any likeness of all that is in heaven above, and that is in the earth below, and that is in the waters under the earth. You shall not worship them, nor shall you serve them, for I am the Lord your God, a jealous God, rendering the sins of fathers upon children to the third and fourth generation of those who hate me. and showing mercy to

thousands of those who love me, and to those who keep my commandments. You shall not take the name of the Lord your God in vain, for the Lord your God will not hold guiltless the one who takes his name in vain. Remember the day of the sabbath to sanctify it. Six days you shall work, and you shall do all your works. But the seventh day is a sabbath to the Lord your God. You shall not do any work on it—you, your son, your daughter, your servant, your maidservant, your ox, your beast of burden, all your livestock, and the sojourner who is sojourning among you. For in six days the Lord made the heaven and the earth and the sea and all the things in them, and rested on the seventh day. Because of this, the Lord blessed the seventh day and consecrated it. Honor your father and your mother, so that it may be well with you, and so that you may be long lived upon the good earth which the Lord your God gives to you. You shall not commit adultery. You shall not steal. You shall not murder. You shall not bear false witness against your neighbor. You shall not desire the wife of your neighbor, you shall not desire the house of your neighbor, neither his field, neither his servant, neither his maidservant, neither his ox, neither his beast of burden, neither all his livestock, neither whatever is your neighbor's.

And all the people saw the voice, the torches, and the voice of the trumpet, and the smoking mountain, but all the people, having been frightened, stood far away. And they said to Moses, You speak to us, and let not God speak to us, lest we die. And Moses says to them, Take courage, for God came to you to test

you, so that the fear of him might be in you, so that you may not sin. The people stood from afar, but Moses entered into the darkness where God was. And the Lord said to Moses, You will say these things to the house of Jacob, and you shall announce to the sons of Israel: You have seen that I have spoken to you from heaven. You shall not make for yourselves gods of silver, and gods of gold you shall not make for yourselves. An altar from earth you shall make to me, and you shall sacrifice upon it your burnt offerings, and your salvation offerings, and your sheep, and your calves in every place where I shall cause my name to be named there, and I will come to you, and I will bless you. If you make an altar of stones to me, you shall not build them hewn, for you have swung your dagger upon them, and they have been defiled. You shall not go up by steps to my altar, so that you do not uncover your nakedness upon it.

21

And these are the ordinances which you shall set before them. If you acquire a Hebrew servant, six years he will serve you, but in the seventh year he will depart free without payment. If he enters alone, he will go out alone, but if a woman enters with him, his wife will also go out. And if the lord gives him a wife, and she bears him sons or daughters, the woman and the children will belong to his lord, but he alone will go out. If the servant should answer and say, I have loved my lord, and the wife, and the children; I will not go away free, His lord shall

bring him to the judgment of God, and then he shall bring him to the door, to the threshold, and his lord shall pierce his ear with an awl, and he shall serve him forever.

If someone should sell his own daughter as a servant, she will not depart just as the female slaves go out. If she should not please her lord, to whom he agreed, he will redeem her, but he is not lord to sell her to a foreign nation, because he broke faith in this. If he betroths her to the son, he will do to her according to the statute of the daughters. If he takes another for himself, he will not deprive her of the necessary things and the clothing and the companionship. If he does not do these three things for her, she will go out freely without silver. If someone strikes another and he dies, let him be put to death. But if not willingly, but God delivered him into his hands, I will give to you a place where the one who murdered may flee. If someone attacks his neighbor to kill him by deceit, and takes refuge, you shall take him from my altar to put him to death. Whoever strikes his father or his mother shall be put to death. The one who speaks evil of his father or his mother will surely die. If someone steals one of the sons of Israel, oppresses him and sells him, and he is found with him, let him be put to death. If two men insult and strike their neighbor with a stone or fist, and he does not die but lies upon the bed, If the man, having risen up, should walk outside upon a staff, the one who struck him will be innocent, except he shall pay for his idleness and the medical costs. If someone strikes his servant or his maidservant with a rod, and he dies by his hands, he will be punished by justice. If he should survive a day or two,

let him not be punished, for it is his silver. If two men fight and strike a woman having a child in her womb, and her child goes out not formed, he shall pay a penalty, just as the husband of the woman would impose; he will give according to valuation. But if it is formed, he will give soul instead of soul, An eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot, A burning instead of a burning, a wound instead of a wound, a bruise instead of a bruise. If someone strikes the eye of his servant, or the eye of his attendant, and blinds it, he shall send them away free instead of their eye. If he knocks out the tooth of his servant, or the tooth of his attendant, he shall send them away free instead of their tooth. If a bull should gore a man or woman and he dies, the bull shall be stoned with stones, and its meat shall not be eaten, but the owner of the bull will be innocent. If the bull has been goring before yesterday and before the third day, and they testify to his owner, and he does not confine it, but it kills a man or woman, the bull shall be stoned, and its owner shall be put to death. But if a ransom is imposed on him, he will give a ransom for his soul, as much as they impose on him. If it gores a son or daughter, they should do to him according to this ordinance. If the bull should gore a servant or maidservant, he will give thirty didrachmas of silver to their lord, and the bull will be stoned. If someone opens a pit or digs a pit, and does not cover it, and a calf or donkey falls there, The owner of the pit shall pay; he will give silver to their owner, but the dead animal will be his. If a bull should gore the bull of the neighbor, and he dies, they shall sell the living bull, and they shall divide his silver, and they shall divide the dead bull. If it be made known

that the bull is a gorer from before yesterday and the third day, and they have testified to its owner, and he does not confine it, he shall pay bull for bull, but the dead one shall be his.

If someone steals a calf or sheep, and slaughters or sells it, he shall pay five calves instead of the calf, and four sheep instead of the sheep.

22

If the thief was found breaking in, and having been struck he dies, it is not considered murder. If the sun rises upon him, he is guilty and shall be put to death, but if he has nothing, let him be sold to pay for the theft. But if the stolen thing is found in his hand still living, from donkey to sheep, he shall pay double for them. If someone grazes a field or vineyard and lets his livestock graze another person's field, he shall pay from his own field according to its produce, but if it grazes the entire field, he shall pay the best of his field and the best of his vineyard. If fire goes out and finds thorns, and burns up threshing floors or ears of grain or a plain, the one who kindled the fire shall pay.

If someone gives silver or vessels to his neighbor to guard, and they are stolen from the man's house, if the thief is found, he shall pay double. If the thief was not found, the lord of the house shall approach before God and swear that he has not acted wickedly concerning the whole deposit of his neighbor.

According to every stated wrongdoing concerning both calf and beast of burden and sheep and garment and all claimed loss, whatever therefore it would be, before God will come the judgment of both, and the one having been convicted through God shall pay double to the neighbor. If someone gives to his neighbor a beast of burden or calf or sheep or any animal to guard, and it is injured or dies or is taken captive, and no one knows, An oath of God will be between both, that indeed he has not acted wickedly at all regarding his neighbor's deposit, and thus his lord will accept it, and he shall not pay. If it is stolen from him, he shall pay the lord, If it is killed by wild animals, he will lead him to the prey, and he shall not pay. If someone should borrow from his neighbor, and it is broken or dies or becomes captive, but the owner is not with it, he shall pay. But if the lord is with him, he shall not pay; but if he is a hired worker, it will be to him in place of his wage.

If someone deceives an unbetrothed virgin and lies with her, he shall endow her with a dowry as his wife. If he refuses, and her father does not wish to give her to him as a wife, he shall pay silver to the father according to the amount of the dowry of virgins. You shall not keep sorcerers alive. Everyone who sleeps with an animal you shall put to death. The one sacrificing to gods shall be destroyed by death, except to the Lord alone.

And you shall not mistreat a sojourner, nor shall you oppress him, for you were sojourners in the land of Egypt. You shall not mistreat any widow or orphan. But if you mistreat them in

wickedness, and they cry out to me, I will surely listen to their voice, and I will be angry with wrath, and I will kill you with the sword, and your wives will be widows, and your children orphans. If you lend silver to the poor brother among you, you will not press him, you shall not charge him interest. If you take your neighbor's garment as a pledge, you shall return it to him before sunset. For this is his covering, this alone is the garment of his nakedness, in what will he sleep? If therefore he cries out to me, I will hear him, for I am merciful. You shall not speak evil of gods, and you shall not speak badly of a ruler of your people. You shall not delay the first fruits of your threshing floor and winepress; you will give the firstborn of your sons to me. Thus you shall do with your calf and your sheep and your beast of burden: seven days it shall be with the mother, but on the eighth day you shall give it back to me. And you will be holy men to me, and you shall not eat meat torn by beasts; throw it away to the dog.

23

You shall not receive a false report, nor shall you join with the unjust to become an unjust witness. You shall not follow the majority for wickedness, nor shall you join with the multitude to turn aside with the majority, so as to pervert judgment. And you will not show mercy to a poor man in judgment. If you encounter the ox of your enemy, or his beast of burden wandering, you shall turn it back and return it to him. If you see

the beast of burden of your enemy fallen under its load, you shall not pass by it, but you shall help raise it with him.

You shall not pervert the judgment of the poor in his case. You shall keep away from every unjust word, you shall not kill the innocent and just, and you shall not justify the ungodly on account of gifts. And you shall not take gifts, for gifts blind the eyes of those who see, and corrupt just words. And you will not oppress a sojourner, for you know the soul of the sojourner, for you yourselves were sojourners in the land of Egypt. For six years you shall sow your land, and you shall gather its produce. In the seventh year you shall grant a release and let it rest, and the poor of your nation shall eat from it, but the wild beasts shall eat what remains. Thus you shall do with your vineyard and your olive grove. Six days you shall do your work, but the seventh day is rest, so that your ox may rest, and your beast of burden, and so that the son of your maidservant and the sojourner may be refreshed. All that I have said to you, guard, and the name of other gods you shall not remember, nor shall it be heard from your mouth.

Three times a year you shall celebrate to me. Keep the feast of unleavened bread. Seven days you shall eat unleavened bread, just as I commanded you, according to the time of the month of new grain, for in it you went out from Egypt. You shall not appear before me empty. And you shall make a feast of harvest of the first fruits of your works, which you sow in your field, and a feast of completion upon the departure of the year in the

gathering of your works from your field. Three times a year every male of yours shall appear before the Lord your God. When I drive out the nations from before you and enlarge your boundaries, you shall not sacrifice the blood of my incense upon leaven, nor shall the fat of my feast lie until morning. The firstfruits of the first produce of your land you shall bring into the house of the Lord your God; you shall not boil a lamb in his mother's milk. And behold, I send my messenger before your face, so that he shall guard you in the way, so that he may bring you into the land which I have prepared for you. Pay attention for yourself and listen to him, and do not disobey him, for he will not withhold from you, for my name is upon him. If you truly hear my voice, and do all that I command you, and keep my covenant, you will be to me a special people from all the nations, for all the earth is mine, and you will be to me a royal priesthood and a holy nation. These words you will say to the sons of Israel: if you truly hear my voice and do all that I say to you, I will be an enemy to your enemies, and I will oppose your adversaries. For my messenger will go as your leader and will bring you to the Amorite, and Hittite, and Perizzite, and Canaanite, and Gergesite, and Hivite, and Jebusite, and I will destroy them. You shall not worship their gods, nor shall you serve them; you shall not act according to their works, but you shall utterly tear them down, and you shall utterly shatter their pillars. And you shall serve the Lord your God, and I will bless your bread and your wine and your water, and I will turn away sickness from you. There will not be a barren male, nor a barren female upon your land; the number of your days I will fulfill.

And I will send the fear as your leader, and I will strike with panic all the nations into whom you enter, and I will make all your adversaries exiles. And I will send the hornets before you, and you will cast out the Amorites, and the Hivites, and the Canaanites, and the Hittites from you. I will not cast them out in one year, so that the land does not become desolate, and the beasts of the earth do not become many upon you. Little by little I will drive them out from before you, until you increase and inherit the land. And I will place your boundaries from the Red Sea until the sea of the Philistines, and from the wilderness until the great river Euphrates, and I will deliver into your hands the inhabitants in the land, and I will drive them out from you. You will not make a covenant with them and their gods. And they will not settle in your land, so that they may not make you sin toward me, for if you serve their gods, these will be a stumbling block to you.

24

And he said to Moses, Go up to the Lord, you and Aaron, and Nadab, and Abiud, and seventy of the elders of Israel, and they shall worship the Lord from afar. And Moses alone will come near to God, but they will not approach, and the people will not go up together with them. Moses entered and related to the people all the words of God and the ordinances, and all the people answered with one voice, saying, All the words which the Lord spoke, we will do and we will hear. And Moses wrote all the

words of the Lord, and having risen early in the morning, Moses built an altar by the mountain, and twelve stones for the twelve tribes of Israel. And he sent out the young men of the sons of Israel, and they offered up burnt offerings, and they sacrificed calves as a sacrifice of salvation to God. And having taken half of the blood, Moses poured it into bowls, but he poured the other half of the blood toward the altar. And having taken the book of the covenant, he read it in the ears of the people, and they said, All that the Lord has spoken, we will do and we will hear. Having taken the blood, Moses sprinkled it on the people and said, Behold the blood of the covenant which the Lord made with you concerning all these words.

And Moses and Aaron, and Nadab, and Abiud, and seventy of the council of elders of Israel went up. And they saw the place where the God of Israel stood, and what was under his feet was like a work of sapphire brick, and like the very form of the firmament of heaven in its purity. And of the chosen of Israel not one perished, and they appeared in the place of God, and they ate and drank. And the Lord said to Moses, Go up to me on the mountain and remain there, and I will give you the stone tablets, the law and the commandments, which I wrote to give as law to them. And Moses rose, and Joshua who was standing beside him, and they went up into the mountain of God. And they said to the elders, Be silent here until we return to you, and behold, Aaron and Hur are with you. If judgment happens to anyone, let them approach them. And Moses and Joshua went up into the mountain, and the cloud covered the mountain. And

the glory of God came down upon Mount Sinai, and the cloud covered it six days, and the Lord called Moses on the seventh day from the midst of the cloud. And the form of the glory of the Lord was like burning fire upon the summit of the mountain before the sons of Israel. And Moses entered into the middle of the cloud and went up into the mountain, and he was there in the mountain forty days and forty nights.

25

And the Lord spoke to Moses, saying, I said to the sons of Israel, Take firstfruits from all whose heart would prompt them, and you will take my firstfruits. And this is the firstfruits which you will receive from them: gold, and silver, and bronze. and hyacinth, and purple, and double scarlet, and spun fine linen, and goats hair And skins of rams dyed red, and hyacinth-colored skins, and incorruptible wood. and stones of Sardius, and stones for the engraving for the shoulder piece, and the long robe. And you will make a sanctuary to me, and I will appear among you. And you shall make for me according to all that I show you on the mountain, the pattern of the tabernacle and the pattern of all its vessels; thus you shall make them. And you shall make an ark of testimony from incorruptible wood, two and a half cubits the length, and a cubit and a half the width, and a cubit and a half the height. And you shall overlay it with pure gold, inside and outside you shall overlay it with gold, and you shall make for it twisted golden moldings around it. And you shall make for

this four golden rings, and you shall place them upon the four sides, two rings upon the one side, and two rings upon the second side. You will make poles of incorruptible wood, and you will overlay them with gold, And you shall insert the poles into the rings on the sides of the ark, to carry the ark with them. The poles will remain unmoved in the rings of the ark. And you shall put into the ark the testimonies which I will give to you. And you shall make a mercy seat covering of pure gold, two and a half cubits the length, and a cubit and a half the width. And you shall make two cherubim of hammered gold, and you shall place them on both sides of the mercy seat. One cherub shall be made from this side, and one cherub from the second side of the mercy seat, and you shall make the two cherubim upon the two sides. The cherubim will be stretching out their wings from above, overshadowing the mercy seat with their wings, and their faces will be toward one another; the faces of the cherubim will be toward the mercy seat. And you will place the mercy seat upon the ark from above, and into the ark you shall put the testimonies which I give to you. And I will make myself known to you from there, and I will speak to you from above the mercy seat between the two cherubim which are upon the ark of the testimony, concerning all that I command you for the sons of Israel. And you shall make a golden table of pure gold, two cubits the length, and a cubit the width, and a cubit and a half the height. And you shall make twisted golden moldings around this, and you shall make a border of a handbreadth around this,

And you shall make a twisted molding around the crown. And

you shall make four golden rings, and you shall place the four rings upon the four parts of its feet by the border. And the rings will be holders for the carrying poles, so that the table may be carried with them. And you shall make the poles out of incorruptible wood, and you shall overlay them with pure gold, and the table will be carried with them. And you shall make the bowls of it, and the censers, and the libation bowls, and the cups in which you will pour libations in them; you shall make them from pure gold. And you shall place upon the table loaves of presence before me continually.

And you shall make a lampstand from pure gold; you shall make the lampstand hammered. Its shaft, and the branches, and the bowls, and the knobs, and the lilies shall be of one piece with it. But six branches going out from the sides, three branches of the lampstand from the one side of it, and three branches of the lampstand from the second side. And three bowls fashioned in almond shapes, in the one branch a bowl and a lily, thus for the six branches proceeding out from the lampstand. And in the lampstand there were four bowls fashioned like almonds, with knobs and lilies on one branch. A knob under the two branches extending from it, and a knob under the four branches extending from it, thus for the six branches proceeding from the lampstand, and on the lampstand four bowls shaped like almonds. The knobs and the reeds shall be of one piece with it, the whole a wrought work of one pure gold. And you shall make its seven lamps, and you shall place the lamps, and they shall shine from one face. And you shall make its censer and its bases

from pure gold. All these vessels were a talent of pure gold. See that you make it according to the pattern shown to you on the mountain.

26

And you shall make the tent with ten curtains from twisted fine linen, blue, purple, and twisted scarlet with cherubim in woven work. The length of one curtain shall be twenty-eight cubits, and the width of one curtain shall be four cubits; all the curtains shall have the same measure. Five curtains will be joined to one another, one to the next, and five curtains will be joined, one to the other. And you shall make loops of blue for them upon the edge of the one curtain, from the one part into the joining, and thus you will make upon the edge of the outer curtain toward the second joining. You shall make fifty loops on the one curtain, and you shall make fifty loops on the part of the curtain according to the joining of the second, corresponding and falling against one another on each. And you shall make fifty golden rings, and you will join the curtains, one to the other, with the rings, and the tent will be one. And you shall make hairy skins as a covering upon the tent; you shall make eleven skins for them. The length of one curtain shall be thirty cubits, and the width of one curtain four cubits; the same measure shall be for the eleven curtains. And you shall join the five skins together, and the six skins together, and you will double the sixth skin over the front of the tent. And you shall make fifty loops upon

the edge of one curtain at the joining, and you shall make fifty loops upon the edge of the second joining curtain.

And you will make fifty bronze rings, and you will join the rings out of the loops, and you will join the skins, and it will be one. And you shall place the excess of the tent curtains underneath; you shall cover the remaining half of the curtain over the excess of the tent curtains at the back of the tent. A cubit from this side and a cubit from that side, from the overhanging of the curtains, from the length of the curtains of the tent, will be covering upon the sides of the tent on one side and on the other, so that it may cover. And you shall make a covering for the tent of rams skins dyed red, and coverings of hyacinth blue skins above.

And you will make pillars of the tent out of incorruptible wood. You shall make the one pillar ten cubits, and the width of the one pillar one and a half cubits. Two tenons to one pillar, corresponding one to another, thus you shall make for all the pillars of the tent. And you shall make pillars for the tent, twenty pillars on the side toward the North. And you shall make forty silver bases for the twenty pillars, two bases for the one pillar for both its parts, and two bases for the one pillar for both its parts. And the second side toward the south, twenty pillars, And forty silver bases for them, two bases for each pillar on both its sides, and two bases for each pillar on both its sides. And from the back of the tent, according to the part toward the sea, you shall make six pillars. And you shall make two pillars upon the corners of the tent at the rear. And they will be equal from

below; according to the same they will be equal from the heads into one meeting. Thus you will make both the two corners; let them be equal. And there will be eight pillars, and their bases will be sixteen silver ones, two bases for each pillar on both its sides, and two bases for each pillar. And you shall make bars out of incorruptible wood, five for the one pillar on the one side of the tabernacle, And five bars for the pillar on one side of the tabernacle, the second side, and five bars for the pillar on the rear side of the tabernacle toward the sea. And let the middle bar between the pillars extend from one side to the other side. And you shall overlay the pillars with gold, and you shall make the rings golden, into which you shall insert the bars, and you shall overlay the bars with gold. And you shall set up the tent according to the form shown to you on the mountain.

And you shall make a veil from blue, purple, and spun scarlet, and woven fine linen; you shall make it with woven work of cherubim. And you shall place it upon four incorruptible pillars overlaid with gold, and their capitals shall be golden, and their four bases shall be silver. And you shall place the veil upon the pillars, and you shall bring in there within the veil the ark of the testimony, and the veil shall separate for you between the holy place and the holy of holies. And you shall cover the ark of the testimony with the veil in the holy of holies. And you shall place the table outside the veil, and the lampstand opposite the table upon the part of the tent toward the South, and you shall place the table upon the part of the tent toward the North. And you shall make a covering for the door of the tent from blue, and

purple, and scarlet spun, and twisted fine linen, the work of an embroiderer. And you will make five pillars for the veil, and you will overlay them with gold, and their capitals shall be golden, and you will cast five bronze bases for them.

27

And you shall make an altar out of incorruptible wood, five cubits the length, and five cubits the width, the altar will be square, and three cubits its height. And you shall make the horns upon the four corners; the horns will be from it, and you will cover them with bronze. And you shall make a crown for the altar, and its covering, and its bowls, and its flesh hooks, and its censer; and all its vessels you shall make of bronze. And you shall make for it a bronze grating of netted work, and you shall make four bronze rings for the grating by the four sides. And you shall place them under the grating of the altar from below, and the grating will extend to the half of the altar. And you shall make poles for the altar out of incorruptible wood, and you shall overlay them with bronze. And you shall insert the poles into the rings, and let the poles be along the sides of the altar when carrying it. You shall make it hollow and seamless, according to what was shown to you in the mountain; thus you shall make it. And you shall make a court for the tent. On the side toward the South, the curtains of the court shall be of twisted fine linen, one hundred cubits in length for one side. And their pillars were twenty, and their bases were twenty bronze, and their rings and

holders were silver. Thus for the side toward the east wind, curtains of a hundred cubits in length, and their pillars twenty, and their bases twenty of bronze, and the hooks and the clasps of the pillars, and their bases overlaid with silver. The width of the court on the sea side shall have curtains of fifty cubits, their pillars ten, and their bases ten. And the width of the court toward the South: curtains of fifty cubits, their pillars ten, and their bases ten. And the height of the curtains on one side was fifteen cubits, their pillars three, and their bases three. And the second side: fifteen cubits the height of the curtains, their pillars three, and their bases three. And for the gate of the court, a covering twenty cubits in height, made from blue, purple, and scarlet spun thread, and twisted fine linen with embroidered work—their pillars were four, and their bases were four. All the pillars of the court around were overlaid with silver, and their capitals were silver, and their bases were bronze. The length of the court was a hundred by a hundred, and the width fifty by fifty, and the height five cubits of twisted fine linen, and their bases were bronze. And all the construction and all the tools and the pegs of the court were bronze.

And you command the sons of Israel to take to you pure beaten oil from unpressed olives for the light to burn, so that the lamp may burn continually In the tent of testimony, outside the veil that is upon the covenant, Aaron and his sons will burn it from evening until morning before the Lord, an eternal statute for your generations from the sons of Israel.

28

And you bring near to yourself both Aaron your brother and his sons out of the sons of Israel to serve as priests to me: Aaron, and Nadab, and Abihu, and Eleazar, and Ithamar, the sons of Aaron. And you shall make a holy robe for Aaron your brother for honor and glory. And you shall speak to all who are wise in mind, whom I have filled with spirit of wisdom and perception, and they shall make the holy robe for Aaron for the holy place, in which he shall serve as priest to me. And these are the garments which they will make: the breastpiece, and the ephod, and the long robe, and woven tunic, and turban, and belt, and they will make holy garments for Aaron and his sons to serve as priests to me. And they themselves will take the gold, and the hyacinth, and the purple, and the scarlet, and the fine linen. And they will make the shoulder piece out of twisted fine linen, the woven work of a weaver. Two shoulder pieces joining together will be for it, one to the other, fitted upon the two parts. And the fabric of the shoulder pieces which is upon it shall be made according to the same workmanship of pure gold, and blue, and purple, and scarlet spun, and twisted fine linen. And you shall take the two emerald stones, and you shall engrave on them the names of the sons of Israel. Six names upon the one stone, and the six remaining names upon the second stone according to their generations. With the work of stone working art, a carved image of a seal, you shall engrave the two stones upon the names of the sons of Israel. And you shall place the two stones

upon the shoulders of the ephod; they are stones of memorial to the sons of Israel, and Aaron shall bear the names of the sons of Israel before the Lord upon his two shoulders, a memorial concerning them. And you shall make shoulder pieces from pure gold. And you shall make two fringed chains out of pure gold, intertwined in flowers, work of braiding, and you shall place the braided fringed chains upon the shoulder pieces, on their front shoulder pieces.

And you shall make a breastplate of judgments, the work of a weaver, according to the pattern of the ephod. You shall make it from gold, and blue, and purple, and spun scarlet, and twisted fine linen. You shall make it square; it will be double, a span in length and a span in width. And you shall weave into it a fabric set with stones in four rows; the first row of stones will be sardius, topaz, and emerald. And the second row: carbuncle, sapphire, and jasper. And the third row: ligurium, agate, amethyst. And the fourth row: chrysolite, beryl, and onyx, encased with gold and bound together in gold; let them be according to their row. And let the stones be from the names of the sons of Israel, twelve according to their names, engravings of seals; let each according to the name be for the twelve tribes. And you shall make braided chains upon the oracle, chain-like work from pure gold. And Aaron will take the names of the sons of Israel upon the breastpiece of judgment upon his breast when entering into the holy place as a memorial before God. And you shall place upon the breastpiece of judgment the manifestation and the truth, and it will be upon the breast of

Aaron whenever he enters into the holy place before the Lord, and Aaron will bring the judgments of the sons of Israel upon the breast before the Lord continually. And you shall make a whole long undergarment of blue. And the opening will be from its middle, having an edge around the opening, a woven work, the joining woven together from it, so that it does not tear. And you shall make on the hem of the tunic from below, as of a blossoming pomegranate, little pomegranates from blue, and purple, and scarlet spun, and fine linen twisted, on the hem of the tunic around, the same form little pomegranates golden, and bells between these round about. From the golden pomegranate a dodona and a flowery one upon the hem of the tunic all around. And Aaron's voice will be heard when he ministers, entering into the holy place before the Lord and going out, so that he does not die. And you shall make a pure golden plate, and you will engrave on it an engraving of a seal, Sanctuary of the Lord. And you shall place it upon twisted blue cord, and it shall be upon the turban; it shall be on the front of the turban. And it will be upon Aaron's forehead, and Aaron will lift the sins of the holy things, as many as the sons of Israel shall sanctify of every gift of their holy things, and it will be upon Aaron's forehead continually, acceptable to them before the Lord.

And the adorned parts of the tunics shall be of fine linen, and you shall make a linen turban, and you shall make a belt, the work of an embroiderer. And for the sons of Aaron you shall make tunics and belts, and you shall make turbans for them for honor and glory. And you will clothe Aaron your brother and his

sons with him, and you will anoint them and fill their hands and consecrate them, so that they may serve as priests to me. And you shall make linen trousers for them to cover the nakedness of their flesh, from the waist until the thighs. And Aaron and his sons will have them whenever they enter into the tent of the testimony or whenever they approach to minister to the holy altar, and they will not bring upon themselves sin so that they may not die, an eternal statute to him and to his seed with him.

29

And these are the things which you will do for them to consecrate them, so that they may serve as priests to me: you shall take one calf from the cattle and two unblemished rams And unleavened loaves kneaded in oil, and unleavened wafers anointed in oil, you shall make them from fine wheat flour. And you shall place them upon one basket, and you shall bring them with the basket, and the calf, and the two rams. And you shall bring Aaron and his sons to the door of the tent of testimony, and you shall wash them in water. And having taken the robes, you shall clothe your brother Aaron with the long tunic, and the ephod, and the breastpiece, and you shall join the breastpiece to the ephod for him. And you shall place the turban upon his head, and you shall place the holy plate upon the turban. And you shall take the anointing oil and pour it upon his head, and you shall anoint him. And you shall bring his sons, and you shall clothe them with tunics. And you will gird them with the belts,

and you will put the turbans around them, and the priesthood will be to them to me forever, and you will consecrate the hands of Aaron and the hands of his sons. And you shall bring the calf to the door of the tent of testimony, and Aaron and his sons shall lay their hands upon the head of the calf before the Lord, beside the door of the tent of testimony. And you shall slaughter the calf before the Lord, beside the doors of the tent of testimony. And you shall take from the blood of the calf, and you shall place it upon the horns of the altar with your finger, and all the remaining blood you shall pour out beside the base of the altar. And you shall take all the fat upon the belly, and the lobe of the liver, and the two kidneys, and the fat upon them, and you shall place them upon the altar. But you shall burn the meats of the calf, and the skin, and the dung with fire outside the camp, for it is a sin offering.

And you shall take the one ram, and Aaron and his sons shall lay their hands upon the head of the ram. And you shall slaughter him, and having taken the blood, you shall pour it around the altar. And you will cut the ram in two according to its limbs, and you will wash the inward parts and the feet with water, and you will place them upon the pieces with the head. And you shall offer the whole ram upon the altar as a burnt offering to the Lord, for a fragrant smell; it is an offering to the Lord. And you shall take the second ram, and Aaron and his sons will place their hands upon the head of the ram. And you shall slaughter him and take his blood, and you shall place it upon the lobe of Aaron's right ear, and upon the tip of his right hand, and upon

the tip of his right foot, and upon the lobes of the right ears of his sons, and upon the tips of their right hands, and upon the tips of their right feet. And you shall take from the blood from the altar and from the oil of anointing, and you will sprinkle it upon Aaron and upon his robe, and upon his sons and upon the robes of his sons with him, and he himself shall be made holy and his robe, and his sons and the robes of his sons with him, but the blood of the ram you shall pour around the altar. And you shall take from the ram its fat, and the fat covering the belly, and the lobe of the liver, and the two kidneys, and the fat upon them, and the right arm, for this is a completion. And one bread from oil, and one cake from the basket of the unleavened bread set forth before the Lord. And you shall place all these things upon the hands of Aaron and upon the hands of his sons, and you shall set them apart as a contribution before the Lord. And you shall take them out of their hands, and you shall offer them up upon the altar of burnt offering as a fragrance of sweet savor before the Lord; it is an offering to the Lord. And you shall take the breast from the ram of consecration, which is Aaron's, and you shall set it apart as an offering before the Lord, and it will be your portion. And you shall consecrate the breast contribution and the arm of the heave offering, which is separated and which has been taken away from the ram of consecration, from Aaron and from his sons. And it will be for Aaron and his sons an eternal statute from the sons of Israel, for this is a contribution, and an offering will be from the sons of Israel from the saving sacrifices of the sons of Israel, an offering to the Lord.

And the holy robe, which is Aaron's, will be for his sons after him, to anoint them in it and to consecrate their hands. The priest from among his sons who succeeds him shall put them on for seven days, who will enter into the tent of testimony to minister in the holy places. And you shall take the ram of consecration, and you shall boil the meat in a holy place. And Aaron and his sons shall eat the meat of the ram, and the loaves in the basket, beside the door of the tent of the testimony. They shall eat them by which they were sanctified, to consecrate their hands and to sanctify them, and a foreigner shall not eat from them, for they are holy. But if anything should be left from the meats of the sacrifices of consecration and from the loaves until morning, you shall burn up the remaining with fire; it shall not be eaten, for it is a sanctuary.

And you shall do to Aaron and his sons thus according to all that I commanded you; seven days you shall consecrate their hands. And you shall make the calf of sin on the day of purification, and you shall cleanse the altar when you sanctify it, and you shall anoint it so that you may sanctify it. Seven days you shall cleanse the altar and you shall consecrate it, and the altar will be most holy; everyone touching the altar shall be made holy. And these are the things which you shall make upon the altar: two year old lambs without blemish each day upon the altar continually, a continual offering.

You shall make the one lamb in the morning, and you shall make the second lamb in the evening. And a tenth of fine flour mixed

in beaten oil, the fourth of a hin, and a libation of the fourth of a hin of wine for the one lamb. And you shall make the second lamb in the evening, according to the morning sacrifice and according to its drink offering, as an offering of fragrant smell to the Lord. A continual sacrifice throughout your generations, at the door of the tent of testimony before the Lord, in which I will make myself known to you from there, so that I may speak to you. And I will appoint there to the sons of Israel, and I will be sanctified in my glory. And I will sanctify the tent of the testimony and the altar, and I will sanctify Aaron and his sons to serve as priests to me. And I shall be called upon among the sons of Israel, and I will be their God. And they will know that I am the Lord their God, who led them out from the land of Egypt, to be called upon by them, and to be their God.

30

And you shall make an altar of incense from incorruptible wood. And you shall make it a cubit in length and a cubit in width; it will be square, and two cubits in height; its horns will be from it. And you shall overlay his grating with pure gold, and his walls around, and his horns, and you shall make for him a twisted golden crown around. And you shall make two pure golden rings by its twisted border, you shall make them on the two sides, and they will be holders for the poles so that it may be carried by them. And you shall make poles out of incorruptible wood and overlay them with gold. And you shall place it

opposite the veil that is upon the ark of the testimonies, where I will make myself known to you. And Aaron shall burn fine composite incense upon it every morning when he tends the lamps, he shall burn incense upon it. And whenever Aaron kindles the lamps late, he shall burn incense upon it—continual incense, continually before the Lord throughout their generations. And he shall not bring upon it any other incense, offering, or sacrifice, and you shall not pour a libation upon it. And Aaron shall make atonement upon its horns once a year, from the blood of purification he shall cleanse it throughout their generations; it is most holy to the Lord.

And the Lord spoke to Moses, saying, If you take the census of the sons of Israel at their inspection, then each will give a ransom for his soul to the Lord, and there will not be a plague among them at their inspection. And this is what they will give, as many as pass over the inspection: the half of the didrachma, which is according to the holy didrachma—twenty obols to the didrachma—and the half of the didrachma is a contribution to the Lord. Everyone who passes through the inspection from twenty years old and above will give the contribution to the Lord. The rich shall not give more, and the poor shall not give less than half a didrachma in giving the contribution to the Lord, to make atonement for your souls. And you shall take the silver of the contribution from the sons of Israel, and you will give it for the service of the tent of the testimony, and it will be to the sons of Israel a memorial before the Lord, to make atonement concerning your souls. And the Lord spoke to Moses, saying,

Make a bronze basin with a bronze base for it for washing, and you shall place it between the tent of the testimony and the altar, and you shall pour water into it. And Aaron and his sons shall wash the hands and the feet with water from it. Whenever they enter into the tent of testimony, they shall wash with water, and they shall not die, whenever they approach the altar to minister and to offer up the burnt offerings to the Lord. They shall wash the hands and the feet with water whenever they enter into the tent of the testimony; they shall wash with water so that they may not die, and it will be to them an eternal statute, to him and his generations with him. And the Lord spoke to Moses, saying, Take spices: choice myrrh, five hundred shekels, and fragrant cinnamon, half of this amount, two hundred fifty shekels, and fragrant calamus, two hundred fifty shekels, and five hundred shekels of iris of the sanctuary, and a hin of olive oil. And you shall make it holy anointing oil, a perfumed ointment by the art of a perfumer; it will be holy anointing oil. And you shall anoint from it the tent of testimony, and the ark of the tent of testimony, and all its vessels, and the lampstand and all its vessels, and the altar of incense, and the altar of burnt offerings and all its vessels, and the table and all its vessels, and the basin. And you shall consecrate them, and they will be most holy; all who touch them shall be made holy. And you shall anoint Aaron and his sons, and you shall consecrate them to serve as priests to me. And you shall speak to the sons of Israel, saying, this will be holy anointing oil to you for your generations. It shall not be anointed upon the flesh of man, and you shall not make any like it according to this composition for yourselves; it is holy, and it

shall be a sanctuary to you. Whoever does likewise, and whoever gives any of it to a foreigner, shall be cut off from his people.

And the Lord said to Moses, take for yourself spices: stacte, onycha, sweet galbanum and transparent frankincense, equal to equal it will be. And they will make perfumed incense in it, the work of a perfumer, mixed and pure, a holy work. And you shall beat some of these into a fine powder and place it before the testimonies in the tent of testimony, from where I will make myself known to you; the incense shall be most holy to you. According to this composition, you shall not make it for yourselves; it shall be holy to you for the Lord. Whoever does likewise so as to smell it, will perish from his people.

31

And the Lord spoke to Moses, saying, Behold, I have called by name Bezalel, the son of Uri, the son of Hur, from the tribe of Judah. And I filled him with divine spirit of wisdom and understanding and knowledge, to think in every work, and to design, to work the gold, and the silver, and the bronze, and the hyacinth, and the purple, and the twisted scarlet, and in stone working and in the works of carpentry in wood, to work in all the works. And I have given him and Eliab the son of Ahisamach from the tribe of Dan, and to every intelligent heart I have given understanding, And they will make all that I commanded you:

the tent of testimony, and the ark of the covenant, and the mercy seat upon it, and the furnishings of the tent, and the altars, and the table and all its vessels, and the pure lampstand and all its vessels and the basin and its base, and the robes for ministry for Aaron and the robes of his sons to serve as priests to me and the anointing oil, and the incense of composition for the holy place, according to all that I commanded you, they shall make.

And the Lord spoke to Moses, saying, And you command the sons of Israel, saying, See that you keep my sabbaths, for it is a sign between me and you throughout your generations, so that you may know that I am the Lord who sanctifies you. And you shall keep the sabbaths, because this is holy to the Lord for you; the one profaning it shall be put to death by death; everyone who will do work on it, that soul shall be destroyed from the midst of his people. Six days you shall do works, but the seventh day is a sabbath, a holy rest to the Lord; anyone who does work on the seventh day shall be put to death. And the sons of Israel will keep the sabbaths, to observe them throughout their generations, An eternal Covenant between me and the sons of Israel, it is an eternal sign between me, because in six days the Lord made the heaven and the earth, and on the seventh day he rested, and ceased. And he gave to Moses, when he stopped speaking to him in the mountain of Sinai, the two tablets of the testimony, stone tablets written by the finger of God.

32

And the people, seeing that Moses delayed to come down from the mountain, gathered around Aaron, and they said to him, Arise and make for us gods who will go before us, for this Moses, the man who led us out of the land of Egypt—we do not know what has become of him. And Aaron says to them, Take off the golden earrings in the ears of your women and daughters, and bring them to me. And all the people took off the golden earrings in their ears, and brought them to Aaron. And he received them from their hands, and formed them with the stylus, and made them a molten calf and said, These are your gods, Israel, who brought you up from the land of Egypt. And having seen, Aaron built an altar opposite it, and Aaron proclaimed saying, A feast of the Lord tomorrow. And having risen early the next day, he brought up burnt offerings and offered a sacrifice of salvation, and the people sat down to eat and to drink, and they rose up to play.

And the Lord spoke to Moses, saying, Go with speed, come down from here, for your people whom you brought out from the land of Egypt has acted lawlessly. They transgressed quickly from the way which I commanded them, they made for themselves a calf, and have worshiped it, and have sacrificed to it, and said, These are your gods, Israel, who brought you up from the land of Egypt. And now allow me, and being angered with wrath against them, I will destroy them and make you into a great nation. And Moses entreated before the Lord God, and said, Why, Lord, are you angry with wrath against your people, whom you brought out of the land of Egypt with great strength, and

with your high arm? Let the Egyptians never say, With wickedness he led them out to kill them in the mountains and to consume them from the earth. Cease from your burning anger, and be gracious concerning the wickedness of your people. Having remembered Abraham and Isaac and Jacob, your servants, to whom you swore by yourself, and you spoke to them, saying, I will multiply your seed as the stars of heaven in multitude, and all this land which you said to give to them, and they will possess it forever. And the Lord was propitiated to preserve his people.

And having turned back, Moses went down from the mountain with the two tablets of the testimony in his hands, stone tablets inscribed on both their sides, on this side and on that side they were written. And the tablets were the work of God, and the writing was the writing of God engraved on the tablets. And Joshua, having heard the voice of the people crying out, says to Moses, The voice of war is in the camp. And he says, It is not the voice of those leading in strength, nor the voice of those leading in rout, but I hear the voice of those leading in wine.

And when he was approaching the camp, he saw the calf and the dances, and having become angry with wrath, Moses threw the two tablets from his hands and shattered them at the foot of the mountain. And having taken the calf which they had made, he burned it in fire, ground it fine, scattered it on the water, and gave it to the sons of Israel to drink. And Moses said to Aaron, What did this people do to you, that you brought great sin upon

them? And Aaron said to Moses, Do not be angry, lord, for you know the impulse of this people. For they say to me, Make us gods who shall go before us, for this Moses, the man who led us out of Egypt, we do not know what has become of him. And I said to them, If anyone has gold ornaments, remove them, and they gave them to me, and I threw them into the fire, and this calf came out. And when Moses saw that the people had been scattered, for Aaron had scattered them to the joy of their adversaries Moses stood at the gate of the camp and said, Who is for the Lord? Let him come to me. Therefore all the sons of Levi gathered to him. And he says to them, These things says the Lord God of Israel: Put each man his own sword upon his thigh, and pass through and return from gate to gate through the camp, and kill each man his brother, and each man his neighbor, and each man his nearest. And the sons of Levi did as Moses spoke to them, and there fell from the people on that day about three thousand men. And Moses said to them, You have filled your hands today to the Lord, each man against his son or against his brother, that a blessing may be given upon you.

And it happened after the next day that Moses said to the people, You have sinned a great sin, and now I will go up to God, so that I may make atonement concerning your sin. Moses returned to the Lord and said, I beg you, Lord, this people has sinned a great sin, and they have made for themselves golden gods. And now if indeed you forgive them their sin, forgive; but if not, blot me out from your book which you wrote. And the Lord said to Moses, If someone has sinned before me, I will blot them out from my

book. Now go, come down, and lead this people to the place which I told you. Behold, my messenger will go before you. But on the day when I visit, I will bring their sin upon them. And the Lord struck the people concerning the making of the calf, which Aaron made.

33

And the Lord said to Moses, Go before, go up from here, you and your people whom you brought out from the land of Egypt, into the land which I swore to Abraham, and Isaac, and Jacob, saying, To your seed I will give it. And I will send my messenger before your face, and he will drive out the Amorite, and Hittite, and Perizzite, and Girgashite, and Hivite, and Jebusite, and Canaanite. And I will bring you into a land flowing with milk and honey, for I will not go up with you, because you are a stiff-necked people, so that I will not consume you on the way. And having heard this evil word, the people mourned in mourning. And the Lord said to the sons of Israel, You are a stiff-necked people. See that I do not bring another blow upon you and consume you. Now therefore remove your robes of glory and your ornaments, and I will show you what I will do to you. And the sons of Israel took off their ornaments and the garment from the mountain of Horeb. And Moses, having taken his tent, pitched it outside the camp, far from the camp, and it was called the Tent of Testimony, and it happened that all who were seeking the Lord went out to the tent that was outside the camp.

When Moses would enter into the tent outside of the camp, all the people stood watching, each beside the door of his tent, and they observed Moses departing until he entered into the tent. As Moses entered the tent, the pillar of the cloud descended and stood at the door of the tent, and he spoke to Moses, And he was speaking to Moses. And all the people saw the pillar of cloud standing at the door of the tent, and all the people stood and worshiped, each from the door of his tent. And the Lord spoke to Moses face to face, as someone speaks to his own friend, and he returned to the camp, but the attendant Joshua son of Nun, a young man, did not go out of the tent.

And Moses said to the Lord, Behold, you say to me, Bring up this people, but you have not made known to me whom you will send with me, yet you said to me, I know you above all, and you have favor with me. If therefore I have found favor before you, show yourself to me so that I may clearly see you, that I may be one having found favor before you, and that I may know that this great nation is your people. And he says, I myself will go before you, and I will give you rest. And he says to him, If you yourself do not go with me, do not bring me up from here. And how will it be truly known that I and your people have found favor from you, except by your journeying with us? And I and your people will be glorified above all the nations that are upon the earth. And the Lord said to Moses, This word which you have spoken I will do for you, for you have found favor before me, and I know you above all. And he says, Show yourself to me. And he said, I will pass by before you in my glory, and I will call

out my name, Lord, before you, and I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. And he said, You will not be able to see my face, for no man can see my face and live. And the Lord said, Behold, there is a place beside me; you shall stand upon the rock, When my glory would pass away, I will place you into a cleft of the rock, and I will cover you with my hand, until I pass by. And I will remove my hand, and then you will see my back, but my face will not be seen by you.

34

And the Lord said to Moses, Carve for yourself two stone tablets, as the first ones, and go up to me into the mountain, and I will write upon the tablets the words which were in the first tablets, which you broke. And be ready in the morning, and you shall go up upon Mount Sinai, and you shall stand before me there upon the top of the mountain. And let no one go up with you, nor let anyone be seen on all the mountain, and let not the sheep and oxen graze near that mountain. And he hewed two stone tablets, just as the first, and having risen early, Moses went up into the mountain of Sinai, just as the Lord commanded him, and Moses took the two stone tablets. And the Lord went down in a cloud, and stood by him there, and he called on the name of the Lord. And the Lord passed by before his face, and the Lord God called out, Compassionate and merciful, patient and abounding in mercy and true, And keeping righteousness and mercy into

thousands, taking away lawlessnesses and injustice and sins, and he will not cleanse the guilty, bringing the lawlessnesses of fathers upon children and upon children's children to the third and fourth generation. And hastening, Moses, having bowed down upon the earth, worshiped. And he said, If I have found favor before you, let my Lord go with us, for the people are stiff-necked, and you will take away our sins and our lawlessness, and we will be yours.

And the Lord said to Moses, Behold, I make a covenant with you before all your people. I will do glorious things which have not occurred in all the earth and in every nation, and all the people among whom you are will see the works of the Lord, because what I will do for you is wonderful. Pay attention to all that I command you; behold, I cast out before your face the Amorite, and Canaanite, and Perizzite, and Hittite, and Hivite, and Gergesite, and Jebusite. Take heed for yourself, that you never make a covenant with the inhabitants of the land into which you are entering, lest it become a stumbling block among you. You shall tear down their altars, shatter their pillars, cut down their groves, and burn the carved images of their gods in fire. For you shall not worship other gods, for the Lord God, whose name is Jealous, is a jealous God. Do not ever make a covenant with the inhabitants of the earth, lest they prostitute themselves after their gods, and sacrifice to their gods, and invite you, and you eat of their sacrifices, And you take their daughters for your sons, and give your daughters to their sons, and your daughters prostitute themselves after their gods, and your sons prostitute

themselves after their gods. And you shall not make molten gods for yourself. And you shall keep the feast of unleavened bread; seven days you shall eat unleavened bread, just as I have commanded you, at the appointed time in the month of new grain, for in the month of new grain you went out from Egypt. Every male that opens the womb belongs to me, every firstborn of calf and firstborn of sheep. And the firstborn of a beast of burden you shall redeem with a sheep, but if you shall not redeem it, you will give its value. Every firstborn of your sons you shall redeem. You shall not appear before me empty.

For six days you shall work, but on the seventh you shall rest; in sowing and in harvest there shall be rest. And you shall make to me a feast of weeks at the beginning of the wheat harvest, and a feast of congregation in the middle of the year. Three times of the year every male of yours will be seen before the Lord, the God of Israel. For when I drive out the nations before you and enlarge your boundaries, no one will desire your land when you go up to appear before the Lord your God three times in the year. You shall not slaughter the blood of my sacrifice upon leaven, and the sacrifices of the passover festival shall not remain until morning. The firstfruits of your earth you shall place into the house of the Lord your God, you shall not boil a lamb in his mother's milk. And the Lord said to Moses, Write for yourself these words, for upon these words I have made a covenant with you and with Israel. And Moses was there before the Lord forty days and forty nights. He ate no bread and he drank no water, and he wrote upon the tablets these words of

the covenant, the ten words.

As Moses was descending from the mountain with the two tablets in his hands, Moses did not know that the appearance of his face had been glorified when he spoke to him. And Aaron and all the elders of Israel saw Moses, and the sight of the color of his face was glorified, and they were afraid to draw near to him. And Moses called them, and Aaron and all the rulers of the congregation turned back toward him, and Moses spoke to them.

And after these things, all the sons of Israel came to him, and he commanded them all that the Lord had commanded him in the mountain of Sinai. And since he stopped speaking to them, he placed a covering upon his face. When Moses would enter before the Lord to speak to him, the covering was removed until he went out, and having gone out he spoke to all the sons of Israel all the things that the Lord had commanded to him. And the sons of Israel saw the face of Moses, that it had been glorified, and Moses put a covering upon his own face until he would enter to speak to him.

35

And Moses gathered together all the congregation of the sons of Israel, and said, These are the words which the Lord said to do. For six days you shall do work, but the seventh day is rest, holy sabbaths, rest to the Lord; everyone doing work on it, let him

die. You shall not kindle fire in any of your dwellings on the sabbath day; I am the Lord. And Moses said to all the congregation of the sons of Israel, saying, This is the word the Lord commanded, saying, Take from among them an offering for the Lord; all who are willing in heart will bring the firstfruits to the Lord: gold, silver, bronze, hyacinth, purple, double-twisted scarlet, and twisted fine linen, and goat hairs, And skins of rams dyed red, and hyacinth-colored skins, and incorruptible wood. and stones of sardius, and stones for the engraving for the shoulder piece and the long robe. And let all who are wise in heart among you come and work all that the Lord commanded. The tent, the coverings, the veils, the crossbars, the bars, and the pillars and the ark of the testimony, and its poles, and its mercy seat, and the veil, and the table and all its vessels and the lampstand of the light and all its vessels and the altar and all its vessels and the holy robes of Aaron the priest, and the robes in which they shall minister, and the tunics for the sons of Aaron of the priesthood, and the oil of anointing, and the incense of composition.

And all the congregation of the sons of Israel went out from Moses. And they brought each what their heart brought, and as many as it seemed good to their soul brought an offering, and they brought an offering to the Lord for all the works of the tent of testimony, and for all its service, and for all the robes of the holy place. And the men brought from the women, everyone to whom it seemed good in his mind, they brought seals and earrings and rings and interwoven chains and bracelets, every

golden vessel. And all who brought offerings of gold to the Lord, and from whom was found fine linen, and hyacinth blue skins and skins of rams dyed red, brought them. And everyone making an offering brought silver and bronze as offerings to the Lord, and those among whom incorruptible wood was found brought it for all the works of preparation. And every woman wise in mind brought spun things made by their hands: the hyacinth, and the purple, and the scarlet, and the fine linen. And all the women to whom it seemed good in their mind with wisdom spun the goats hair. And the rulers brought the emerald stones and the stones of filling for the ephod and the breastplate, and the compositions, and into the oil of anointing, and the composition of the incense. And every man and woman, whose mind brought them to enter in to do all the works, as many as the Lord commanded to do them through Moses, the sons of Israel brought an offering to the Lord. And Moses said to the sons of Israel, Behold, God has called by name Bezalel the son of Uri, the son of Hur, from the tribe of Judah, And he filled him with a divine spirit of wisdom and understanding, and knowledge of all things. to be an architect according to all the works of architecture, to work the gold and the silver and the bronze, and to work the stone, and to work the wood, and to do every work of wisdom. And indeed he gave the ability to teach in the mind to him and to Eliab the son of Ahisamach, from the tribe of Dan, And he filled them with wisdom, understanding, and mind to understand how to do all the works of the holy place, and the woven things and embroidered things to weave with the scarlet and the fine linen, to do every work of

architecture and embroidery.

36

And Bezalel and Eliab, and every one wise in mind to whom wisdom and knowledge was given, made all the works to understand to do according to the holy duties, according to all that the Lord commanded. And Moses called Bezalel and Eliab, and all those having wisdom, to whom God gave knowledge in their hearts, and all those willingly wishing to come to the work, so that they might complete it. And they took from Moses all the offerings which the sons of Israel brought for all the works of the holy place to do them, and they themselves were still receiving the offerings being brought from those bringing them in the morning. And all the wise men who were doing the works of the holy place came, each according to his work which they were working. And he said to Moses that the people bring an abundance according to the works which the Lord commanded to be done. And Moses commanded, and he proclaimed in the camp, saying, Let man and woman no longer work on the first fruits of the holy place, and the people were prevented from offering any more. And the works were sufficient for them to complete the construction, and they had some left over. And every wise person among the workers made the robes of the holy things, which are for Aaron the priest, as the Lord commanded Moses. And he made the shoulder piece out of gold, and blue, and purple, and spun scarlet, and twisted fine linen,

And the leaves of gold were cut into threads, so that they could weave them together with the blue, and the purple, and with the spun scarlet, and the twisted fine linen; they made it as woven work. shoulder pieces holding together both parts, woven work interwoven into one another by itself. From his materials they made it according to his design, from gold, and blue, and purple, and spun scarlet, and twisted fine linen, as the Lord commanded Moses, And they made both emerald stones, fastened together and enclosed with gold, engraved and carved out with the engraving of a seal from the names of the sons of Israel, And he placed them upon the shoulders of the ephod, stones of remembrance of the sons of Israel, as the Lord commanded Moses.

And they made the breastplate, a woven work of variety according to the work of the ephod, from gold, and blue, and purple, and spun scarlet, and twisted fine linen. They made the breastplate square and double, a span in length and a span in width when doubled. And a fabric set with stones in four rows was woven together into it, a row of stones: sardius and topaz and emerald, the first row, And the second row: carbuncle and sapphire and jasper. And the third row, ligurium and agate and amethyst, And the fourth row: chrysolite and beryl and onyx, surrounded with gold and bound together with gold. And the stones were twelve, from the names of the sons of Israel, engraved with their names into seals, each with his own name for the twelve tribes. And they made braided fringes upon the breastplate, work of braiding, out of pure gold. And they made

two golden shoulder pieces and two golden rings, and they placed the two golden rings upon both ends of the breastpiece. And they placed the gold interwoven chains upon the rings on both parts of the breastpiece, And they put the two interwoven chains into the two settings. And they placed them upon the two shoulder pieces, and they placed them upon the shoulders of the ephod opposite, facing forward. And they made two golden rings and placed them upon the two corners at the edge of the breastpiece and upon the edge of the back part of the ephod on the inside. And they made two golden rings and placed them upon both shoulders of the ephod from below, at the front, at the joining above the woven work of the ephod. And he fastened the breastpiece from the rings upon it into the rings of the ephod, attached with the blue cord, braided together into the fabric of the ephod, so that the breastpiece would not be loosened from the ephod, as the Lord commanded Moses. And they made the undergarment for the ephod, of woven work, entirely of blue, The opening of the tunic was woven through in the middle, interwoven, having an indissoluble border around the opening. And they made little pomegranates upon the hem of the tunic from below, like a blooming pomegranate, from blue, purple, and spun scarlet, and twisted fine linen. And they made golden bells, and they placed the bells upon the hem of the robe around between the pomegranates, A golden bell and a pomegranate upon the hem of the tunic all around, for ministering, as the Lord commanded Moses. And they made tunics of fine linen, woven work, for Aaron and his sons. And the turbans out of fine linen, and the turban out of fine linen,

and the leg coverings out of twisted fine linen, and their belts of fine linen, and blue, and purple, and scarlet spun, the work of a weaver, in the manner which the Lord commanded Moses. And they made the golden plate, a holy offering, of pure gold, and he wrote upon it letters engraved like a seal: Sanctuary to the Lord. And they placed a blue band upon it so that it would lie upon the turban from above, in the manner which the Lord commanded Moses.

37

And they made ten curtains for the tent, Twenty-eight cubits was the length of one curtain, the same for all, and four cubits was the width of one curtain. And they made the veil out of blue, purple, and spun scarlet, and twisted fine linen, with woven work of cherubim. And they placed it upon four imperishable pillars gilded with gold, and their capitals were golden, and their four bases were silver. And they made the veil of the door of the tent of testimony from blue, purple, and spun scarlet, and twisted fine linen, with woven work of cherubim. And their five pillars and the rings and their capitals and their hooks they overlaid with gold, and their five bases were bronze.

And they made the court toward the South, curtains of the court from twisted fine linen, a hundred by a hundred, And their pillars were twenty, and their bases were twenty. And the side toward the North, one hundred by one hundred, and the side

toward the South, one hundred by one hundred, and their pillars twenty, and their bases twenty, And the side toward the sea had curtains of fifty cubits, their pillars ten, and their bases ten, And the side toward the east was fifty cubits of curtains, fifteen cubits at the back. and their pillars were three, and their bases were three, And upon the back of the second, on this side and on that side, at the gate of the court, curtains of fifteen cubits, their pillars three, and their bases three, All the curtains of the tabernacle were of twisted fine linen. And the bases of their pillars were bronze, and their hooks were silver, and their capitals were overlaid with silver, and the pillars were overlaid with silver, all the pillars of the court, And the veil of the gate of the court was the work of a weaver, made from blue, purple, and spun scarlet, and twisted fine linen, twenty cubits in length, and the height and the width were five cubits, corresponding to the hangings of the court, And their pillars were four, and their bases were four of bronze, and their hooks were of silver, and their capitals were overlaid with silver. And all the pegs of the court around were bronze, and they themselves were overlaid with silver. And this is the arrangement of the tent of the testimony, as was commanded to Moses, the ministry to be of the Levites through Ithamar the son of Aaron the priest.

And Bezalel the son of Uri, from the tribe of Judah, made as the Lord commanded Moses, And Eliab son of Ahisamach from the tribe of Dan, who was the chief craftsman of the woven and embroidered and artistic works, weaving the scarlet and the fine linen.

38

And Bezalel made the ark, And he overlaid it with pure gold inside and outside, And he cast four golden rings for this, two upon one side and two upon the second side, wide for the poles, so that they could lift it with them. And he made the mercy seat above the ark out of pure gold, and the two golden cherubim One cherub upon one tip of the mercy seat, and one cherub upon the second tip of the mercy seat, overshadowing the mercy seat with their wings. And he made the table set before from pure gold. And he cast four rings for this, two upon one side and two upon the second side, wide, so that the poles in them could carry it. And he made the poles of the ark and of the table, and overlaid them with gold. And he made the vessels of the table: the bowls, the censers, the cups, and the libation vessels in which he shall pour libations with them, of gold. And he made the golden lampstand that illuminates, The stem shall be solid, and the stalks shall come out of both of its parts, From its branches the shoots, from its branches the projecting shoots, three from this side and three from that side, being made equal to one another. And their lamps which are upon the extremities are nut-shaped, made from them, and the sockets are made from them, so that the lamps may be upon them, and the seventh socket, which is upon the top of the lampstand, upon the summit above, is solid, whole, and golden And seven golden lamps upon it, and its golden snuffers, and their golden pitchers. This overlaid the pillars with silver, and cast golden rings to the pillar,

and overlaid the bars with gold, and overlaid the pillars of the veil with gold, and made the hooks golden. This he made: the golden rings of the tent, and the rings of the court, and bronze rings for stretching out the covering from above. He cast the silver capitals of the tent, and the bronze capitals of the door of the tent, and the gate of the court, and he made silver loops for the pillars; he overlaid them with silver upon the pillars. He made the bronze pegs of the tent and the bronze pegs of the court. He made the bronze altar out of the bronze censers which belonged to the men who had rebelled with the congregation of Korah He made all the vessels of the altar, and its censer, and the base, and the bowls, and the bronze flesh hooks. He made for the altar a covering, a network work from below the brazier under it until the half of it, and he placed on it four bronze rings from the four parts of the grating of the altar, wide for the bars, so that the altar could be lifted with them. He made the holy anointing oil and the pure incense composition, the work of a perfumer. He made the bronze basin and its bronze base from the mirrors of those who had fasted, who fasted beside the doors of the tent of testimony, on the day he pitched it.

And he made the basin so that Moses and Aaron and his sons might wash their hands and feet from it when entering into the tent of testimony, or whenever they approached the altar to minister; they washed from it, just as the Lord commanded Moses.

39

All the gold that was wrought into the works according to all the work of the holy things became gold of the firstfruits, twenty-nine talents and seven hundred twenty shekels according to the holy shekel. And the silver offering from the inspected men of the congregation was one hundred talents, and one thousand seven hundred seventy-five shekels, one drachma per head, the half of the shekel, according to the holy shekel, All those counted in the census from twenty years old and above came to six hundred thousand, three thousand five hundred and fifty. And the hundred talents of silver were used for the casting of the hundred capitals of the tabernacle and for the capitals of the veil, A hundred capitals for the hundred talents, a talent per capital, And he made the thousand seven hundred seventy-five shekels into hooks for the pillars, and he overlaid their capitals with gold, and he adorned them.

And the bronze of the offering was seventy talents and one thousand five hundred shekels. And they made from it the bases of the door of the tent of testimony, and the bases of the court all around, and the bases of the gate of the court, and the pegs of the tabernacle, and the pegs of the court all around, and the bronze grating of the altar, and all the vessels of the altar, and all the tools of the tent of testimony, And the sons of Israel did as the Lord commanded Moses. And the remaining gold of the offering they made into vessels to minister with before the Lord.

And they made robes for ministry for Aaron from the remaining hyacinth, purple, and scarlet, so that he could minister in them in the holy place. And they brought the robes to Moses, and the tent, and its vessels, the bases and its bars, and the pillars, and the altar, and all its vessels.

And the anointing oil, and the incense of composition, and the pure lampstand, and its lamps, the lamps of burning, and the oil of light, And the table of presentation, and all its vessels, and the loaves set forth, And the holy robes, which are Aaron's, and the robes of his sons, for the priesthood, And the curtains of the court, and the pillars, and the veil of the door of the tabernacle, and of the gate of the court, And all the vessels of the tabernacle, and all its tools, and the skins of rams dyed red, and the hyacinth blue coverings, and the coverings of the remaining parts, and the pegs, and all the tools for the works of the tabernacle of the testimony, The sons of Israel did all the work just as the Lord had commanded Moses. And Moses saw all the works, and they had made them in the manner which the Lord had commanded Moses; thus they did them, and Moses blessed them.

40

And the Lord spoke to Moses, saying, On the first day of the first month at the new moon, you shall set up the tent of testimony. And you shall place the ark of the testimony, and you shall cover

the ark with the veil. And you shall bring in the table and set out what belongs on it, and you shall bring in the lampstand and place its lamps on it. And you shall place the golden altar for burning incense before the ark, and you shall put the covering veil upon the door of the tent of testimony. And you shall place the altar of offerings beside the door of the tent of testimony, And you will put around the tent, and you shall consecrate all of it around. And you shall take the anointing oil, and you shall anoint the tent and all that is in it, and you shall consecrate it and all its vessels, and it will be holy. And you shall anoint the altar of offerings and all its vessels, and you shall sanctify the altar, and the altar will be most holy. And you shall bring Aaron and his sons to the door of the tent of testimony, and you shall wash them with water. And you shall clothe Aaron in the holy robes, and you shall anoint him, and you shall consecrate him, and he will serve as priest to me. And you shall bring his sons, and you shall clothe them with tunics. And you shall anoint them in the manner in which you anointed their father, and they shall serve as priests to me, and it will be so that their anointing for priesthood will be forever, throughout their generations. And Moses did everything that the Lord commanded him, thus he did it.

And it happened in the first month, in the second year of their going out from Egypt, on the new moon the tent was set up. And Moses set up the tent, and he placed the capitals, and he inserted the bars, and set up the pillars. And he stretched out the curtains upon the tent, and he placed the covering of the tent upon it

from above, as the Lord commanded Moses. And having taken the testimonies, he put them into the ark and placed the poles under the ark. And he brought the ark into the tent, and he placed the covering of the veil, and covered the ark of the testimony, in the manner the Lord commanded Moses. And he placed the table in the tent of testimony, toward the north, outside the veil of the tent. And he added upon it the loaves of presentation before the Lord, in the manner the Lord commanded Moses. And he placed the lampstand into the tent of the testimony, on the side of the tent toward the South. And he placed its lamps before the Lord, in the manner the Lord commanded Moses. And he placed the golden altar in the tent of the testimony opposite the veil, And he burned the incense of composition in it, just as the Lord commanded Moses. And he placed the altar of the offerings beside the doors of the tent. And he set up the court around the tent and the altar, and Moses finished all the works.

And the cloud covered the tent of the testimony, and the tent was filled with the glory of the Lord. And Moses was not able to enter into the tent of testimony, because the cloud was overshadowing upon it, and the tent was filled with the glory of the Lord. When the cloud went up from the tabernacle, the sons of Israel would set out with their baggage. If the cloud did not go up, they did not set out until the day the cloud went up. For a cloud was upon the tabernacle by day, and fire was upon it by night before all Israel, throughout all their journeys.

Gospel of Mark

1

Beginning of the good news of Jesus Christ, son of God. As it is written in the prophets, Behold, I send my messenger before your face, who will prepare your way before you, A voice of one crying in the wilderness, Prepare the way of the Lord, make his paths straight.

John came baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. And all the land of Judea and the Jerusalemites were going out to him, and all were being baptized by him in the Jordan River, confessing their sins. Now John was clothed with camel hair and a leather belt about his waist, and he was eating locusts and wild honey. And he was preaching, saying, One stronger than me comes after me, whose sandal strap I am not worthy to stoop down and untie. I indeed baptized you in water, but he will baptize you in the Holy Spirit.

And it happened in those days that Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And immediately going up from the water, he saw the heavens being torn open and the Spirit descending upon him as a dove, And a voice came from the heavens, You are my beloved son; in you I am well pleased.

And immediately the Spirit casts him out into the wilderness, And he was there in the wilderness forty days being tempted by Satan, and he was with the wild animals, and the messengers were ministering to him.

But after John was handed over, Jesus came into Galilee proclaiming the good news of the kingdom of God. And saying that the time has been fulfilled and the kingdom of God has drawn near, repent and believe in the good news.

Walking beside the Sea of Galilee, he saw Simon and Andrew, the brother of Simon, casting a net in the sea, for they were fishermen. And Jesus said to them, Come, follow me, and I will make you fishers of men. And immediately, having left their nets, they followed him. And going on a little from there, he saw James the son of Zebedee and his brother John, who were in the boat mending the nets, And immediately he called them. And having left their father Zebedee in the boat with the hired men, they went away after him.

And they entered into Capernaum, and immediately on the

sabbath, having entered into the congregation, he taught. And they were astonished at his teaching, for he was teaching them as one having authority, and not as the scribes. And there was in their congregation a man in an unclean spirit, and he cried out saying, What have we to do with you, Jesus Nazarene? Have you come to destroy us? I know who you are, the Holy One of God. And Jesus rebuked him saying, Be silent and go out of him. And the unclean spirit, having convulsed him and having cried out with a great voice, went out of him. And all were amazed, so that they discussed among themselves saying, What is this? What is this new teaching, that with authority he commands even the unclean spirits, and they obey him? And the report about him immediately went out into the whole surrounding region of Galilee.

And immediately after going out from the congregation, they came into the house of Simon and Andrew with James and John. But Simon's mother-in-law was lying down with a fever, and immediately they told him about her. Having approached, he raised her by seizing her hand, and the fever left her immediately, and she served them. But when evening had occurred, when the sun set, they brought to him all those who were sick and those who were demon possessed. And the whole city was gathered together at the door, And he healed many who were badly afflicted with various diseases, and he cast out many demons, and he did not allow the demons to speak, because they knew him to be Christ.

Very early in the morning, while it was still night, he rose and went out to a deserted place, and there he prayed. And Simon and those with him pursued him, And having found him, they say to him, Everyone is looking for you. And he says to them, Let us go into the adjoining towns, so that I may preach there also, for I have come out for this purpose. And he was proclaiming in their congregations throughout the whole of Galilee and casting out the demons.

And a leper comes to him, urging him and kneeling before him and saying to him, If you are willing, you are able to cleanse me. But Jesus, moved with compassion, stretched out his hand and touched him and said to him, I am willing, be cleansed. And immediately after he said this, the leprosy went away from him, and he was cleansed. And having sternly warned him, he immediately cast him out and says to him, See that you say nothing to anyone, but go show yourself to the priest and offer for your purification what Moses commanded as a testimony to them. But having gone out, he began to proclaim many things and to spread the word, so that he was no longer able to enter openly into a city, but was outside in desolate places, and they were coming to him from everywhere.

2

And he entered again into Capernaum after some days, and it was heard that he was in the house. And immediately many

were gathered, so that there was no longer room, not even at the door, and he was speaking the word to them. And they come toward him, bringing a paralytic who was being carried by four people. And not being able to approach him because of the crowd, they unroofed the roof where he was, and having dug it out, they let down the mat upon which the paralytic was lying. Seeing their faith, Jesus says to the paralytic, Child, your sins are forgiven. But some of the scribes were sitting there and reasoning in their hearts, Why does this man speak blasphemies thus? Who is able to forgive sins if not God alone? And immediately Jesus, having recognized in his spirit that they were reasoning thus among themselves, said to them, Why do you reason about these things in your hearts? What is easier, to say to the paralytic, Your sins are forgiven, or to say, Get up and take up your mat and walk? But so that you may know that the son of man has authority to forgive sins on earth, he says to the paralytic, I say to you, get up and take up your mat and go into your house. And he arose immediately, and taking up the mat, he went out before everyone, so that all were amazed and glorified God, saying that they had never seen anything like this.

And he went out again beside the sea, and all the crowd was coming toward him, and he was teaching them. And passing by, he saw Levi the son of Alphaeus sitting at the tax booth, and he says to him, Follow me. And rising up, he followed him. And it happened that as he was reclining in his house, many tax collectors and sinners were reclining together with Jesus and his disciples, for there were many, and they followed him. And the

scribes and the Pharisees, having seen him eating with the tax collectors and sinners, were saying to his disciples, Why is it that he eats and drinks with tax collectors and sinners? And when Jesus heard this, he says to them, Those who are strong do not have need of a physician, but those who are sick. I did not come to call the righteous, but sinners to repentance.

And the disciples of John and the disciples of the Pharisees were fasting. And they come and say to him, Why do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast? And Jesus said to them, The sons of the bridal chamber are not able to fast while the bridegroom is with them. As long as they have the bridegroom with themselves, they are not able to fast. But days will come when the bridegroom is taken away from them, and then they will fast in those days. No one sews an unshrunk cloth patch on an old garment; otherwise, the new takes away its fullness from the old, and a worse tear results. And no one puts new wine into old wineskins; if he does, the new wine bursts the wineskins, and the wine is poured out and the wineskins will perish, but new wine must be put into new wineskins.

And it happened that he passed through the grain fields on the sabbath, and his disciples began to make their way, plucking the ears of grain. And the Pharisees were saying to him, Behold what they do on the Sabbath which is not lawful. And he himself was saying to them, Have you never read what David did when he had need and was hungry, himself and those with him? How

he entered into the house of God in the time of Abiathar the high priest and ate the loaves of the presentation, which it is not lawful to eat except for the priests, and also gave them to those who were with him? And he said to them, The sabbath was made for man, not man for the sabbath. So that the son of man is lord also of the sabbath.

3

And he entered again into the congregation, and there was a man having a withered hand. And they were watching him to see if he would heal him on the sabbath, so that they might accuse him. And he says to the man having the withered hand, Get up into the middle. And he says to them, Is it lawful on the sabbath to do good or to do evil? To save a soul or to kill? But they were silent. And having looked around at them with anger, being grieved at the hardening of their heart, he says to the man, Stretch out your hand. And he stretched it out, and his hand was restored healthy as the other. And having gone out, the Pharisees immediately held council with the Herodians against him, so that they might destroy him.

And Jesus withdrew with his disciples toward the sea, and a great multitude from Galilee followed him, And from Judea and from Jerusalem and from Idumea and beyond the Jordan and those around Tyre and Sidon, a great multitude, having heard how much he was doing, came to him. And he said to his

disciples that a small boat should attend him because of the crowd, so that they might not press upon him. For he healed many, so that all who had afflictions pressed upon him to touch him. And whenever the unclean spirits saw him, they fell down before him and cried out, saying, You are the Son of God. And he rebuked them many times so that they should not make him known.

And he goes up into the mountain and summons whom he himself wanted, and they went to him. And he made twelve, so that they might be with him and so that he might send them to proclaim and to have authority to heal diseases and to cast out demons, And he gave Simon the name Peter, and James the son of Zebedee and John the brother of James, and he gave them the name Boanerges, which is Sons of Thunder and Andrew and Philip and Bartholomew and Matthew and Thomas and James the son of Alphaeus and Thaddaeus and Simon the Canaanite and Judah Iscariot, who also handed him over.

And they come into a house, and a crowd comes together again, so that they are not able even to eat. And having heard, those from his household went out to seize him, for they were saying that he was out of his mind. And the scribes from Jerusalem, having come down, were saying that he has Beelzebul, and that he casts out the demons by the ruler of the demons. And having summoned them, he said to them in parables, How can Satan cast out Satan? And if a kingdom is divided against itself, that kingdom is not able to stand. And if a house is divided against

itself, that house is not able to stand. And if Satan has risen up against himself and has been divided, he is not able to stand, but has an end. No one is able to plunder the vessels of the strong man by entering into his house, unless he first binds the strong man, and then he will plunder his house. Truly I say to you that all sins and blasphemies will be forgiven the sons of men, however many they blaspheme. but whoever blasphemes against the Holy Spirit does not have forgiveness forever, but is guilty of eternal judgment Because they were saying, He has an unclean spirit.

Therefore his mother and his brothers come, and standing outside they sent to him, calling him. And a crowd was sitting about him, and they said to him, Behold, your mother and your brothers are outside seeking you. And he answered them saying, Who is my mother or my brothers? And having looked around at those sitting around him, he says, Behold my mother and my brothers, For whoever does the will of God is my brother and sister and mother.

4

And again he began to teach beside the sea, and a great crowd was gathered to him, so that he entered into the boat and sat on the sea, and all the crowd was on the land by the sea. And he was teaching them many things in parables, and he was saying to them in his teaching, Listen. Behold, the sower went out to

sow. And it happened that in the sowing, some fell upon the path, and the birds came and devoured it. And other fell upon the rocky place, where it did not have much earth, and immediately it sprang up because it did not have depth of earth, But when the sun had risen, it was scorched, and because it had no root, it was dried up. And another fell into the thorns, and the thorns went up and choked it, and it gave no fruit. And other seed fell into the good land and was giving fruit, growing up and increasing, and it bore thirtyfold and sixtyfold and a hundredfold. And he was saying to them, Let the one who has ears to hear, hear. When he was alone, those around him with the twelve asked him about the parable. And he said to them, To you has been given to know the mysteries of the kingdom of God, but to those outside, everything comes in parables, So that seeing they may see and not perceive, and hearing they may hear and not understand, lest they should turn back and their sins should be forgiven them.

And he says to them, You do not know this parable, and how will you know all the parables? The one sowing sows the word. These are the ones from beside the way where the word is sown, and whenever they hear, immediately satan comes and takes away the word that has been sown in their hearts. And these likewise are the ones sown upon the rocky places, who when they hear the word immediately take it with joy. And they have no root in themselves, but are temporary, then when affliction or persecution occurs because of the word, they immediately stumble. And these are the ones sown into the thorns, the ones

hearing the word. And the cares of this age, and the deceit of wealth, and the desires concerning the remaining things entering in choke the word, and it becomes unfruitful. And these are the ones sown upon the good land, who hear the word and receive it, and bear fruit in thirty and in sixty and in a hundred.

And he was saying to them, Surely the lamp does not come so that it may be placed by the basket or by the bed? Does it not come so that it may be placed upon the lampstand? For nothing is hidden except to be revealed, nor did anything become concealed except that it should come to light. If someone has ears to hear, let him hear. And he said to them, Pay attention to what you hear. With the measure you use, it will be measured to you, and more will be added to you who hear. For whoever has, it will be given to him, and whoever does not have, even what he has will be taken away from him. And he said, The kingdom of God is like this: as when a man casts seed upon the earth, and he sleeps and rises night and day, and the seed sprouts and grows as he does not know. For the earth bears fruit automatically, first grass, then an ear of grain, then full grain in the stalk. But whenever the fruit is ready, he immediately sends the sickle, because the harvest has come.

And he was saying, How shall we liken the kingdom of God? Or in what parable shall we compare it? As a single grain of mustard, which whenever it is sown upon the earth, is the least of all the seeds upon the earth, And whenever it is sown, it grows up and becomes greater than all the garden plants, and

makes great branches, so that the birds of heaven are able to nest under its shadow.

And he was speaking the word to them in many such parables, as they were able to hear, But he was not speaking the word to them without a parable, but he explained all to his own disciples.

And he says to them when evening had come on that day, Let us go to the other side. And having left the crowd, they took him along as he was in the boat, and other ships were with him. And a great windstorm arose, and the waves were beating into the boat, so that it was already being filled. And he was upon the stern upon the pillow sleeping, and they awaken him and say to him, Teacher, does it not matter to you that we are perishing? And having been awakened, he rebuked the wind and said to the sea, Be silent, be still. And the wind ceased, and there came a great calm. And he said to them, Why are you so afraid? Do you still have no faith? And they were greatly afraid and were saying to one another, Who then is this, that even the wind and the sea obey him?

5

And they came to the other side of the sea into the land of the Gergesenes. And when he had gone out from the boat, a man with an unclean spirit immediately met him from the tombs.

who had his dwelling in the tombs, and no one was able to bind him with chains, because he had often been bound with fetters and chains, and the chains had been torn apart by him and the fetters had been shattered, and no one was able to tame him And night and day among the tombs and in the mountains he was crying out and cutting himself with stones. But having seen Jesus from afar, he ran and worshiped him. And having cried out with a great voice, he says, What to me and to you, Jesus, Son of the Most High God? I adjure you by God, do not torment me. For he was saying to him, Go out, unclean spirit, from the man. And he was asking him, What is your name? And he answered saying, My name is Legion, because we are many. And he was urging him greatly not to send them outside of the country. And there was a great herd of pigs grazing near the mountain. And all the demons begged him, saying, Send us into the pigs, so that we may enter into them. And Jesus immediately permitted them. And the unclean spirits, having gone out, entered into the pigs, and the herd rushed down the cliff into the sea, and they were about two thousand, and they were drowning in the sea. And the herdsmen of the pigs fled and reported it in the city and in the fields, and they went out to see what had happened. And they come to Jesus, and they see the demon-possessed man sitting and clothed and being of sound mind, the one having had the legion, and they were afraid. And those who had seen it recounted to them how it happened to the demon possessed man and concerning the pigs. And they began to urge him to depart from their borders. As he was getting into the boat, the demon-possessed man urged him to let him be with him. And he

did not allow him, but says to him, Go to your house to your own people and tell them how much the Lord has done for you and has had mercy on you. And he went away and began to proclaim in the Decapolis all that Jesus had done for him, and everyone was amazed.

And when Jesus had crossed again in the boat to the other side, a great crowd was gathered to him, and he was beside the sea. And one of the congregation rulers comes, named Jairus, and having seen him, falls at his feet And he urged him earnestly, saying, My little daughter is at the point of death, so that you may come and lay your hands on her, so that she may be saved and will live. And he went away with him, and a great crowd was following him, and they were pressing him. And a certain woman who had been suffering from a flow of blood for twelve years, And having suffered many things at the hands of many doctors and having spent all she had, and having been helped not at all, but rather having grown worse, Having heard about Jesus, she came up behind him in the crowd and touched his garment. For she was saying to herself that if she touched even his garments, she would be saved. And immediately the source of her blood was dried up, and she knew in her body that she was healed from the affliction. And immediately Jesus, having recognized in himself the power that had gone out from him, turned in the crowd and said, Who touched my garments? And his disciples were saying to him, You see the crowd pressing you, and you say, Who touched me? And he was looking around to see the one who had done this. But the woman, fearing and

trembling, knowing what had happened to her, came and fell down before him and told him all the truth. But he said to her, Daughter, your faith has saved you. Go into peace, and be healthy from your affliction. While he was still speaking, they come from the congregation ruler saying, Your daughter has died, why do you still trouble the teacher? But Jesus, immediately hearing the word being spoken, said to the synagogue ruler, Do not fear, only believe. And he did not allow anyone to follow along with him except Peter and James and John the brother of James. And he comes into the house of the congregation ruler, and sees an uproar, and people weeping and wailing loudly, And having entered, he says to them, Why are you troubled and weeping? The child has not died but sleeps. And they were mocking him. But having cast out all, he takes along the father of the child and the mother and those with him, and enters where the child was lying. And having taken hold of the child's hand, he says to her, Talitha, koumi, which is translated, Girl, I say to you, arise. And immediately the girl arose and began walking, for she was twelve years old. And they were astonished with great amazement. And he commanded them strictly that no one should know this, and he said that something should be given to her to eat.

6

And he went out from there and came into his own homeland, and his disciples followed him. And when the sabbath had come,

he began to teach in the congregation, and many who heard him were astonished, saying, From where does this man have these things? And what is the wisdom that has been given to him, and such powers that come through his hands? Is not this the craftsman, the son of Mary, and brother of James and Joses and Judah and Simon? And are not his sisters here with us? And they were offended at him. Jesus was saying to them that a prophet is not without honor except in his homeland and among his relatives and in his house. And he was not able to do any mighty work there, except that he healed a few sick people by placing his hands on them. And he was marveling because of their unbelief. And he was going around the villages teaching.

And he summons the twelve, and he began to send them two by two, and he was giving to them authority over the unclean spirits, And he commanded them to take nothing for the journey except a rod only: no bag, no bread, no bronze in the belt, but having been shod with sandals, and not to wear two tunics. And he was saying to them, Wherever you enter into a house, remain there until you leave from there. And as many as may not receive you nor hear you, going out from there shake off the dust under your feet as a testimony to them. Truly I say to you, it will be more tolerable for Sodom or Gomorrah in the day of judgment than for that city. And having gone out, they preached so that they should repent. And they were casting out many demons, and they were anointing many sick with oil and healing them.

And King Herod heard, for his name had become clear, and he was saying that John the baptizer was raised from the dead, and because of this the powers are at work in him. Others were saying that he is Elijah, but others were saying that he is a prophet like one of the prophets. But having heard, Herod said, The one whom I beheaded, John—this is he; he himself was raised from the dead. For Herod himself had sent and seized John and bound him in prison because of Herodias, the wife of his brother Philip, because he had married her. For John was saying to Herod that it is not lawful for you to have your brother's wife. But Herodias held a grudge against him and wanted to kill him, but was not able. For Herod feared John, knowing him to be a just and holy man, and was protecting him, and having heard him he did many things and gladly heard him. And when an opportune day had occurred, when Herod made a dinner on his birthday for his nobles and the commanders and the leading men of Galilee, And when the daughter of Herodias had entered and danced and pleased Herod and those reclining with him, the king said to the girl, Ask me whatever you want, and I will give it to you. And he swore to her that whatever you might ask me, I will give to you, up to half of my kingdom. And having gone out, she said to her mother, What shall I ask? And she said, The head of John the Baptist. And having entered immediately with haste, she asked the king, saying, I want you to give me immediately upon a platter the head of John the Baptist. And the king, having become very sorrowful because of the oaths and the guests, was not willing to reject her. And immediately the king, having sent an executioner, commanded

his head to be brought. He went away and beheaded him in the prison, and brought his head on a platter and gave it to the girl, and the girl gave it to her mother. And his disciples, having heard, came and took up his corpse, and placed it in a tomb.

And the apostles gathered together to Jesus, and they reported to him all that they had done and all that they had taught. And he said to them, Come, you yourselves, to a deserted place by yourselves, and rest a little, for the ones coming and the ones going away were many, and they did not even have leisure to eat. And they went away into a wilderness place in a boat by themselves. And they saw them going away, and many recognized them, and from all the cities people ran together on foot to that place and arrived ahead of them and gathered around him. And having gone out, Jesus saw a large crowd and was moved with compassion upon them, because they were as sheep not having a shepherd, and he began to teach them many things. And when much time had already passed, his disciples approached him and said that the place was desolate and the hour was already late. Send them away so that they may go into the surrounding fields and villages to buy loaves for themselves, for they do not have anything to eat. But he answered and said to them, You give them something to eat. And they said to him, Should we go and buy two hundred denarii worth of bread and give it to them to eat? But he says to them, How many loaves do you have? Go and see. And having found out, they say, Five and two fish. And he commanded them to have everyone recline in groups upon the green grass. And they reclined in groups, by

hundreds and by fifties. Having taken the five loaves and the two fish, he looked up to heaven, blessed and broke the loaves, and gave them to the disciples so that they might set them before the people, and he divided the two fish among all. And all ate and were satisfied, And they took up twelve baskets full of fragments, and from the fish. And the men who had eaten the loaves were five thousand.

And immediately he forced his disciples to board the boat and go ahead to the other side toward Bethsaida, until he might dismiss the crowd. And having said farewell to them, he went away into the mountain to pray. And when evening had come, the boat was in the midst of the sea, and he was alone upon the land. And seeing them being tormented in rowing, for the wind was opposite to them, and about the fourth watch of the night he comes to them walking upon the sea, and he wanted to pass by them. But when they saw him walking on the sea, they thought it was an apparition and cried out. For all of them saw him and were troubled. And immediately he spoke with them and said to them, Take courage, it is I, do not fear. And he went up into the boat to them, and the wind ceased, and they were very exceedingly amazed in themselves and marveled. For they did not understand about the loaves, but their heart was hardened.

And having crossed over, they went to the land of Gennesaret and anchored. When they came out of the boat, the people immediately recognized him. They ran around that whole surrounding region and began to carry around on pallets those

who were sick to where they heard that he was there And wherever he entered into villages or cities or fields, in the marketplaces they placed the sick and urged him that they might touch even the fringe of his garment, and as many as touched it were healed.

7

And the Pharisees and some of the scribes who had come from Jerusalem gathered to him, And having seen some of his disciples eating loaves with common hands, that is unwashed, they found fault. For the Pharisees and all the Jews do not eat unless they wash their hands with the fist, holding to the tradition of the elders. And from the marketplace, if they do not wash, they do not eat; and there are many other things which they received to observe: washings of cups and pitchers and bronze vessels and beds. Then the Pharisees and the scribes ask him, Why do your disciples not walk according to the tradition of the elders, but eat the bread with unwashed hands? But answering, he said to them that Isaiah prophesied well concerning you hypocrites, as it is written, This people honors me with their lips, but their heart is far from me. But in vain they worship me, teaching as teachings the commandments of men.

For having left the commandment of God, you hold to the tradition of men—washings of pitchers and cups, and you do

many other similar things. And he said to them, You set aside the commandment of God well so that you might keep your tradition. For Moses said, Honor your father and your mother, and The one speaking evil of father or mother, let him die by death. But you say, if a man should say to his father or mother, Corban (which is a gift), whatever from me you might have been benefited, and you no longer permit him to do anything for his father or his mother, You make void the word of God by your tradition which you have handed down, and you do many such similar things. And having summoned all the crowd, he was saying to them, Hear me, all of you, and understand. Nothing from outside of the man entering into him is able to defile him, but the things proceeding out are the things defiling the man. And when he entered into a house from the crowd, his disciples were asking him about the parable. And he says to them, Are you also without understanding? Do you not yet understand that everything entering into the man from outside is not able to defile him? because it does not enter his heart, but goes into the belly, and passes out into the latrine, cleansing all food. He was saying that what comes out of man, that defiles the man. For from within, out of the heart of men, come evil thoughts: adulteries, fornications, murders, thefts, greed, evils, deceit, licentiousness, a wicked eye, slander, arrogance, folly, All these evil things proceed from within and defile the man.

And from there, having risen, he went away into the borders of Tyre and Sidon. And having entered into a house, he wanted no one to know, and he was not able to escape notice. For a woman,

whose little daughter had an unclean spirit, having heard about him, came and fell down at his feet, But the woman was Greek, Syrophoenician by race, and was asking him to cast out the demon from her daughter. But Jesus said to her, Let the children be satisfied first, for it is not good to take the bread of the children and throw it to the little dogs. But she answered and said to him, Yes, Lord, and the little dogs under the table eat from the crumbs of the children. And he said to her, Because of this word, go; the demon has gone out of your daughter. And having gone away to her house, she found the child lying upon the bed, and the demon having gone out.

And again, having gone out from the borders of Tyre and Sidon, he came to the Sea of Galilee through the middle of the borders of Decapolis. And they bring to him a deaf, speech-impaired man, and they implore him to lay his hand upon him. And taking him aside from the crowd privately, he put his fingers into his ears, and after spitting, touched his tongue, And having looked up to heaven, he sighed and said to him, Ephphatha, which means, Be opened. And immediately his ears were opened and the bond of his tongue was loosed, and he spoke correctly. And he commanded them that they might say it to no one, but as much as he was commanding them, the more they preached. And they were astonished beyond measure, saying, He has done all things well, and he makes the deaf to hear and the mute to speak.

8

In those days again, when a large crowd was present and had nothing to eat, Jesus summoned his disciples and said to them, I have compassion on the crowd, because they have already stayed with me three days and do not have anything to eat. And if I release them hungry to their house, they will faint on the way, for some of them have come from afar. His disciples answered him, Where will anyone be able to get enough bread in this wilderness to satisfy these people? And he was asking them, How many loaves do you have? They said, Seven. And he commanded the crowd to recline upon the earth, and having taken the seven loaves and having given thanks, he broke them and was giving them to his disciples so that they might set them before the crowd, and they set them before the crowd. And they had a few small fish, and having blessed them, he said to set them before the people as well. They ate and were satisfied, and they took up seven baskets of remaining fragments. They were about four thousand, and he dismissed them. And having embarked immediately into the ship with his disciples, he came into the region of Dalmanutha.

And the Pharisees went out and began to argue with him, seeking from him a sign from heaven, testing him. And having groaned deeply in his spirit, he says, Why does this generation seek a sign? Truly I say to you, no sign will be given to this generation. And leaving them, he went away again into the boat.

And they forgot to take loaves, and they had no bread with them in the boat except one. And he was commanding them, saying, See to it, look out for the leaven of the Pharisees and the leaven of Herod. And they were discussing with one another, saying, We do not have bread. And Jesus, knowing this, says to them, Why do you reason that you have no loaves? Do you not yet understand nor comprehend? Do you still have your heart hardened? Having eyes, do you not see, and having ears, do you not hear? And do you not remember?

When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up? They said to him, Twelve. But when the seven into the four thousand, how many baskets full of fragments did you take up? And they said, Seven. And he was saying to them, Do you not yet understand?

And he comes into Bethsaida, and they bring a blind man to him and implore him to touch him. And having taken hold of the blind man's hand, he led him outside of the village, and having spit into his eyes and having placed his hands on him, he asked him if he sees anything. And having looked up, he said, I see men walking like trees. Then again he placed his hands upon his eyes and made him look up, and he was restored, and he saw everything clearly. And he sent him to his house, saying, Do not enter into the village, nor say anything to anyone in the village.

And Jesus and his disciples went out into the villages of Caesarea Philippi, and on the way he was asking his disciples, saying to

them, Who do people say that I am? But they answered, John the Baptist, and others Elijah, but others one of the prophets. And he says to them, But you, who do you say me to be? And answering, Peter says to him, You are the Christ. And he rebuked them so that they would say nothing about him to anyone.

And he began to teach them that it is necessary for the Son of Man to suffer many things, and to be rejected by the elders and the chief priests and the scribes, and to be killed, and after three days to rise. He was speaking the word with openness, and Peter, having taken him aside, began to rebuke him. But having turned and seen his disciples, he rebuked Peter, saying, Get behind me, Satan, because you do not think the things of God, but the things of men.

And having called the crowd together with his disciples, he said to them, Whoever wants to follow after me, let him deny himself and take up his cross, and let him follow me. For whoever wants to save his soul will lose it, but whoever loses his own soul for the sake of me and the good news, this one will save it. For what will it benefit a man if he gains the whole world, and loses his soul? Or what will a man give in exchange for his soul? For whoever is ashamed of me and my words in this adulterous and sinful generation, the son of man will be ashamed of him when he comes in the glory of his father with the holy messengers.

9

And he was saying to them, Truly I say to you that there are some of those standing here who will not taste death until they see the kingdom of God having come in power.

And after six days Jesus took along Peter and James and John and brought them up into a high mountain by themselves alone, and he was transfigured before them. And his garments became gleaming, very white as snow, such as no fuller on earth is able to whiten. And Elijah appeared to them with Moses, and they were conversing with Jesus. And Peter, answering, says to Jesus, Rabbi, it is good for us to be here, and let us make three tents, one for you and one for Moses and one for Elijah. For he did not know what to say, for they were terrified. A cloud overshadowed them, and a voice came out of the cloud saying, this is my beloved son, hear him. And suddenly, looking around, they saw no one anymore except Jesus alone with them. As they were descending from the mountain, he commanded them to tell no one what they had seen, except when the Son of Man rises from the dead. And they seized the word, discussing among themselves what the rising from the dead is. And they were asking him, saying, Why do the scribes say that Elijah must come first? But he answered and said to them, Elijah indeed comes first and restores all things, but how is it written about the Son of Man that he must suffer many things and be rejected? But I say to you that Elijah has come, and they did to him whatever they wanted, as it is written about him.

And having come to the disciples, he saw a large crowd around

them, and scribes arguing with them. And immediately, when all the crowd saw him, they were amazed, and running to him, they greeted him. And he asked the scribes, What are you debating among yourselves? And one from the crowd answered and said, Teacher, I brought my son to you, having a mute spirit. And wherever it seizes him, it throws him down, and he foams and gnashes his teeth, and he withers. And I said to your disciples that they should cast it out, and they were not able. But answering him, he says, O unbelieving generation, how long will I be with you? How long will I endure you? Bring him to me. And they brought him to him. And immediately upon seeing him, the spirit convulsed him, and he fell upon the earth and rolled about foaming. And he asked his father, How long has this been happening to him? And he said, From childhood. And often it threw him into fire and into waters, so that it might destroy him, but if you are able to do something, help us, having compassion upon us. But Jesus said to him, If you are able to believe, all things are possible to the one who believes. And immediately the father of the child cried out with tears and said, I believe, Lord; help my unbelief. But when Jesus saw that a crowd was running together, he rebuked the unclean spirit, saying to him, You mute and deaf spirit, I command you, come out of him and never enter him again. And having cried out and having convulsed him violently, it went out, and he became as if dead, so that many said that he had died. But Jesus, having taken hold of his hand, raised him, and he rose up. And when he had entered the house, his disciples asked him privately, Why were we not able to cast it out? And he said to them, This kind can

come out by no means except by prayer and fasting.

And having gone out from there, they were passing through Galilee, and he did not want anyone to know. For he was teaching his disciples and saying to them that the Son of Man is betrayed into the hands of men, and they will kill him, and having been killed, on the third day he will rise. But they did not understand the word, and they were afraid to inquire of him.

And he came into Capernaum, and having become in the house, he was asking them, What were you discussing among yourselves on the way? But they were silent, for they had discussed with one another on the way who was greater. Having sat down, he called the twelve and said to them, If anyone wants to be first, he will be last of all and servant of all. And having taken a child, he set it in their midst, and having embraced it, he said to them, Whoever receives one of such children in my name, receives me, and whoever receives me, receives not me, but the one who sent me. John answered him saying, Teacher, we saw a certain man casting out demons in your name, who does not follow us, and we forbade him because he does not follow us. But Jesus said, Do not stop him, for no one who will do a mighty work in my name will be able soon afterward to speak evil of me. For whoever is not against you is for you. For whoever would give you a cup of water to drink in my name, because you are of Christ, truly I say to you, he will not lose his reward.

And whoever causes one of these little ones who believe in me to stumble, it would be better for him if a millstone were hung around his neck and he were thrown into the sea. And if your hand causes you to stumble, cut it off. It is good for you to enter into life maimed, rather than having two hands to go away into gehenna, into the unquenchable fire. where their worm does not die and the fire is not extinguished. And if your foot causes you to stumble, cut it off. It is better for you to enter into life lame than having two feet to be thrown into gehenna, into the unquenchable fire. where their worm does not die and the fire is not extinguished. And if your eye causes you to stumble, cast it out. It is good for you to enter into the kingdom of God one eyed, rather than having two eyes to go away into the gehenna of fire. where their worm does not die and the fire is not extinguished. For all will be salted with fire, and every sacrifice will be salted with salt. Good is the salt, but if the salt becomes saltless, with what will you season it? Have salt in yourselves and be at peace with one another.

10

And having risen from there, he comes into the boundaries of Judea through the region beyond the Jordan, and crowds come together to him again, and as he was accustomed, he was teaching them again. And the Pharisees, having approached, were asking him if it is permitted for a man to divorce his wife, testing him. But he answered and said to them, What did Moses

command you? But they said, Moses permitted us to write a certificate of divorce and to divorce her. And answering, Jesus said to them, He wrote this commandment to you because of your hardness of heart. But from the beginning of creation, God made them male and female. Because of this a man will leave his father and mother, and will be joined to his wife, and the two will be one flesh. so that they are no longer two, but one flesh, What God has joined together, let no man separate. And in the house again, the disciples were asking him concerning this. And he says to them, Whoever divorces his wife and marries another commits adultery against her. And if a woman, having divorced the man, marries another, she commits adultery.

And they were bringing children to him so that he might touch them, but the disciples were rebuking those who were bringing them. But when Jesus saw this, he was indignant and said to them, Allow the children to come to me, and do not hinder them, for of such is the kingdom of God. Truly I say to you, whoever does not receive the kingdom of God as a child, will not enter into it. And having embraced them, he blessed them, placing his hands upon them.

And as he was going out on his way, one person ran up and knelt before him and was asking him, Good teacher, what shall I do so that I may inherit eternal life? But Jesus said to him, Why do you call me good? No one is good except God alone. You know the commandments: you shall not commit adultery, you shall not murder, you shall not steal, you shall not bear false witness, you

shall not defraud, honor your father and your mother. But he answered and said to him, Teacher, I have kept all these things from my youth. But Jesus, having looked at him, loved him and said to him, You lack one thing. If you want to be perfect, go, sell everything you have and give to the poor, and you will have treasure in heaven, and come follow me, having lifted up your cross. But having become sullen at the word, he went away grieving, for he had many possessions.

And having looked around, Jesus says to his disciples, How difficult it is for those who have money to enter into the kingdom of God! But the disciples were amazed at his words. But Jesus, answering again, says to them, Children, how difficult it is for those trusting in wealth to enter the kingdom of God, It is easier for a camel to enter through the eye of a needle than for a rich man to enter into the kingdom of God. But they were exceedingly astonished, saying to themselves, And who is able to be saved? Having looked at them, Jesus says, With people it is impossible, but not with God, for all things are possible with God. Peter began to speak to him, Behold, we have left all and have followed you. But Jesus answered and said, Truly I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or fields for my sake and for the sake of the good news, if he does not take a hundredfold now in this time—houses and brothers and sisters and father and mother and children and fields with persecutions—and in the age to come, eternal life. But many who are first will be last, and the last first.

They were on the way going up to Jerusalem, and Jesus was going before them, and they were amazed, and those following were afraid. And taking the twelve aside again, he began to tell them the things that were about to happen to him, Behold, we are going up into Jerusalem and the son of man will be delivered to the chief priests and scribes, and they will condemn him to death and they will deliver him to the nations. And they will mock him and flog him and spit on him and kill him, and on the third day he will rise.

And James and John, sons of Zebedee, approach him saying, Teacher, we want that whatever we ask, you do for us. But he said to them, What do you want me to do for you? But they said to him, Grant to us that we may sit in your glory, one at your right and one at your left. But Jesus said to them, You do not know what you ask. Are you able to drink the cup which I drink, and to be baptized with the baptism which I am baptized with? They said to him, We are able. Jesus said to them, The cup that I drink you will drink, and the baptism that I am baptized with you will be baptized with. But to sit at my right and at my left is not mine to give, but is for those to whom it has been prepared.

And when the ten heard, they began to be indignant concerning James and John. But Jesus, having summoned them, says to them, You know that those who seem to rule over the nations lord it over them, and their great ones exercise authority over them. But it will not be thus among you, but whoever wants to become great among you will be your servant. And whoever

wants to become first among you will be the slave of all. For the son of man did not come to be served, but to serve, and to give his soul as a ransom in place of many.

And they come into Jericho. And as he was going out from Jericho with his disciples and a large crowd, the son of Timaeus, Bartimaeus, a blind man, was sitting beside the road begging. And having heard that it was Jesus the Nazarene, he began to cry out and to say, Son of David, Jesus, have mercy on me. And many were rebuking him so that he should be silent, but he was crying out much more, Son of David, have mercy on me. And Jesus, standing, said, Call him, and they called the blind man, saying to him, Take courage, get up, he calls you. But he threw away his garment, rose up, and came to Jesus. And answering, Jesus says to him, What do you want me to do for you? And the blind man said to him, Rabboni, that I may see again. And Jesus said to him, Go, your faith has saved you. And immediately he received sight, and he was following Jesus on the way.

11

And when they draw near to Jerusalem, to Bethphage and Bethany, toward the Mount of Olives, he sends two of his disciples And he says to them, Go into the village opposite you, and immediately upon entering it you will find a colt tied up, on which no one has ever sat. Untie it and bring it. And if someone should say to you, Why do you do this? say that the Lord has

need of it, and immediately he will send it back here. They went away and found the colt bound to the door outside upon the street, and they untied him. And some of those standing there were saying to them, What are you doing untying the colt? But they said to them as Jesus commanded, and they let them go. And they brought the colt to Jesus and laid their garments on it, and he sat upon it. Many spread their garments on the road, but others were cutting leafy branches from the trees and spreading them on the road. And those going ahead and those following were crying out, saying, Hosanna, blessed is the one coming in the name of the Lord. Blessed is the coming kingdom in the name of the Lord, of our father David; hosanna in the highest.

And Jesus entered into Jerusalem and into the temple, and having looked around at everything, the hour being already evening, he went out to Bethany with the twelve.

And the next day, when they had gone out from Bethany, he was hungry, And seeing a fig tree from afar having leaves, he came to see if he would find something on it, and having come to it he found nothing except leaves, for it was not the season for figs. And answering, he said this: May no one ever eat fruit from you again. And his disciples were hearing.

And they come again into Jerusalem, and Jesus, having entered into the temple, began to cast out those selling and buying in the temple, and he overturned the tables of the money changers and the seats of those selling doves. and he was not permitting

anyone to carry a vessel through the temple And he was teaching, saying to them, Is it not written that my house shall be called a house of prayer for all the nations? But you have made it a cave of robbers.

And the scribes and the Pharisees and the chief priests heard, and they were seeking how they might destroy him, for they were afraid of him, because all the crowd was astonished at his teaching. And when it became late, he was going out of the city.

And passing by in the morning, they saw the fig tree withered from the roots. And Peter, remembering, says to him, Rabbi, behold the fig tree which you cursed has withered. And in answer, Jesus says to them, Have faith in God. Truly, I say to you that whoever says to this mountain, Be taken up and be thrown into the sea, and does not doubt in his heart, but believes that what he says will happen, it will be done for him whatever he says. Because of this I say to you, all things that you ask for in prayer, believe that you receive them, and they will be yours. And whenever you stand praying, forgive if you have something against someone, so that your father in the heavens may also forgive you your trespasses. But if you do not forgive, neither will your father forgive your trespasses.

And they come again into Jerusalem, and while he was walking in the temple, the chief priests and the scribes and the elders come to him And they say to him, By what authority do you do these things? Or who gave you this authority so that you do

these things? But Jesus, answering, said to them, I will also ask you one question, and you answer me, and I will tell you by what authority I do these things. The baptism of John—was it from heaven or from men? Answer me. And they were reasoning among themselves, saying, If we say, From heaven, he will say, Why therefore did you not believe him? But should we say, From men? They were afraid of the people, for all held that John was a prophet. And answering, they say to Jesus, We do not know. And Jesus, answering, says to them, Nor do I tell you by what authority I do these things.

12

And he began to speak to them in parables: A man planted a vineyard and put a fence around it and dug a winepress and built a tower, and leased it to farmers and went away. And at the proper time he sent a slave to the farmers, so that he might receive from the farmers some of the fruit of the vineyard. And having taken him, they beat him and sent him away empty-handed. And again he sent another slave to them, and that one they stoned, wounded in the head, and sent away dishonored. And again he sent another, and they killed that one, and many others—some they beat, and some they killed. Therefore, still having one son, his beloved, he sent him also last to them, saying that they will respect my son. But those farmers, having seen him coming, said to themselves, This is the heir. Come, let us kill him, and the inheritance will be ours. And having taken him,

they killed him and cast him outside of the vineyard. What therefore will the lord of the vineyard do? He will come and destroy these farmers, and will give the vineyard to others. Have you not even read this scripture: the stone which the builders rejected has become the cornerstone, This came from the Lord, and it is marvelous in our eyes.

And they were seeking to seize him, but they feared the crowd, for they knew that he had spoken the parable against them. So leaving him, they went away.

And they send some of the Pharisees and Herodians to him so that they might catch him by his words. But having come, they say to him, Teacher, we know that you are truthful and it does not matter to you about anyone, for you do not look at the face of men, but you teach the way of God in truth. Tell us therefore, is it lawful to give tribute to Caesar or not? Should we give or should we not give? But knowing their hypocrisy, he said to them, Why do you test me? Bring me a denarius so that I may see it. But they brought it. And he says to them, Whose image is this and the inscription? But they said, Caesar's. And answering, Jesus said to them, Give back the things of Caesar to Caesar and the things of God to God, and they marveled at him.

And Sadducees come to him, who say there is no resurrection, and they were asking him, Teacher, Moses wrote to us that if a man's brother dies and leaves behind a wife, but does not leave children, the brother should take his wife and raise up offspring

to his brother. Therefore there were seven brothers. And the first took a wife, and dying, left no seed. And the second took her and died, and he himself did not leave seed. And the third likewise. And the seven took her, and they left no seed. Last of all the woman died also. In the resurrection therefore, when they rise, whose wife will she be? For the seven had her as wife. And answering, Jesus said to them, Are you not mistaken because of this, not knowing the Scriptures nor the power of God? For when they rise from the dead, they neither marry nor are given in marriage, but are as messengers in the heavens. But concerning the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God said to him, I am the God of Abraham and the God of Isaac and the God of Jacob? God is not the God of the dead, but of the living; therefore you are greatly mistaken.

And one of the scribes having approached, having heard them disputing, seeing that he answered them well, asked him, What is the first commandment of all? But Jesus answered him that the first of all commandments is, Listen, Israel, the Lord our God, the Lord is one. You shall love the Lord your God with your whole heart and with your whole soul and with your whole mind and with your whole strength. This is the first commandment. And the second is similar to this: you shall love your neighbor as yourself. There is no other commandment greater than these. And the scribe said to him, Well said, teacher. You have spoken the truth that he is one and there is no other except him, And to love him from the whole heart and from the

whole understanding and from the whole soul and from the whole strength, and to love the neighbor as himself, is more than all the burnt offerings and sacrifices. And Jesus, seeing that he answered intelligently, said to him, You are not far from the kingdom of God. And no one dared to question him any longer.

And answering, Jesus said while teaching in the temple, How do the scribes say that the Christ is the son of David? For David himself said in the Holy Spirit, The Lord says to my Lord, Sit at my right hand until I make your enemies a footstool for your feet. Therefore David himself says him Lord, and from where is he his son? And the great crowd heard him gladly.

And he was saying to them in his teaching, Beware of the scribes who desire to walk in robes and receive greetings in the marketplaces. and chief seats in the congregations and the best places at the feasts. Those devouring the houses of widows and praying long as a pretext, these will receive greater judgment.

And having sat down opposite the treasury, Jesus was watching how the crowd throws bronze into the treasury. And many rich people were throwing in much, and one poor widow came and threw in two small coins, which is a quadrans. And having summoned his disciples, he said to them, Truly I say to you that this poor widow put in more than all those putting into the treasury, For all cast from their abundance, but this one cast from her poverty all that she had, her whole life.

13

And as he was going out from the temple, one of his disciples said to him, Teacher, look at what kind of stones and what kind of buildings! And Jesus, answering, said to him, Do you see these great buildings? Not a stone will be left here upon a stone that will not be thrown down. And as he was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew were asking him privately, Tell us when these things will be, and what is the sign when all these things are about to be completed? But Jesus began to speak to them in answer, See that no one leads you astray. For many will come in my name, saying, I am, and they will lead many astray. Whenever you hear of wars and rumors of wars, do not be troubled, for these things must happen, but the end is not yet. For nation will rise up against nation and kingdom against kingdom, and there will be earthquakes in various places, and there will be famines and disturbances. These are the beginnings of birth pains. But you, look out for yourselves. For they will hand you over to councils and you will be beaten in their congregations, and you will stand before leaders and kings on account of me as a testimony to them. And the good news must first be proclaimed to all the nations. Whenever they lead you away, handing you over, do not be anxious beforehand what you will speak, nor practice, but whatever is given to you in that hour, speak this, for you are not the ones speaking, but the Holy Spirit. Brother will betray brother to death, and a father his child, and children will rise up

against their parents and put them to death. And you will be hated by all because of my name, but the one who endures to the end will be saved.

When you see the abomination of desolation spoken by Daniel the prophet standing where it ought not, let the reader understand, then let those in Judea flee into the mountains, But let the one on the roof not come down into the house, nor enter to take anything out of his house. And let the one who is in the field not turn back to take up his garment. But woe to women who are pregnant and to those who are nursing in those days. Pray that your flight does not happen in winter. For those days will be tribulation such as has not occurred from the beginning of creation which God created until now and will not occur again. And if the Lord had not shortened the days, no flesh would have been saved, but because of the chosen whom he chose, he shortened the days. And then if someone should say to you, Behold, here is the Christ, or Behold, there, do not believe it. For false christs and false prophets will arise, and they will perform signs and wonders to lead astray, if possible, even the chosen. But you see—behold, I have foretold all things to you. But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, And the stars will be falling from heaven, and the powers in the heavens will be shaken. And then they will see the son of man coming in clouds with much power and glory. And then he will send his messengers and will gather together his chosen from the four winds, from the end of the earth until the end of heaven.

From the fig tree learn the parable. Whenever its branch becomes tender and puts forth leaves, you know that summer is near. Thus also you, when you see these things happening, know that it is near at the doors. Truly I say to you that this generation will not pass away until all these things come to pass. Heaven and earth will pass away, but my words will not pass away.

Concerning that day or hour, no one knows, nor the messengers in heaven, nor the son, but only the father. Watch, be vigilant and pray, for you do not know when the time is. As a man away on a journey, having left his house and having given the authority to his slaves, and to each his work, and having commanded the doorkeeper that he should watch. Be watchful therefore, for you do not know when the lord of the house comes, whether late, or at midnight, or at cockcrowing, or in the morning, Lest coming suddenly he find you sleeping. But what I say to you, I say to all: be watchful.

14

The Passover and the Unleavened Bread were after two days, and the chief priests and the scribes were seeking how, having seized him by deceit, they might kill him. But they were saying, Not during the feast, lest there be an uproar among the people.

And while he was in Bethany in the house of Simon the leper, as he was reclining, a woman came having an alabaster flask of

pure nard ointment, very costly, and having broken the alabaster flask she poured it on his head. But some were indignant, saying to themselves, For what purpose has this waste of the ointment occurred? For this ointment could have been sold for more than three hundred denarii and given to the poor, and they scolded her. But Jesus said, Let her alone. Why do you cause troubles for her? She has done a good work for me. For you always have the poor with you, and whenever you want, you can do good to them, but you do not always have me. What this woman had, she did; she anticipated anointing my body for the burial. Truly I say to you, wherever this good news is proclaimed in the whole world, what this woman has done will also be told in memorial of her.

And Judah Iscariot, one of the twelve, went to the chief priests so that he might betray him to them. But having heard, they rejoiced and promised to give him pieces of silver, and he sought how he might opportunely betray him.

And on the first day of unleavened bread, when they were sacrificing the passover, his disciples say to him, Where do you want us to go and prepare so that you may eat the passover? And he sends two of his disciples and says to them, Go into the city, and a man carrying a jar of water will meet you. Follow him, And wherever he enters, say to the master of the house that the teacher says, Where is my lodging where I may eat the passover with my disciples? And he will show you a great upper room, furnished and ready; prepare for us there. And his

disciples went out and came into the city, and they found things as he had said to them, and they prepared the Passover. And when evening had come, he comes with the twelve. And while they were reclining and eating, Jesus said, Truly I say to you that one of you will betray me, the one eating with me. But they began to be grieved and to say to him one by one, Surely not I? and another, Surely not I? But he answered and said to them, One of the twelve, the one dipping with me into the bowl. The Son of Man indeed goes as it is written concerning him, but woe to that man through whom the Son of Man is betrayed; it would have been good for him if that man had not been born. And while they were eating, Jesus, having taken bread and having blessed it, broke it and gave it to them and said, Take, eat, this is my body. And having taken the cup and having given thanks, he gave it to them, and they all drank from it. And he said to them, This is my blood of the new covenant, which is being poured out for many. Truly I say to you that I will no longer drink from the fruit of the vine until that day when I drink it new in the kingdom of God.

And after singing a hymn, they went out to the Mount of Olives. And Jesus says to them, All of you will fall away because of me this night, because it is written, I will strike the shepherd and the sheep will be scattered. But after I am raised, I will go before you into Galilee. But Peter said to him, Even if all will fall away, yet not I. And Jesus says to him, Truly I say to you that today, in this night, before the rooster crows twice, you will deny me three times. But Peter said more vehemently, If it is necessary

for me to die with you, I will not deny you. And all the others said the same.

And they come into a place whose name is Gethsemane, and he says to his disciples, Sit here until I pray. And he takes along Peter and James and John with himself, and he began to be greatly distressed and troubled. And he said to them, My soul is deeply grieved, even to death; remain here and keep watch. And having gone forward a little, he fell upon his face on the ground and was praying that, if it is possible, the hour might pass from him, And he was saying, Abba, Father, all things are possible to you. Carry away this cup from me, but not what I want, but what you want. And he comes and finds them sleeping, and he says to Peter, Simon, are you sleeping? Were you not able to keep watch for one hour? Be watchful and pray, so that you do not enter into temptation; the spirit indeed is willing, but the flesh is weak. And again, having gone away, he prayed, saying the same words. And having returned, he found them sleeping again, for their eyes were weighed down, and they did not know what to answer him. And he comes the third time and says to them, Are you still sleeping and resting? Enough! The hour has come. Behold, the Son of Man is betrayed into the hands of sinners, Rise, let us go; behold, the one betraying me has drawn near.

And immediately, while he was still speaking, Judah the Iscariot comes, one of the twelve, and with him a great crowd with swords and clubs, sent from the chief priests and scribes and the elders. Now the one betraying him had given them a signal,

saying, The one I kiss is he; seize him and lead him away securely. And having come, he immediately approached him and says, Greetings, rabbi, and kissed him. But they laid their hands upon him and seized him. But one of those standing by, having drawn the sword, struck the slave of the high priest and cut off his ear. And answering, Jesus said to them, Have you come out with swords and clubs to seize me, as against a robber, Every day I was with you in the temple teaching, and you did not seize me. But this happened so that the writings might be fulfilled. And having left him, they all fled. And a certain young man followed him, having clothed himself with a linen cloth upon his naked body, and the young men seized him. But leaving behind the linen cloth, he fled naked from them.

And they led Jesus away to the high priest, and all the chief priests and the elders and the scribes came together to him. And Peter followed him from afar until he was inside the court of the high priest, and he was sitting together with the assistants and warming himself at the light. The chief priests and the whole council were seeking testimony against Jesus in order to put him to death, and they were not finding any, For many were bearing false witness against him, and the testimonies were not equal. And some, having risen, were bearing false witness against him, saying We heard him saying that, I will destroy this handmade temple and through three days I will build another not made with hands. And not even thus was their testimony consistent. And the high priest, having risen into the middle, was questioning Jesus, saying, Do you answer nothing? What are

these testifying against you? But he was silent and answered nothing. Again the high priest questioned him and said to him, Are you the Christ, the Son of the Blessed One? But Jesus said, I am, and you will see the Son of Man sitting at the right of the Power and coming upon the clouds of heaven. But the high priest, having torn his tunics, says, What further need do we have of witnesses? You have heard the blasphemy entirely, what does it appear to you? But they all condemned him to be guilty of death. And some began to spit on him and to cover his face and to punch him and to say to him, Prophesy to us who is the one who struck you. And the assistants struck him with blows.

And Peter being below in the court, one of the maidservants of the high priest comes, And having seen Peter warming himself, she looked at him and said, You were with Jesus the Nazarene. But he denied it, saying, I do not know nor understand what you are saying. And he went outside into the forecourt, and a rooster crowed. And the maidservant, having seen him again, began to say to the bystanders that this man is one of them. But he denied it again. And after a little while, the bystanders said to Peter, Truly you are one of them, for you are a Galilean and your speech resembles theirs. But he began to curse and to swear, I do not know this man of whom you speak. And for the second time the rooster crowed. And Peter remembered the word that Jesus said to him, that before the rooster crows twice, you will deny me three times, and throwing himself down he wept.

15

And immediately in the morning, the chief priests with the elders and scribes and the whole council, having held a consultation, bound Jesus, carried him away, and handed him over to Pilate. And Pilate asked him, Are you the king of the Jews? But answering, he said to him, You say so. And the chief priests accused him of many things, but he answered nothing. But Pilate was again asking him, saying, Do you answer nothing? See how many things they testify against you. But Jesus no longer answered anything, so that Pilate marveled. But according to the feast, he was releasing to them one prisoner whom they were asking for. And the one called Barabbas was bound with the fellow rebels, who had committed murder in the strife. And the crowd, having cried out, began to ask for what he always did for them. But Pilate answered them saying, Do you want me to release to you the king of the Jews? He knew that the chief priests had delivered him because of envy. But the chief priests stirred up the crowd so that he might rather dismiss Barabbas to them. But Pilate answered again and said to them, What then do you want me to do with the one you call the King of the Jews? But they cried out again, Crucify him. But Pilate was saying to them, What evil did he do? But they cried out more exceedingly, Crucify him. But Pilate, wishing to satisfy the crowd, released Barabbas to them and delivered Jesus, having scourged him, so that he might be crucified.

The soldiers led him away inside the court, which is the praetorium, and they called together the whole cohort, And they dress him in purple and place around him a woven crown of thorns. And they began to greet him, Hail, King of the Jews! And they were striking his head with a reed and spitting on him, and bending their knees they were bowing down to him. And when they had mocked him, they stripped the purple off him and put his own garments on him, and they led him out so that they might crucify him.

And they compel a certain Simon of Cyrene, who was passing by and coming from the field, the father of Alexander and Rufus, so that he might take up his cross.

And they bring him to the place Golgotha, which is translated place of a skull. And they were giving him wine mixed with myrrh to drink, but he did not take it. And having crucified him, they divide his garments, throwing lots upon them to see who might take what. It was the third hour when they crucified him. And the inscription of his cause was written, The king of the Jews.

And with him they crucify two robbers, one on his right and one on his left. And the Scripture was fulfilled that says, And he was counted with the lawless. And those passing by were blaspheming him, shaking their heads and saying, Ha! The one destroying the temple and building it in three days Save yourself and come down from the cross. Similarly, the chief priests,

mocking with the scribes to one another, were saying, He saved others; he is not able to save himself. The Christ, the king of Israel, let him come down now from the cross, so that we might see and believe in him. And those crucified with him were reproaching him.

When the sixth hour had come, darkness fell upon the whole land until the ninth hour. And at the ninth hour Jesus cried out with a great voice saying, Eloi Eloi, lama sabachthani? which is translated, My God, my God, why have you forsaken me?

And some of those standing by, having heard, were saying, Behold, he calls Elijah. But one person, having run and having filled a sponge with vinegar and having put it on a reed, was giving him to drink, saying, Wait, let us see if Elijah comes to take him down. But Jesus, letting out a loud cry, breathed his last. And the veil of the temple was torn in two from top to bottom. But the centurion standing opposite him, having seen that he thus cried out and breathed his last, said, Truly this man was the son of God. There were also women watching from afar, among whom were Mary Magdalene and Mary the mother of James the younger and of Joses, and Salome The ones who, when he was in Galilee, followed him and ministered to him, and many other women who had come up with him to Jerusalem.

And since evening had already come, because it was the day of preparation, which is the day before the sabbath, Joseph from

Arimathea, a prominent council member who himself was waiting for the kingdom of God, came and dared to enter to Pilate and asked for the body of Jesus. But Pilate marveled that he had already died, and having summoned the centurion, he asked him whether he had died some time ago. And having known from the centurion, he gave the body to Joseph. And having bought linen cloth and having taken him down, he wrapped him in the linen cloth and laid him in a tomb which had been cut out of rock, and he rolled a stone upon the door of the tomb. And Mary the Magdalene and Mary of Joses saw where he was placed.

16

And when the sabbath had passed, Mary Magdalene and Mary the mother of James and Salome bought spices so that they might come and anoint him. And very early in the morning on the first day of the week, they come to the tomb after the sun had risen. And they were saying to themselves, Who will roll away the stone from the door of the tomb for us? And having looked up, they observe that the stone has been rolled away, for it was exceedingly great. And having entered the tomb, they saw a young man sitting on the right, clothed with a white robe, and they were amazed. But he says to them, Do not be alarmed. You seek Jesus the Nazarene, the crucified one. He was raised, he is not here. Behold the place where they placed him. But go and say to his disciples and to Peter that he goes before you into

Galilee; there you will see him, as he said to you. And having gone out, they fled from the tomb, for trembling and panic had seized them, and they said nothing to anyone, for they were afraid.

Having risen early on the first day of the sabbath, he appeared first to Mary the Magdalene, from whom he had cast out seven demons. That woman, having gone, reported to those who had been with him, who were mourning and weeping. And those, having heard that he lives and was seen by her, disbelieved. After these things he appeared in another form to two of them who were walking as they traveled into the field. And those, having departed, reported to the rest, but they did not believe them either. Later he appeared to the eleven reclining, and reproached their unbelief and hardness of heart, because they did not believe the ones having seen him raised. And he said to them, Having gone into all the world, proclaim the good news to all creation. The one who has believed and has been baptized will be saved, but the one who has disbelieved will be condemned. These signs will follow those who have believed: in my name they will cast out demons, they will speak in new tongues, They will pick up serpents; even if they drink something deadly, it will not harm them; they will place hands upon the sick, and they will be well.

The Lord therefore, after speaking to them, was taken up into heaven and sat at the right hand of God. But those, having gone out, proclaimed everywhere, the Lord cooperating and

confirming the word through the accompanying signs. Amen.

Numbers

1

And the Lord spoke to Moses in the wilderness of Sinai, in the tent of testimony, on the first day of the second month, in the second year after they had come out from the land of Egypt, saying, Take a census of all the congregation of Israel according to their kinship, according to their ancestral houses, according to the number of their names, by their individual count, Every male from twenty years old and above, everyone who goes out in the forces of Israel—you and Aaron shall number them by their forces. And with you there will be each one according to tribe, each of the rulers; according to ancestral houses they will be.

And these are the names of the men who will stand with you: of Reuben, Elizur son of Shedeur, Of the Simeon, Salamiel son of Zurishaddai. Of Judah: Nahshon, son of Aminadab. Of Issachar, Nathanael son of Sogar, Of Zebulun, Eliab son of Helon; of the sons of Joseph, of Ephraim, Elishama son of Ammihud; Of

Manasseh, Gamaliel son of Pedahzur. Of the Benjamin, Abidan son of Gideoni. Of the Dan, Ahiezer son of Ammishaddai. Of the tribe of Asher, Phagaiel, son of Echran. Of the Gad, Eliasaph son of Raguel. Of Naphtali, Ahira son of Enan. These were the designated men of the congregation, rulers of the tribes according to their families, the commanders of thousands of Israel.

And Moses and Aaron took these men who were called by name. And they gathered all the congregation on the first day of the second month of the second year, and they were enrolled according to their generations, according to their families, according to the number of their names, from twenty years old and above, every male individually. In the manner which the Lord commanded Moses, they were numbered in the wilderness of Sinai.

And the sons of Reuben, the firstborn of Israel, were registered according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, all who went out in the army. The census of them from the tribe of Reuben, forty-six thousand five hundred. To the sons of Simeon according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, all who went out in the army The census of them from the tribe of Simeon, fifty-nine thousand three hundred.

To the sons of Judah according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, all who went out in the army The census of them from the tribe of Judah: seventy-four thousand six hundred.

The sons of Issachar according to their families, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, all who went out in the army. The census of them from the tribe of Issachar, fifty-four thousand four hundred. To the sons of Zebulun according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, every one able to go out to war The census of them from the tribe of Zebulun: fifty-seven thousand four hundred.

To the sons of Joseph, the sons of Ephraim, according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, all those going out in the force The census of them from the tribe of Ephraim, forty thousand and five hundred. To the sons of Manasseh according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, all who

went out in the army The census of them from the tribe of Manasseh: thirty-two thousand two hundred. To the sons of Benjamin according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, all those going out in the army The census of them from the tribe of Benjamin, thirty-five thousand four hundred. To the sons of Gad according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, all those going out in the army, The census of them from the tribe of Gad: forty-five thousand six hundred and fifty.

To the sons of Dan according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty years old and above, all those going out in the army, The census of them from the tribe of Dan: sixty-two thousand seven hundred. To the sons of Asher according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, according to their heads, all males from twenty years old and above, every one going out in the force, The census of them from the tribe of Asher, forty-one thousand five hundred.

To the sons of Naphtali according to their kinship, according to their clans, according to their ancestral houses, according to the number of their names, by their heads, all males from twenty

years old and above, all who went out in the army The census of them from the tribe of Naphtali, fifty-three thousand four hundred.

This was the census which Moses, Aaron, and the rulers of Israel examined: twelve men, one man for each tribe, according to their ancestral houses. And it came to pass that all the census of the sons of Israel with their forces from twenty years old and above, all who went out to battle in Israel. Six hundred and three thousand, five hundred and fifty.

But the Levites of their ancestral tribe were not numbered among the sons of Israel. And the Lord spoke to Moses, saying, See that you shall not take a census of the tribe of Levi, and you shall not take their number in the midst of the sons of Israel. And you shall appoint the Levites over the tent of the testimony, and over all its vessels, and over all that is in it. They themselves shall carry the tent and all its vessels, and they themselves shall minister in it, and they shall encamp around the tent. And when removing the tent, the Levites shall dismantle it, and when setting up the tent, they shall raise it up, and the foreigner who approaches, let him die. And the sons of Israel shall encamp, each man in his own order, and each man according to his own leadership, with their forces. But the Levites shall encamp around the tent of the testimony, and there will be no sin among the sons of Israel. And the Levites themselves shall keep the watch of the tent of the testimony. And the sons of Israel did according to all that the Lord commanded Moses and Aaron;

thus they did.

2

And the Lord spoke to Moses and Aaron, saying, Each man holding to his order, according to standards, according to their ancestral houses, let the sons of Israel encamp opposite; the sons of Israel shall encamp around the tent of testimony. And the first encamping according to the east, the order of the camp of Judah with their forces, and the ruler of the sons of Judah, Nahshon son of Aminadab. His inspected force: seventy-four thousand six hundred. And the encamping next to the tribe of Issachar, and the ruler of the sons of Issachar, Nathanael son of Sogar. His inspected force: fifty-four thousand four hundred. And the encamping next to the tribe of Zebulun, and the ruler of the sons of Zebulun, Eliab son of Helon. His inspected forces: fifty-seven thousand four hundred. All those inspected from the camp of Judah, one hundred eighty-six thousand four hundred, shall set out first with their forces. The legions of the camp of Reuben shall be toward the south with their force, and the ruler of the sons of Reuben, Elizur son of Shedeur. His inspected force: forty-six thousand five hundred. And those encamping next to his tribe of Simeon, and the ruler of the sons of Simeon, Shelumiel son of Zurishaddai. His inspected force: fifty-nine thousand three hundred. And the tribe of Gad encamping next to his, and the ruler of the sons of Gad, Eliasaph son of Raguel. His forces that were inspected, forty-five thousand six hundred and fifty.

All those inspected of the camp of Reuben, one hundred fifty-one thousand four hundred and fifty, shall set out second with their forces.

And the tent of the testimony will be taken away, and the camp of the Levites in the middle of the camps; as they shall encamp, thus they shall set out, each holding to his leadership. The order of the camp of Ephraim beside the sea with their forces, and the ruler of the sons of Ephraim, Elishama son of Ammihud. His inspected force, forty thousand and five hundred.

And those encamping next to the tribe of Manasseh, and the ruler of the sons of Manasseh, Gamaliel son of Pedahzur. His inspected force: thirty-two thousand, two hundred. And those encamping next to the tribe of Benjamin, and the ruler of the sons of Benjamin, Abidan son of Gideoni. His inspected forces numbered thirty-five thousand four hundred. All those inspected of the camp of Ephraim, one hundred and eight thousand and one hundred, shall set out third with their forces.

The order of the camp of Dan toward the north with their forces, and the ruler of the sons of Dan, Ahiezer son of Ammishaddai. His inspected forces: sixty-two thousand seven hundred. And the tribe of Asher encamping next to his, and the ruler of the sons of Asher, Phagiel son of Echran. His force, those inspected, forty-one thousand five hundred. And those encamping next to the tribe of Naphtali, and the ruler of the sons of Naphtali, Ahira son of Enan. His inspected force: fifty-three thousand four hundred.

All those inspected of the camp of Dan, one hundred and fifty-seven thousand and six hundred, shall set out last according to their order.

This is the census of the sons of Israel according to their ancestral houses, the entire census of the camps with their forces: six hundred and three thousand, five hundred and fifty. The Levites, however, were not counted together among them, as the Lord commanded Moses. And the sons of Israel did all that the Lord commanded Moses; thus they encamped according to their order, and thus they set out, each next to their clans, according to their ancestral houses.

3

And these are the generations of Aaron and Moses, in the day the Lord spoke to Moses in mount Sinai. And these are the names of the sons of Aaron: the firstborn Nadab, and Abihu, Eleazar, and Ithamar. These are the names of the sons of Aaron, the anointed priests, whom they consecrated to serve as priests. And Nadab and Abihu died before the Lord, when they offered foreign fire before the Lord in the wilderness of Sinai, and they had no children, and Eleazar and Ithamar served as priests with Aaron their father.

And the Lord spoke to Moses, saying, Take the tribe of Levi, and you shall set them up before Aaron the priest, and they will

minister to him. And they shall keep his watches and the watches of the sons of Israel before the tent of the testimony, to perform the service of the tent. And they shall keep all the vessels of the tent of testimony, and the watches of the sons of Israel, according to all the works of the tabernacle. And you will give the Levites to Aaron and to his sons the priests; these are given as a gift to me from the sons of Israel. And you shall appoint Aaron and his sons over the tent of the testimony, and they shall keep their priesthood and all things pertaining to the altar and inside the veil, and the foreigner who touches it shall die. And the Lord spoke to Moses, saying, And behold, I have taken the Levites from among the sons of Israel instead of all the firstborn that open the womb from among the sons of Israel; they will be their ransom, and the Levites will be mine. For to me belongs every firstborn; on the day I struck every firstborn in the land of Egypt, I sanctified to me every firstborn in Israel, from man to animal they will be mine, I am the Lord.

And the Lord spoke to Moses in the wilderness of Sinai, saying, Visit the sons of Levi according to their ancestral houses and their clans; inspect every male from a month old and above. And Moses and Aaron visited them at the Lord's command, in the manner which the Lord commanded them.

And these were the sons of Levi by their names: Gershon, Kohath, and Merari. And these are the names of the sons of Gershon according to their clans: Lobeni and Shimei. And the sons of Kohath according to their clans: Amram and Izhar,

Hebron and Uzziel. And the sons of Merari according to their clans, Mooli and Mushi, these are the clans of the Levites according to their families houses. To Gershon belonged the people of Lobeni and the people of Shimei; these were the clans of Gershon. Their census according to the number of every male from a month old and above, their census, was seven thousand five hundred. And the sons of Gershon shall encamp behind the tent beside the sea. And the ruler of the house of the families of the people of the Gershon was Eliasaph son of Dael. And the guard of the sons of Gershon in the tent of testimony was the tent and the covering, and the covering of the door of the tent of testimony, and the curtains of the court, and the veil of the gate of the court which is upon the tabernacle, and the remnants of all his works.

To Kohath: the people of Amram, one; and the people of Izhar, one; and the people of Hebron, one; and the people of Uzziel, one. These are the clans of Kohath, according to number. Every male from one month old and upward, eight thousand six hundred, guarding the holy things. The peoples of the sons of Kohath shall encamp on the south side of the tent. And the ruler of the house of the families of the clans of Kohath was Elizaphan son of Uzziel.

And their guard was the ark, and the table, and the lampstand, and the altars, and the vessels of the holy place with which they minister, and the covering, and all their works. And the ruler over the rulers of the Levites, Eleazar the son of Aaron the

priest, was appointed to guard the watches of the holy things. To Merari belonged the people of Mooli and the people of Mushi; these are the clans of Merari. Their census according to number, every male from a month old and upward, was six thousand and fifty. And the ruler of the house of the families of the people of Merari, Zuriel son of Abihail, shall encamp on the side of the tent toward the north. The census of the guard of the sons of Merari: the capitals of the tabernacle, and its bars, and its pillars, and its bases, and all their vessels, and their works. and the pillars of the court around, and their bases, and the pegs, and their cords.

Those encamping before the tent of the testimony on the east, Moses and Aaron and his sons, keeping the watches of the holy place for the watches of the sons of Israel—and the foreigner who touches it shall die. The entire census of the Levites, whom Moses and Aaron numbered at the Lord's command according to their clans, every male from a month old and above, was twenty-two thousand.

And the Lord said to Moses, saying, Count every firstborn male of the sons of Israel from a month old and upward, and take the number by name. And you shall take the Levites for me, I the Lord, instead of all the firstborn of the sons of Israel, and the cattle of the Levites instead of all the firstborn among the cattle of the sons of Israel. And Moses visited every firstborn among the sons of Israel in the manner the Lord commanded. And all the firstborn males were numbered by name from a month old

and upward according to their census: twenty-two thousand two hundred and seventy-three. And the Lord spoke to Moses, saying, Take the Levites instead of all the firstborn sons of Israel, and the cattle of the Levites instead of their cattle, and the Levites will be mine, I the Lord. And the ransom of two hundred and seventy-three who exceeded the Levites, from the firstborn of the sons of Israel, And you shall take five shekels per head, according to the holy didrachma you shall take, twenty obols to the shekel. And you will give the silver to Aaron and to his sons, ransom of the ones exceeding among them. And Moses took the silver, the ransom of the exceeding ones, for the redemption of the Levites. From the firstborn of the sons of Israel he took the silver, one thousand three hundred sixty-five shekels, according to the holy shekel. And Moses gave the ransom of the exceeding ones to Aaron and to his sons, according to the word of the Lord, in the manner which the Lord commanded Moses.

4

And the Lord spoke to Moses and Aaron, saying, Take the total of the sons of Kohath from the midst of the sons of Levi, according to their clans, according to their ancestral houses, From twenty-five years old and above until fifty years old, everyone entering to minister shall do all the works in the tent of testimony.

And these are the works of the sons of Kohath in the tent of testimony, the holy of holies. And Aaron and his sons will enter

when the camp sets out, and they will take down the covering veil, and they will cover the ark of the testimony with it, And they will place upon it a covering of blue skin, and they shall put on it a whole blue garment from above, and they will insert the poles.

And upon the table set before them, they shall spread upon it a wholly purple garment, and the dishes, and the censers, and the cups, and the libation vessels in which he pours a libation, and the loaves which will be continually upon it. And they shall spread a scarlet garment upon it, and they shall cover it with a covering of hyacinthine leather, and they will insert the poles through it. And they will take a blue garment, and they will cover the lampstand that gives light, and its lamps, and its snuffers, and its pitchers, and all the vessels of oil with which they minister. And they shall put it and all its vessels into a blue leather covering and shall place it upon the carrying poles. And they will cover the golden altar with a blue garment, and they shall cover it with a hyacinthine leather covering, and they will insert its poles.

And they will take all the ministerial vessels with which they minister in the holy places, and they will put them into a blue garment, and they will cover them with a hyacinthine leather covering, and they will place them upon poles. And he shall put the covering upon the altar, and they will cover it with a wholly purple garment. And they shall place upon it all the vessels with which they minister upon it: the censers, the flesh hooks, the

bowls, the covering, and all the vessels of the altar. And they shall spread upon it a covering of blue leather, and they shall insert its poles. And they will take a purple garment and cover the basin and its base, and they will put it into a covering of blue leather and place it upon poles. And Aaron and his sons shall complete covering the holy things and all the holy vessels when the camp is to be lifted up, and after these things the sons of Kohath shall enter to carry them, but they shall not touch the holy things so that they might not die. These things the sons of Kohath shall carry in the tent of testimony.

Overseer Eleazar, son of Aaron the priest: the oil of the light, and the incense of composition, and the daily sacrifice, and the oil of anointing, the oversight of the whole tabernacle, and all things that are in it in the holy place, in all the works.

And the Lord spoke to Moses and Aaron, saying, Do not destroy the people of the tribe of Kohath from the midst of the Levites. Do this to them, and they will live and not die when they approach the most holy things: let Aaron and his sons approach, and they will appoint each of them according to his assignment. And they must not enter to see the holy things suddenly, or they will die.

And the Lord spoke to Moses, saying, Take a census of the sons of Gershon, both according to their ancestral houses and according to their clans, From twenty-five years old and above until fifty years old, examine them, all who enter to minister, to

do his work in the tent of testimony. This is the ministry of the people of the Gershon, to minister and to carry. And he will take up the skins of the tent, and the tent of the testimony, and its covering, and the blue covering which is upon it from above, and the covering of the door of the tent of the testimony, and the curtains of the court that are upon the tabernacle of the testimony, and the remaining items, and all the vessels for ministry with which they minister, they shall make. According to the mouth of Aaron and his sons shall be the ministry of the sons of Gershon, according to all their ministry and according to all their works, and you shall oversee them by name, all that is prepared by them. This is the ministry of the sons of Gershon in the tent of the testimony, and their watch is in the hand of Ithamar the son of Aaron the priest.

The sons of Merari, according to their clans and according to their ancestral houses, inspect them. From twenty-five years old and above until fifty years old, number them, everyone who enters to minister in the service of the tent of testimony. And these are the ordinances of those who carry them according to all their works in the tent of testimony: the capitals of the tent, and the bars, and its pillars, and its bases, and the covering, and their bases, and their pillars, and the covering of the door of the tent, and the pillars around the court, and their bases, and the pillars of the veil of the gate of the court, and their bases, and their pegs, and their cords, and all their vessels, and all their items for ministry; you shall number them by name, and all the vessels of the charge of the things carried by them This is the

ministry of the people of the sons of Merari in all their works in the tent of the testimony under the hand of Ithamar the son of Aaron the priest.

And Moses and Aaron and the rulers of Israel visited the sons of Kohath according to their clans, according to their ancestral houses From twenty-five years old and above until fifty years old, everyone entering to minister and to serve in the tent of testimony. And their census according to their clans was two thousand seven hundred fifty. This is the census of the people of Kohath, all who minister in the tent of testimony, as Moses and Aaron numbered them according to the voice of the Lord, by the hand of Moses.

And the sons of Gershon were numbered according to their clans, according to their ancestral houses, From twenty-five years old and above until fifty years old, all who enter to minister and to do the work in the tent of testimony. And their census happened according to their clans, according to their ancestral houses: two thousand six hundred thirty. This is the census of the people of the sons of Gershon, all who were ministering in the tent of the testimony, whom Moses and Aaron visited through the voice of the Lord, by the hand of Moses.

The people of the sons of Merari were numbered according to their clans, according to their ancestral houses, From twenty-five years old and above until fifty years old, all who enter to minister in the work of the tent of testimony. And their census

happened according to their clans, according to their ancestral houses: three thousand two hundred. This is the census of the people of the sons of Merari, whom Moses and Aaron visited through the voice of the Lord, by the hand of Moses. All those inspected, whom Moses and Aaron and the rulers of Israel visited, the Levites, according to their clans and according to their ancestral houses, From twenty-five years old and above until fifty years old, everyone who enters to do the work, and the tasks carried out in the tent of testimony. And those numbered were eight thousand five hundred eighty. Through the voice of the Lord he visited them by the hand of Moses, man by man according to their works and according to what they themselves carry, and they were numbered in the manner which the Lord commanded Moses.

5

And the Lord spoke to Moses, saying, Command the sons of Israel to send away out of the camp all the leprous, and all with discharge, and all who are unclean because of a dead person. From male to female, send them outside the camp, and they shall not defile their camps, in which I dwell among them. And the sons of Israel did thus, and they sent them away outside of the camp, as the Lord spoke to Moses, thus the sons of Israel did.

And the Lord spoke to Moses, saying, Speak to the sons of Israel, saying: If a man or woman does any of the human sins, and

deliberately overlooks it and commits an offense, that soul, He will confess the sin which he committed, and will give back the trespass, the principal, and he will add a fifth part to it, and will give it back to him against whom he trespassed. If there is not an avenger for the man so that the offense may be repaid to him, the offense being repaid to the Lord will belong to the priest, except for the ram of atonement through which he shall make atonement concerning him.

And all the first fruits of all the holy things among the sons of Israel, as many as they offer to the Lord, will belong to the priest. And each person's consecrated things will be his, and whatever a man gives to the priest will be his.

And the Lord spoke to Moses, saying, Speak to the sons of Israel, and you will say to them: If any man's wife should go aside and disregard him, And if someone lies with her in a bed of seed, and it escapes the notice of her husband's eyes, and she hides it, and she is defiled, and there was no witness with her, and she was not caught, And a spirit of jealousy comes upon him, and he is jealous of his wife, and she has been defiled, or a spirit of jealousy comes upon him, and he is jealous of his wife, and she has not been defiled, And the man will lead his woman to the priest, and he shall bring the gift concerning her, the tenth of the ephah of barley flour. He shall not pour oil upon it, nor shall he put frankincense upon it, for it is a sacrifice of jealousy, a sacrifice of memorial, bringing sin to remembrance.

And the priest will bring her and will set her before the Lord. And the priest will take pure living water in an earthen vessel, and some of the earth that is upon the ground of the tent of testimony, and the priest, having taken it, will cast it into the water. And the priest will set up the woman before the Lord, and will reveal the head of the woman, and will give upon her hands the sacrifice of remembrance, the sacrifice of jealousy, but in the hand of the priest will be the water of rebuke of this cursing. And the priest shall put her under oath and will say to the woman, If no one has slept with you, if you have not transgressed by being defiled under your own husband, be innocent from this cursed water of rebuke. But if you have transgressed being married, or have been defiled, and someone gave his bed to you, except your husband, And the priest shall put the woman under oath with the oaths of this curse, and the priest will say to the woman, may the Lord give you as a curse and an oath in the midst of your people, when the Lord makes your thigh fall away and your belly swell. And this cursed water will enter into your belly to swell your belly and to make your thigh fall away, and the woman will say, May it become, may it become.

And the priest shall write these curses in a book, and shall blot them out into the water of bitter cursing. And he will give the woman the water of rebuke of the cursed to drink, and the water of cursing of rebuke will enter into her.

And the priest will take the sacrifice of jealousy from the hand of

the woman, and he will place the sacrifice before the Lord, and he shall bring it to the altar. And the priest shall take the memorial from the sacrifices, and he shall offer it up upon the altar, and after these things he shall cause the woman to drink the water. And it will be if she is defiled and it escapes notice of her man, and the water of rebuke, the cursing water, will enter into her, and the belly will be inflated, and her thigh will fall apart, and the woman will be a curse to her people. If the woman is not defiled, and she is clean, then she will be innocent and she will conceive seed. This is the law of jealousy, when a married woman transgresses and is defiled. Or if a spirit of jealousy comes upon a man, and he is jealous of his wife, and he establishes his wife before the Lord, then the priest shall do all this law to her, And the man will be innocent from sin, and that woman will receive her sin.

6

And the Lord spoke to Moses, saying, Speak to the sons of Israel, and you will say to them, A man or woman who makes a great vow to consecrate purity to the Lord, From wine and strong drink he shall abstain, and he shall not drink vinegar made from wine or vinegar made from strong drink, and he shall not drink anything that is produced from grapes, and he shall not eat fresh grapes or raisins all the days of his vow. He shall not eat anything that comes from the vine, from wine to grape skins to grape seed, all the days of the purification. A razor will not come

upon his head until the days are fulfilled that he vowed to the Lord; he will be holy, letting the hair of his head grow all the days of his vow to the Lord. He will not enter upon any dead soul—upon father and mother. He shall not be defiled for his brother or his sister when they have died, because the vow of his God is upon his head.

All the days of his vow he will be holy to the Lord. If someone dies suddenly upon him, immediately the head of his vow will be defiled, and he shall shave his head on the day he is cleansed, on the seventh day he shall be shaved. And on the eighth day he shall bring two turtledoves, or two young pigeons, to the priest at the door of the tent of testimony.

And the priest will make one for sin and one for a burnt offering, and the priest shall make atonement for him concerning the sins which he sinned concerning the soul, and he shall sanctify his head on that day which was consecrated to the Lord, the days of the vow. And he shall bring a yearling lamb for a trespass offering, and the former days will be invalid, because the head of his vow was defiled.

And this is the law of the one who has made a vow: on the day he fulfills the days of his vow, he shall bring himself to the doors of the tent of testimony. And he shall bring his gift to the Lord: one unblemished yearling lamb for a burnt offering, and one unblemished yearling ewe lamb for sin, and one unblemished ram for a peace offering, and a basket of unleavened bread of

fine flour, loaves mixed in oil, and unleavened wafers anointed in oil, and their sacrifice, and their libation. And the priest shall bring it before the Lord, and will make atonement for his sin, and offer his burnt offering. And he will make the ram a sacrifice of salvation to the Lord upon the basket of unleavened bread, and the priest will make his sacrifice and his drink offering. And the one who has vowed shall shave his head at the door of the tent of testimony, and he shall place the hairs upon the fire which is under the sacrifice of salvation.

And the priest will take the boiled arm from the ram, and one unleavened bread from the basket, and one unleavened cake, and he will place them upon the hands of the one who has made a vow after he has shaved his vow. And the priest shall bring them as an offering before the Lord; it shall be holy to the priest, upon the breast of the offering and upon the arm of the offering, and after these things the one who has vowed shall drink wine. This is the law of the one who has prayed, who would vow to the Lord his gift to the Lord concerning the vow, apart from what his hand finds, according to the ability of his vow which he would vow according to the law of purity.

And the Lord spoke to Moses, saying, Speak to Aaron and his sons, saying, Thus you shall bless the sons of Israel, saying to them, May the Lord bless you and guard you. May the Lord make his face shine upon you, and have mercy on you. May the Lord lift up his face upon you, and give you peace. And they shall place my name upon the sons of Israel, and I the Lord will

bless them.

7

And it happened on the day Moses finished raising up the tent, that he anointed it and sanctified it, and all its vessels, and the altar and all its vessels, and he anointed them and sanctified them. And the rulers of Israel brought offerings, twelve rulers of their ancestral houses, these the rulers of the tribes, these the ones standing over the inspection. And they brought their gift before the Lord: six covered wagons and twelve oxen, a wagon from two rulers and a calf from each, and they brought them before the tent. And the Lord said to Moses, saying, Take from them, and they will be for the ministerial works of the tent of testimony, and you will give them to the Levites, to each according to his ministry. And Moses, having taken the wagons and the oxen, gave them to the Levites. And he gave the two wagons and the four oxen to the sons of Gershon according to their ministry. And he gave the four wagons and the eight oxen to the sons of Merari according to their ministries, through Ithamar son of Aaron the priest. And to the sons of Kohath he has not given anything, because they have the items of ministry of the holy place, which they will carry upon their shoulders.

And the rulers brought offerings for the dedication of the altar on the day he anointed it, and the rulers brought their gifts before the altar. And the Lord said to Moses, One ruler per day,

ruler per day, they shall bring their gifts for the dedication of the altar.

And the one applying his gift on the first day was Nahshon son of Aminadab, ruler of the tribe of Judah. And he brought his gift: one silver bowl, its weight one hundred and thirty, one silver bowl of seventy shekels according to the holy shekel, both full of fine flour mixed in oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for the sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Nahshon son of Aminadab.

On the second day, Nathanael son of Sogar, the ruler of the tribe of Issachar, brought his offering. And he brought his gift: one silver bowl, its weight one hundred and thirty, one silver bowl of seventy shekels according to the holy shekel, both full of fine flour mixed in oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for the sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Nathanael son of Sogar.

On the third day, the ruler of the sons of Zebulun, Eliab son of Helon. His gift: one silver bowl weighing one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy

shekel, both full of fine flour mixed with oil for a sacrifice, One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for the sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Eliab son of Helon.

On the fourth day the ruler of the sons of Reuben, Elizur son of Shedeur. His gift: one silver bowl weighing one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel, both full of fine flour mixed in oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for the sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Elizur son of Shedeur.

On the fifth day, the ruler of the sons of Simeon, Salamiel son of Zurishaddai. His gift: one silver bowl weighing one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel, both full of fine flour mixed with oil for a sacrifice. One golden censer of ten, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for the sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Shelumiel son of Zurishaddai.

On the sixth day, the ruler of the sons of Gad, Eliasaph son of

Raguel. His gift: one silver bowl weighing one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel, both full of fine flour mixed in oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for the sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Elisaph son of Raguel.

On the seventh day, the ruler of the sons of Ephraim, Elishama son of Ammihud. His gift: one silver bowl weighing one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel, both full of fine flour mixed with oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for the sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Elishama son of Ammihud.

On the eighth day, the ruler of the sons of Manasseh, Gamaliel son of Pedahzur. His gift: one silver bowl, its weight one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel, both full of fine flour mixed with oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering, And for the sacrifice of salvation: two heifers, five rams, five

male goats, five yearling female lambs. This was the gift of Gamaliel son of Pedahzur.

On the ninth day the ruler of the sons of Benjamin, Abidan son of Gideoni. His gift: one silver bowl weighing one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel, both full of fine flour mixed with oil for a sacrifice, One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for the sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Abidan son of Gideoni.

On the tenth day the ruler of the sons of Dan, Ahiezer son of Ammishaddai. His gift: one silver bowl weighing one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel, both full of fine flour mixed with oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for the sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Ahiezer son of Ammishaddai.

On the eleventh day the ruler of the sons of Asher, Phagiel son of Echran. His gift: one silver bowl weighing one hundred and thirty shekels, one silver bowl of seventy shekels according to

the holy shekel, both full of fine flour mixed with oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for the sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Phagiel son of Echran.

On the twelfth day, the ruler of the sons of Naphtali, Ahira son of Enan. His gift: one silver bowl weighing one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel, both full of fine flour mixed with oil for a sacrifice. One golden censer of ten shekels, full of incense. One calf from the cattle, one ram, one yearling lamb for a burnt offering, and one kid from the goats for a sin offering. And for a sacrifice of salvation: two heifers, five rams, five male goats, five yearling female lambs. This was the gift of Ahira son of Enan.

This was the dedication of the altar on the day he anointed it, from the rulers of the sons of Israel: twelve silver bowls, twelve silver bowls, twelve golden censers. One hundred and thirty shekels for each bowl, and seventy shekels for each dish, all the silver of the vessels, two thousand four hundred shekels, by the holy shekel. Twelve golden censers full of incense, all the gold of the censers, one hundred and twenty golden. All the oxen for the burnt offering: twelve calves, twelve rams, twelve yearling lambs, with their sacrifices and their drink offerings, and twelve he goats from the goats for the sin offering. All the oxen for the

sacrifice of salvation: twenty-four heifers, sixty rams, sixty yearling male goats, sixty yearling lambs without blemish. This was the dedication of the altar, after filling his hands and after anointing him.

When Moses entered into the tent of the testimony to speak to him, he heard the voice of the Lord speaking to him from above the mercy seat, which is upon the ark of the testimony, between the two cherubim, and he spoke to him.

8

And the Lord spoke to Moses, saying, Speak to Aaron, And you will say to him, Whenever you set up the lamps on one side, the seven lamps shall give light toward the front of the lampstand. And Aaron did thus: he fastened its lamps on the front part of the lampstand, as the Lord commanded Moses. And this was the construction of the lampstand: solid, golden, its shaft and its lilies, solid throughout, according to the form the Lord showed to Moses; thus he made the lampstand.

And the Lord spoke to Moses, saying, Take the Levites out of the midst of the sons of Israel, and purify them. And thus you shall perform their purification for them: you will sprinkle them with water of purification, and a razor will come upon all their body, and they will wash their garments, and they will be clean.

And they shall take one calf from the oxen, and for this sacrifice fine flour mixed in oil, and you shall take a yearling calf from the oxen concerning sin. And you shall bring the Levites before the tent of the testimony, and you shall gather the entire congregation of the sons of Israel, And you shall bring the Levites before the Lord, and the sons of Israel shall lay their hands upon the Levites. And Aaron shall set apart the Levites as an offering before the Lord from the sons of Israel, and they will be set apart to work the works of the Lord. The Levites will place their hands upon the heads of the calves, and you will make the one a sin offering, and the one a burnt offering to the Lord, to make atonement for them.

And you shall set up the Levites before the Lord, and before Aaron, and before his sons, and you shall give them back as an offering before the Lord, And you shall separate the Levites from the midst of the sons of Israel, and they will be mine. And after these things the Levites will enter to work the works of the tent of testimony, and you shall cleanse them, and you shall present them before the Lord. because these are given to me as an offering from the midst of the sons of Israel, instead of all the firstborn opening every womb from the sons of Israel I have taken them to me Because every firstborn among the sons of Israel belongs to me, from men to livestock, on the day I struck every firstborn in the land of Egypt, I sanctified them to me, And I took the Levites instead of all the firstborn among the sons of Israel. And I gave the Levites as an offering to Aaron and to his sons from the midst of the sons of Israel, to work the works of

the sons of Israel in the tent of testimony, and to make atonement concerning the sons of Israel, and there will not be among the sons of Israel one approaching the holy things.

And Moses and Aaron and all the congregation of the sons of Israel did to the Levites as the Lord commanded Moses concerning the Levites; thus the sons of Israel did to them. And the Levites purified themselves and washed their garments, and Aaron presented them as an offering before the Lord, and Aaron made atonement for them to purify them. And after these things the Levites entered to minister their ministry in the tent of the testimony before Aaron, and before his sons, as the Lord commanded Moses concerning the Levites, thus they did to them.

And the Lord spoke to Moses, saying, This is the law concerning the Levites: from twenty-five years old and above, they shall enter to serve in the tent of the testimony. And from fifty years old he will depart from the ministry, and he will no longer work. And his brother shall minister in the tent of the testimony to keep guard, but he shall not work works; thus you shall do to the Levites in their watches.

9

And the Lord spoke to Moses in the wilderness of Sinai in the second year, after they had gone out from the land of Egypt, in

the first month, saying, I said, Let the sons of Israel observe the passover according to its appointed time, On the fourteenth day of the first month toward evening, you shall make it according to the appointed times, according to its law, and according to its interpretation you shall make it. And Moses spoke to the sons of Israel to observe the passover beginning on the fourteenth day of the month in the wilderness of Sinai. As the Lord commanded Moses, so the sons of Israel did.

And the men who were unclean because of a dead person came, and they were not able to keep the passover on that day, and they approached Moses and Aaron on that day, And those men said to him, We are unclean upon the soul of a man; should we therefore fail to offer the gift to the Lord according to his time in the midst of the sons of Israel? And Moses said to them, Stand here, and I will hear what the Lord will command concerning you. And the Lord spoke to Moses, saying, Speak to the sons of Israel, saying, Any man who becomes unclean upon a soul of man, or is on a far way from you, or in your generations, shall make the passover to the Lord in the second month on the fourteenth day. Toward evening they will do it, and they will eat it upon unleavened bread and bitter herbs. They shall not leave any of it until morning, and they shall not break a bone of it; they shall do it according to the law of the passover. And a man who is clean and is not on a far journey, and fails to keep the passover, that soul shall be destroyed from its people, because he did not offer the gift to the Lord at its appointed time; that man will receive his sin. If a sojourner in your land approaches you

and observes the passover to the Lord according to the law of the passover and according to its arrangement, he shall do it; one law shall be for you and for the stranger and for the native born of the land.

And on the day the tent was set up, the cloud covered the tent, the house of the testimony, and in the evening there was upon the tent something like the appearance of fire until morning. Thus it was continually: the cloud was covering it by day, and the form of fire by night. And when the cloud went up from the tent, the sons of Israel departed, and in the place where the cloud stood, there the sons of Israel encamped. At the Lord's command the sons of Israel shall encamp, and at the Lord's command they shall set out. All the days in which the cloud overshadows the tent, the sons of Israel shall encamp. And whenever the cloud is drawn upon the tent for more days, then the sons of Israel shall keep the guard of God, and they shall not depart. And it will be whenever the cloud covers the tent for a number of days, through the voice of the Lord they will encamp, and through the command of the Lord they will set out. And it will be that whenever the cloud remains from evening until morning, and the cloud rises in the morning, then they shall set out by day or night. When the cloud overshadowing upon it prevailed for a month of days, the sons of Israel shall encamp, and they shall not depart. Because they set out at the Lord's command, they kept the watch of the Lord through the command of the Lord by the hand of Moses.

10

And the Lord spoke to Moses, saying, Make for yourself two trumpets of silver, You shall make them of beaten metal, and they will be for you to summon the congregation and to break camp. And you shall blow them, and all the congregation will be gathered at the door of the tent of testimony. If they sound one trumpet, all the rulers and leaders of Israel will come to you. And you will sound a signal, and those encamped to the east will set out. And you will sound a second signal, and the camps encamping to the South will set out, and you will sound a third signal, and the camps encamping beside the sea will set out, and you will sound a fourth signal, and the camps encamping toward the North will set out; they will sound a signal at their setting out. And whenever you gather the congregation, you will sound the trumpet, but not as a signal. And the sons of Aaron the priests shall blow the trumpets, and it will be to you an eternal statute throughout your generations. If you go out into war in your land toward the adversaries who have opposed you, and you shall sound the trumpets, and you shall be remembered before the Lord, and you shall be saved from your enemies. And in the days of your gladness, and in your feasts, and in your new moons, you shall sound the trumpets upon the burnt offerings and upon the sacrifices of your salvation, and it will be to you a remembrance before your God. I am the Lord your God.

And it happened in the second year, in the second month, on the

twentieth of the month, the cloud went up from the tent of the testimony. And the sons of Israel set out with their provisions in the wilderness of Sinai, and the cloud stood in the wilderness of Paran. And they set out first at the voice of the Lord by the hand of Moses.

And the sons of Judah lifted up the order of the camp first with their force, and over their force was Nahshon son of Aminadab. And over the force of the tribe of the sons of Issachar, Nathanael son of Sogar. And over the force of the tribe of the sons of Zebulun, Eliab, son of Helon. And they will pull down the tent, and the sons of Gershon and the sons of Merari, who carry the tent, will set out.

And the order of the camp of Reuben set out with their force, and over their force was Elizur son of Shedeur, And upon the power of the tribe of the sons of Simeon, Salamiel son of Zurishaddai. And over the force of the tribe of the sons of Gad, Eliasaph the son of Raguel. And the sons of Kohath will set out carrying the holy things, and they will set up the tent until they arrive. And they shall set out in the order of the camp of Ephraim with their forces, and over their forces, Elishama the son of Ammihud.

And over the division of the tribe of the sons of Manasseh, Gamaliel the son of Phadassur. And upon the power of the tribe of the sons of Benjamin, Abidan the son of Gideoni. And they shall set out in order, the camp of the sons of Dan, last of all the

camps, with their force, and over their force, Ahiezer the son of Ammishaddai. And upon the power of the tribe of the sons of Asher, Phagiel son of Echran. And over the force of the tribe of the sons of Naphtali, Ahira son of Enan. These are the armies of the sons of Israel, and they set out with their strength.

And Moses said to Hobab son of Raguel the Midianite, the father-in-law of Moses, We are departing to the place which the Lord said, This I will give to you. Come with us, and we will do well by you, because the Lord spoke good things concerning Israel. And he said to him, I will not go, but I will go to my land and to my kindred. And he said, Do not abandon us, because you were with us in the wilderness, and you will be among us as an elder. And it will be, if you go with us, that those good things, as many as the Lord will do good to us, we will also do good to you.

And they set out from the mountain of the Lord on a three days journey, and the ark of the covenant of the Lord went before them on a three days journey to spy out rest for them. And it happened when the ark was lifted up, Moses said, Awake, Lord, and let your enemies be scattered, let all who hate you flee. And when it rested he said, Return, O Lord, to the thousands and myriads in Israel. And the cloud came overshadowing upon them by day when they were lifted up out of the camp.

11

And the people were grumbling evil things before the Lord, and the Lord heard and was angry with wrath, and fire from the Lord was kindled among them and devoured some part of the camp. And the people cried out to Moses, and Moses prayed to the Lord, and the fire ceased. And the name of that place was called Conflagration, because fire was kindled among them from the Lord. And the mixed multitude among them had a strong desire, and sitting down they wept, along with the sons of Israel, and they said, Who will feed us meat? We remembered the fish that we ate freely in Egypt, and the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried up; there is nothing at all except the manna before our eyes. The manna is like coriander seed, and its form is the form of crystal. And the people were traveling through and gathered and ground it in the mill and beat it in the mortar and boiled it in the pot and made it into cakes, and the pleasure of it was like the taste of a cake made from oil. And whenever the dew came down upon the camp at night, the manna descended upon it.

And Moses heard them weeping according to their clans, each at his door, and the Lord was angry with exceeding wrath, and it was evil before Moses. And Moses said to the Lord, Why have you afflicted your attendant, and why have I not found favor before you, to place the impulse of this people upon me? Did I conceive all this people in my womb, or did I bear them? Why do you say to me, Take him into your bosom, as a nurse carries the nursing child, into the land which you swore to their fathers? From where can I get meat to give to all these people?

Because they weep to me, saying, give us meat so that we may eat. I will not be able to bear this people alone, because this matter is too heavy for me. If you do thus to me, kill me by destruction, if I have found mercy from you, so that I might not see my affliction.

And the Lord said to Moses, Gather to me seventy men from the elders of Israel, whom you yourself know, that these are elders of the people and scribes likewise, and you shall bring them to the tent of testimony, and they will stand there with you. And I will come down, and I will speak there with you, and I will take away from the spirit that is upon you, and I will put it upon them, and they will help you with the impulse of the people, and you will not bear it yourself alone. And you will say to the people, purify yourselves for tomorrow, and you will eat meat, because you wept before the Lord, saying, Who will feed us meat? Because it was good for us in Egypt, and the Lord will give you meat to eat, and you will eat meat. You shall not eat for one day, not two, not five days, not ten days, not twenty days, Until a month of days you shall eat, until it goes out of your nostrils, and it will be nausea to you, because you disobeyed the Lord, who is among you, and you wept before him, saying, Why did we go out of Egypt? And Moses said, The people among whom I am are six hundred thousand infantry, and you said, I will give them meat to eat, and they will eat for a month. Will not sheep and oxen be slaughtered for them, and will it suffice for them? Or will all the fish of the sea be gathered for them, and will it suffice for them? And the Lord said to Moses, Will the hand of the Lord not

suffice? You will soon know whether my word will overtake you or not.

And Moses went out and spoke to the people the words of the Lord, and gathered seventy men from the elders of the people, and he set them up around the tent. And the Lord came down in a cloud and spoke to him, and took away from the spirit that was upon him and placed it upon the seventy elders. And as the spirit rested upon them, they prophesied, but they did not continue. And two men were left in the camp, the name of the one was Eldad, and the name of the second was Medad, and the spirit rested upon them, and these were among the registered, and they did not come to the tent, and they prophesied in the camp. And the young man, having run up, reported to Moses and said, Eldad and Medad are prophesying in the camp. And Joshua the son of Nun, the chosen one standing by Moses, answered and said, Lord Moses, stop them. And Moses said to him, Are you jealous for me? Would that all the Lord's people were prophets, when the Lord gives his spirit upon them! And Moses went away into the camp, himself and the elders of Israel.

And a spirit went out from the Lord and brought quails across from the sea, and cast them upon the camp a day's way from here and a day's way from here, around the camp, about two cubits from the earth. And the people rose and gathered quail the whole day, and the whole night, and the whole next day, and he who gathered the least gathered ten measures, and they spread them out for themselves around the camp. The meat was

still in their teeth before it failed, and the Lord was angry at the people, and the Lord struck the people with an exceedingly great blow. And the name of that place was called Tombs of Desire, because there they buried the people who desired. From the Tombs of Desire the people set out for Aseroth, and the people came to be in Aseroth.

12

And Miriam and Aaron spoke against Moses because of the Ethiopian woman whom Moses took, because he took an Ethiopian woman. And they said, Has the Lord spoken only to Moses? Has he not spoken to us also? And the Lord heard. Now the man Moses was very humble, more than all people who were on the earth. And the Lord said immediately to Moses and Aaron and Miriam, You three come out to the tent of the testimony. And the three went out to the tent of testimony, and the Lord came down in a pillar of cloud, and stood at the door of the tent of testimony, and Aaron and Miriam were called, and they both went out. And he said to them, Hear my words: if there becomes a prophet of yours to the Lord, I will be known to him in a vision, and I will speak to him in sleep. Not so my attendant Moses; in my whole house he is faithful. I will speak to him mouth to mouth, in form, and not through riddles, and he saw the glory of the Lord, and why were you not afraid to speak against my attendant Moses? And the wrath of the Lord's anger was upon them, and he went away. And the cloud departed from

the tent, and behold, Miriam was leprous as snow, and Aaron looked upon Miriam, and behold, she was leprous. And Aaron said to Moses, I beg you, lord, do not lay sin upon us, because we acted ignorantly in that we have sinned, Let her not become like death, like a miscarriage coming out from a mother's womb and devouring half of her flesh. And Moses cried out to the Lord, saying, O God, I beg you, heal her. And the Lord said to Moses, If her father had spat in her face, would she not be ashamed for seven days? Let her be shut out for seven days outside the camp, and after this she will enter.

And Miriam was separated outside of the camp seven days, and the people did not set out until Miriam was cleansed.

And after these things the people removed from Aseroth, and they encamped in the wilderness of Paran.

13

And the Lord spoke to Moses, saying, Send men for yourself, And let them spy out the land of the Canaanites, which I give to the sons of Israel as a possession. You will send them one man per tribe, according to their ancestral clans, every one a leader from among them.

And Moses sent them out from the wilderness of Paran through the voice of the Lord, all these men leaders of the sons of Israel.

And these are their names: of the tribe of Reuben, Samuel son of Zaccur. Of the tribe of Simeon, Saphat son of Souri. Of the tribe of Judah, Caleb son of Jephunneh. Of the tribe of Issachar, Igal son of Joseph. Of the tribe of Ephraim, Hoshea son of Nun. Of the tribe of Benjamin, Palti son of Raphu. Of the tribe of Zebulun, Gaddiel son of Sudi. Of the tribe of Joseph, of the sons of Manasseh, Gaddi son of Susi. Of the tribe of Dan, Ammiel son of Gemalli. Of the tribe of Asher, Sathour son of Michael. Of the tribe of Naphtali, Nabi son of Shabbai. Of the tribe of Gad, Gudiel son of Machi. These are the names of the men whom Moses sent to spy out the land, and Moses named Hoshea son of Nun, Joshua.

And Moses sent them to spy out the land of Canaan, and said to them, Go up through this wilderness, and you shall go up into the mountain, And you will see the land, what it is, and the people dwelling upon it, if they are strong or weak, or if they are few or many. And what is the land in which these dwell, whether it is good or evil, and what are the cities in which these dwell, whether in fortified places or in unfortified places. And what is the land like, whether rich or fallow, if there are trees in it or not, and having persevered you will take from the fruits of the land. And the days were days of spring, forerunners of the grape.

And having gone up, they spied out the land from the wilderness of Sin until Rehob, entering Hamath. And they went up through the wilderness, and they went as far as Hebron, and there were

Ahiman, and Sheshai, and Talmai, the generations of Anak, and Hebron was built seven years before Tanis of Egypt. And they came to the valley of the cluster of grapes and spied it out, and they cut down from there a branch with one cluster of grapes upon it, and they lifted it upon poles, and some of the pomegranates and of the figs. And they named that place the Valley of the Cluster of Grapes, because of the cluster which the sons of Israel cut down from there. And they turned back from there after exploring the land for forty days.

And having gone, they came to Moses and Aaron and to all the congregation of the sons of Israel, into the wilderness of Paran at Kadesh, and they answered them with a word and to all the congregation, and they showed the fruit of the land. And they recounted to him, and they said, We came into the land into which you sent us, a land flowing with milk and honey, and this is the fruit of it. But the nation dwelling upon it is bold, and the cities are fortified, walled, and exceedingly great, and we have seen the generation of Anak there. And Amalek dwells in the land toward the South, and the Hittite, and the Hivite, and the Jebusite, and the Amorite dwell in the hill country, and the Canaanite dwells beside the sea and beside the Jordan River. And Caleb silenced the people before Moses, and said to him, No, but let us go up at once and inherit it, because we are mighty and will be able to prevail against them. And the people who had gone up with him said, We will not go up, because we are not able to go up against the nation, because it is stronger than us. And they brought out an alarming report of the land which

they had spied out to the sons of Israel, saying, The land which we passed through to spy out is a land that devours the inhabitants dwelling upon it, and all the people whom we have seen in it are men of great size. And there we have seen the giants, and we were before them like locusts, but thus we were before them.

14

And all the congregation raised their voice and wept, and the people wept that whole night. And all the sons of Israel were grumbling against Moses and Aaron, and the whole congregation said to them, Would that we had died in the land of Egypt, or in this wilderness! And why does the Lord bring us into this land to fall in war? Our wives and children will be plunder; now therefore it is better to turn back to Egypt. And they said to one another, Let us appoint a leader and let us return to Egypt. And Moses and Aaron fell upon their face before all the congregation of the sons of Israel.

But Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their garments. And they said to all the congregation of the sons of Israel, saying, The land which we have explored is exceedingly, exceedingly good. If the Lord chooses us, he will bring us into this land, and will give it to us, a land which is flowing with milk and honey. But do not become rebels against the Lord, and do

not fear the people of the earth, because they are food for you, for their time has departed from them, but the Lord is with us, do not fear them.

And all the congregation said to stone them with stones, and the glory of the Lord appeared in the cloud upon the tent of testimony to all the sons of Israel. And the Lord said to Moses, How long will this people provoke me? And how long will they not believe in me despite all the signs which I did among them? I will strike them with death and destroy them, and I will make you and your father's house into a great nation, even much greater than this one. And Moses said to the Lord, Egypt will hear that you brought up this people from them by your strength. But all those dwelling upon this earth have heard that you are Lord among this people, who are seen eyes to eyes, Lord, and your cloud stands upon them, and in a pillar of cloud you go before them by day, and in a pillar of fire by night. And you will destroy this people like one man, and the nations, as many as have heard your name, will say: Because the Lord was not able to bring this people into the land which he swore to them, he laid them low in the wilderness. And now let your strength be exalted, Lord, in the manner which you said, saying, The Lord is patient and abundant in mercy and true, taking away lawlessnesses and injustices and sins, yet by purification will not cleanse the guilty, repaying the sins of fathers upon children until the third and fourth generation. Forgive the sin of this people according to your great mercy, just as you have been gracious to them from Egypt until now.

And the Lord said to Moses, I am gracious to them according to your word. But I live and my name lives, and the glory of the Lord will fill all the earth. Because all the men who saw my glory and the signs which I did in Egypt and in the wilderness have tested me ten times and have not listened to my voice, Indeed they will not see the land which I swore to their fathers, but their children who are with me here, as many as do not know good or evil, every younger one inexperienced—to these I will give the land, but all who have provoked me will not see it. But my servant Caleb, because another spirit is in him and he followed me, I will bring him into the land which he entered there, and his seed will inherit it. The Amalek and the Canaanite are dwelling in the valley; tomorrow turn back and depart into the wilderness, by the way of the Red Sea.

And the Lord said to Moses and Aaron, saying, How long shall I bear with this evil congregation? I have heard the murmuring of the sons of Israel which they grumbled concerning you before me. I said to them, As I live, says the Lord, surely in the manner which you have spoken in my ears, thus I will do to you. In this wilderness your bodies will fall, even all your mustered ones, and your numbered ones from twenty years old and above, as many as grumbled against me, If you will enter into the land upon which I stretched out my hand to make you dwell upon it, except Caleb son of Jephunneh, and Joshua the son of Nun. And the children which you said would be plunder, I will bring them into the land, and they will inherit the land from which you turned away. And your limbs will fall in this wilderness. But

your sons will be wandering in the wilderness for forty years, and they will bear the consequences of your unfaithfulness, until your bodies are consumed in the wilderness. According to the number of the days as many as you spied out the land, forty days, a day for the year, you shall bear your sins forty years, and you will know the anger of my wrath. I the Lord have spoken; indeed I will do thus to this evil congregation gathered together against me: in this wilderness they will be consumed, and there they will die.

And the people whom Moses sent to spy out the land, having arrived, grumbled about it to the congregation, bringing out evil words concerning the land. And the men who had spoken evil about the land died in the plague before the Lord. And Joshua son of Nun and Caleb son of Jephunneh lived from among those men who had gone to spy out the land. And Moses spoke these words to all the sons of Israel, and the people mourned exceedingly.

And having risen early in the morning, they went up to the summit of the mountain, saying, Behold, we will go up to the place which the Lord said, because we have sinned. And Moses said, Why do you transgress the word of the Lord? It will not go well for you. Do not go up, for the Lord is not with you, and you will fall before your enemies. Because the Amalek and the Canaanite are there before you, and you will fall by the sword, because you turned away disobeying the Lord, and the Lord will not be with you. And having forced their way, they went up

upon the summit of the mountain, but the ark of the covenant of the Lord and Moses were not moved out of the camp. And the Amalek and the Canaanite dwelling in that mountain came down, and they turned them back, and they cut them down until Hormah, and they turned back into the camp.

15

And the Lord said to Moses, saying, Speak to the sons of Israel, And you will say to them, Whenever you enter into the land of your dwelling, which I give to you, And you shall make burnt offerings to the Lord, a whole burnt offering or sacrifice, to fulfill a vow, or as a voluntary offering, or at your feasts to make a fragrant smell to the Lord, whether from the oxen or from the sheep. And he shall bring his gift to the Lord as an offering: a sacrifice of fine flour, a tenth of an ephah mixed with oil, a fourth of a hin. And you shall prepare wine for a libation, a fourth of a hin, for the burnt offering or for the sacrifice; for each lamb you shall make this amount, an offering of fragrant aroma to the Lord. And for the ram, whenever you prepare it as a burnt offering or as a sacrifice, you shall make a grain offering of two-tenths of fine flour mixed in a third of a hin of oil, And you shall offer wine for a libation, the third of the hin, as a fragrant smell to the Lord.

If you make from the oxen a burnt offering or a sacrifice to fulfill a vow, or a peace offering to the Lord, and he shall bring

upon the calf a sacrifice of fine flour, three tenths mixed in oil, half of the hin. And wine for a libation, half of the hin, an offering of fragrant smell to the Lord.

Thus you shall do for each calf, or for each ram, or for each lamb from the sheep or from the goats. According to the number of which you do, thus you shall do to each one, according to their number.

Every native born person shall offer such offerings as a fragrant smell to the Lord. If a sojourner is added to you in your land, or whoever becomes among you in your generations, and will make an offering of fragrant smell to the Lord, in the manner you do, thus the congregation will make to the Lord.

One law will be to you and to the sojourners dwelling among you, an eternal law for your generations; as you are, so the sojourner will be before the Lord. One law and one ordinance will be for you and for the stranger dwelling among you.

And the Lord spoke to Moses, saying, Speak to the sons of Israel, and you will say to them, When you enter into the land into which I am bringing you, And it will be whenever you eat from the loaves of the earth, you shall set aside an offering, a contribution to the Lord, the firstfruits of your dough. You shall set apart bread as an offering, as an offering from the threshing floor, thus you shall set it aside, Firstfruits of your dough, and you shall give to the Lord an offering throughout your

generations.

Whenever you transgress and do not keep all these commandments which the Lord spoke to Moses As the Lord commanded you through Moses, from the day the Lord commanded you and onward throughout your generations, And it will be if it happens unintentionally, hidden from the eyes of the congregation, then all the congregation shall offer one unblemished calf from the cattle as a burnt offering for a fragrant smell to the Lord, with its sacrifice and its libation according to the arrangement, and one kid from the goats as a sin offering. And the priest shall make atonement for all the congregation of the sons of Israel, and it shall be forgiven them, because it is involuntary, and they have brought their gift as an offering to the Lord for their sin before the Lord, for their involuntary offenses. And it will be forgiven to all the congregation of the sons of Israel, and to the stranger dwelling among you, because it was involuntary for all the people.

If one person sins unintentionally, he shall bring a one-year-old goat as a sin offering. And the priest shall make atonement for the soul that has sinned unintentionally and has sinned unintentionally before the Lord, to make atonement for him. For the native among the sons of Israel, and for the stranger dwelling among them, one law will be for them, whoever does unintentionally.

And the soul which does anything with arrogance, whether from

the natives or from the proselytes, this one provokes God; that soul shall be destroyed from its people. Because he has despised the word of the Lord and has utterly broken his commandments, that soul shall be utterly destroyed; her sin remains in her.

And the sons of Israel were in the wilderness, and they found a man gathering wood on the day of the sabbath. And those who had found him gathering wood on the sabbath day brought him to Moses and Aaron, and to all the congregation of the sons of Israel. And they put him in prison, for they had not decided what they should do with him. And the Lord spoke to Moses, saying, The man shall surely be put to death; let all the congregation stone him with stones. And all the congregation brought him outside the camp, and all the congregation stoned him with stones outside the camp, as the Lord commanded Moses.

And the Lord said to Moses, saying, Speak to the sons of Israel, and you will say to them, and let them make for themselves fringes upon the corners of their garments throughout their generations, and you shall put upon the fringes of the corners a thread of blue. And it will be to you in the fringes, and you will see them, and you will remember all the commandments of the Lord, and you will do them, and you will not be turned aside after your thoughts and your eyes by which you prostitute yourselves after them, so that you may remember and do all my commandments, And you will be holy to your God. I am the Lord your God who led you out of the land of Egypt, to be your

God, I am the Lord your God.

16

And Korah, son of Izhar, son of Kohath, son of Levi, and Dathan and Abiram, sons of Eliab, and On, son of Peleth, son of Reuben, spoke, And they rose up before Moses, men of the sons of Israel, two hundred and fifty, leaders of the congregation, summoned to the council, and men of renown. They assembled against Moses and Aaron, and they said, Let it be known to you that all the congregation are all holy, and the Lord is among them, so why do you rise up against the congregation of the Lord? And having heard, Moses fell upon his face. And he spoke to Korah and to all his congregation, saying, God has visited and known those who are his and the holy ones, and he has brought them near to himself, and those whom he chose for himself, he has brought near to himself. Do this, take for yourselves censers, Korah and all his congregation, And put fire upon them, and put incense upon them before the Lord tomorrow, and the man whom the Lord has chosen, this one will be holy; let it be enough to you, sons of Levi. And Moses said to Korah, Listen to me, sons of Levi. Is this not a small thing to you, that the God of Israel separated you from the congregation of Israel and brought you near to himself to minister in the service of the tent of the Lord and to stand before the tent to serve them? And he brought you near, and all your brothers, the sons of Levi, with you, and do you seek to serve as priests also? Thus you and all your

congregation are gathered together against God, and Aaron—who is he, that you grumble against him?

And Moses sent to call Dathan and Abiram, sons of Eliab, and they said, We will not go up. Is this not a small thing, that you brought us up into a land flowing with milk and honey, to kill us in the wilderness, that you rule over us? Are you a ruler, and have you brought us into a land flowing with milk and honey, and have you given us an inheritance of fields and vineyards? Would you gouge out the eyes of those men? We will not go up. And Moses was exceedingly grieved, and said to the Lord, Do not regard their sacrifice. I have not taken a desirable thing from any of them, nor have I wronged any of them. And Moses said to Korah, Sanctify your congregation, and be ready before the Lord tomorrow—you and Aaron and they. And let each take his censer, and you shall put incense upon them, and you shall bring before the Lord each his censer, two hundred and fifty censers, and you and Aaron each his censer.

And each took his censer, and they placed fire upon them, and they laid incense upon them, and they stood beside the doors of the tent of the testimony, Moses and Aaron. And Korah gathered all his congregation against them beside the door of the tent of testimony, and the glory of the Lord appeared to all the congregation. And the Lord spoke to Moses and Aaron, saying, Separate yourselves from the midst of this congregation, and I will consume them at once. And they fell upon their face, and said, God, God of the spirits and all flesh, if one man sinned,

shall the wrath of the Lord be upon all the congregation? And the Lord spoke to Moses, saying, Speak to the congregation, saying, withdraw from around the congregation of Korah.

And Moses arose, and he went toward Dathan and Abiram, and all the elders of Israel went together with him. And he spoke to the congregation, saying, Separate yourselves from the tents of these harsh men, and do not touch anything which is theirs, lest you perish with them in all their sin. And they departed from around the tent of Korah, and Dathan and Abiram went out and stood beside the doors of their tents, along with their wives, their children, and their baggage.

And Moses said, By this you will know that the Lord sent me to do all these works, that they are not from myself. If these men die according to the death of all men, if their visitation is according to the fate of all men, the Lord has not sent me. But the Lord will show in a vision, and the earth having opened its mouth will devour them, and their houses, and their tents, and all that belongs to them, and they will go down living into hades, and you will know that these people provoked the Lord.

As he ceased speaking all these words, the earth broke open beneath them. And the earth was opened, and swallowed them, and their houses, and all the men being with Korah, and their cattle. And they went down alive into hades with all that belonged to them, and the earth covered them, and they perished from the midst of the congregation. And all Israel

around them fled from their voice, saying, Lest the earth ever swallow us up. And fire went out from the Lord and devoured the two hundred and fifty men offering the incense.

17

And the Lord said to Moses, And to Eleazar the son of Aaron the priest: Take up the bronze censers from the midst of the burned ones, and scatter this foreign fire there, because they consecrated the censers of these sinners with their souls. And make them into beaten plates as a covering for the altar, because they were offered before the Lord and were sanctified, and they became a sign to the sons of Israel. And Eleazar, son of Aaron the priest, took the bronze censers that the burned ones had brought, and they added them as a covering to the altar A memorial to the sons of Israel, so that no foreigner who is not from the seed of Aaron might approach to place incense before the Lord, and will not be as Korah and his assembly were, as the Lord spoke through Moses to him.

And the sons of Israel grumbled the next day against Moses and Aaron, saying, You have killed the people of the Lord. And it happened when the congregation gathered against Moses and Aaron, and they rushed upon the tent of testimony, and the cloud covered it, and the glory of the Lord appeared. And Moses and Aaron entered before the tent of the testimony. And the Lord spoke to Moses and Aaron, saying, Depart from the midst

of this congregation, and I will consume them at once, and they fell upon their face. And Moses said to Aaron, Take the censer and place fire from the altar upon it, and cast incense upon it, and carry it quickly into the camp, and make atonement for them, for wrath has gone out from the face of the Lord; he has begun to destroy the people. And Aaron took action just as Moses spoke to him, and he ran into the congregation, and already the plague had begun among the people, and he cast the incense and made atonement for the people. And he stood between the dead and the living, and the plague ceased. And the dead in the plague became fourteen thousand and seven hundred, apart from the dead on account of Korah. And Aaron returned to Moses at the door of the tent of the testimony, and the plague ceased.

And the Lord spoke to Moses, saying, Speak to the sons of Israel, and take from them a rod from all of their rulers according to their ancestral houses, twelve rods according to their ancestral houses, and write each man's name upon his rod. And write the name Aaron upon the rod of Levi, for they will give one rod according to the tribe of their ancestral house. And you shall place them in the tent of the testimony, opposite the testimony, where I will make myself known to you. And it will be that the man whom I choose, his rod will sprout, and I will remove from myself the grumbling of the sons of Israel which they murmur against you.

And Moses spoke to the sons of Israel, and all their rulers gave

him a rod, one rod to each ruler according to their ancestral houses, twelve rods, and the rod of Aaron was among their rods. And Moses laid the rods before the Lord in the tent of the testimony. And it happened the next day that Moses and Aaron entered the tent of the testimony, and behold, the rod of Aaron for the house of Levi had sprouted, and it brought out a shoot, and it blossomed flowers, and it produced nuts. And Moses brought out all the rods from before the Lord to all the sons of Israel, and they saw, and each took his rod.

And the Lord said to Moses, Put away the rod of Aaron before the testimonies into preservation, a sign to the sons of the disobedient, and let their grumbling against me cease, and they shall not die. And Moses and Aaron did as the Lord commanded Moses. And the sons of Israel said to Moses, Behold, we are consumed, we have perished, we are destroyed. Everyone who touches the tabernacle of the Lord dies; shall we all perish completely?

18

And the Lord said to Aaron, saying, You and your sons and the house of your father shall bear the sins of the holy things, and you and your sons shall bear the sins of your priesthood. And bring near to yourself your brothers, the tribe of Levi, the people of your father, and let them be joined to you, and let them minister to you, and you and your sons with you before

the tent of the testimony. And they shall keep your watches and the watches of the tent. However, they shall not approach the holy vessels and the altar, so that neither they nor you will die. And they will be joined to you, and they shall keep the watches of the tent of the testimony, according to all the ministry of the tent, and the foreigner shall not approach you. And you shall keep the guards of the holy things and the guards of the altar, and there will be no wrath among the sons of Israel. And I have taken your brothers the Levites from among the sons of Israel as a gift given to the Lord, to minister in the tent of testimony. And you and your sons with you shall keep your priesthood according to all manner of the altar and from within the veil, and you shall minister the ministry as a gift of your priesthood, and the foreigner who approaches shall die.

And the Lord spoke to Aaron, and behold I have given to you the keeping of the firstfruits from all that has been sanctified to me by the sons of Israel. To you I have given them as an honor, and to your sons with you, an eternal statute. And this shall be yours from the most holy things of the offerings: from all their gifts, and from all their sacrifices, and from all their trespass offerings, and from all their sin offerings, as many as they give back to me from all the holy things—it shall be yours and your sons. In the holy of holies you shall eat them. Every male will eat them, you and your sons. They will be holy to you.

And this will be to you the first fruits of their gifts, from all of the offerings of the sons of Israel; I have given them to you and

to your sons and your daughters with you, an eternal statute; all who are clean in your house shall eat them.

All the firstfruits of oil, and all the firstfruits of wine and grains —their firstfruits, as many as they would give to the Lord—I have given them to you. The firstfruits, all that are in their land, as many as they would bring to the Lord, will be yours; everyone who is clean in your house shall eat them.

Every devoted thing among the sons of Israel will be yours. And every opening of the womb from all flesh, as many as they offer to the Lord from man to animal, will be yours, but the firstborn of men shall be redeemed with ransom, and the firstborn of unclean cattle you shall redeem. And his redemption, from a month old, the valuation is five shekels, according to the holy shekel; twenty obols are a shekel. Except the firstborn of calves and the firstborn of sheep and the firstborn of goats you shall not redeem, for they are holy, and you shall pour out their blood on the altar, and you shall offer up the fat as an offering for a fragrant aroma to the Lord.

And the meat will be yours, as the breast of the wave offering and the right arm will be yours. Every offering of the holy things, as many as the sons of Israel set apart to the Lord, I have given to you and to your sons and to your daughters with you as an eternal statute. It is an eternal covenant of salt before the Lord, to you and to your seed with you.

And the Lord spoke to Aaron, In their land you shall not inherit, and a portion will not be to you among them, because I am your portion and your inheritance in the midst of the sons of Israel.

And to the sons of Levi, behold, I have given every tenth in Israel as an inheritance in place of their ministry, inasmuch as they minister in the tent of the testimony. And the sons of Israel shall no longer come near to the tent of the testimony to incur deadly sin. And the Levite himself shall minister the ministry of the tent of testimony, and they will bear their sins, an eternal statute throughout their generations, and in the midst of the sons of Israel they will not inherit an inheritance. Because I have given the tithes of the sons of Israel, which they set apart to the Lord as an offering, to the Levites as an inheritance, I have said to them that they will not inherit an inheritance in the midst of the sons of Israel.

And the Lord spoke to Moses, saying, And you shall speak to the Levites, and you will say to them, If you take from the sons of Israel the tenth which I have given to you from them as an inheritance, then you shall set aside from it an offering to the Lord, a tenth from the tithe. And your offerings will be reckoned to you as grain from the threshing floor, and an offering from the winepress. Thus you shall set them aside, even you, from all the offerings of the Lord, from all your tithes, as many as you take from the sons of Israel, and you shall give from them an offering to the Lord, to Aaron the priest. From all your gifts you shall set aside an offering to the Lord, from all the firstfruits the

consecrated portion from it. And you will say to them, When you take away the firstfruits from it, it will be reckoned to the Levites as produce from the threshing floor and as produce from the winepress. And you shall eat it in every place, you and your households, because this is your reward in place of your ministry in the tent of testimony. And you will not receive sin through it, if you take away the firstfruits from it, and you will not profane the holy things of the sons of Israel, so that you may not die.

19

And the Lord spoke to Moses and Aaron, saying, This is the ordinance of the law which the Lord commanded, saying, speak to the sons of Israel, and let them take to you an unblemished red heifer which has no blemish in it and upon which no yoke has been put. And you will give her to Eleazar the priest, and they will lead her outside the camp into a clean place, and they will slaughter her before him. And Eleazar will take some of its blood and sprinkle it before the tent of the testimony seven times. And they will burn it before him, and its skin and its meat and its blood with its dung shall be burned. And the priest will take cedar wood and hyssop and scarlet, and they will put them into the middle of the burning of the heifer.

And the priest shall wash his garments, and shall bathe his body with water, and after these things he will enter into the camp,

and the priest will be unclean until evening. And the one burning it shall wash his garments and shall bathe his body, and he will be unclean until evening. And a clean man will gather the ashes of the heifer, and he will put them outside the camp in a clean place, and it will be kept for the congregation of the sons of Israel as water of purification; it is purification. And the one gathering the ashes of the heifer shall wash his garments and will be unclean until evening, and it will be an eternal statute for the sons of Israel and for the sojourners dwelling among them.

The one touching the dead of any soul of man will be unclean seven days. This one shall be purified on the third day and on the seventh day, and he will be clean, but if he is not purified on the third day and on the seventh day, he will not be clean. Everyone who touches a dead person, if someone dies and he is not purified, has defiled the tent of the Lord; that person shall be cut off from Israel, because the water of purification was not sprinkled upon him—he is unclean, his uncleanness is still upon him. And this is the law: if a man dies in a house, everyone entering into the house, and all that is in the house, will be unclean seven days. And every open vessel that does not have a covering bound upon it is unclean. And everyone who touches in the open field a slain man or a corpse or a human bone or a tomb will be unclean seven days.

And they will take for the unclean person from the ashes of the burned purification offering, and they shall pour living water

upon it into a vessel. And he will take hyssop, and a clean man will dip it into the water and sprinkle it upon the house and upon the vessels and upon the souls, as many as may be there, and upon the one who touched the human bone, or the slain man, or the dead, or the grave. And the clean person shall sprinkle upon the unclean on the third day and on the seventh day, and he shall be purified on the seventh day, and shall wash his garments, and he shall bathe in water, and will be unclean until evening. And the man who is defiled and is not purified, that soul shall be destroyed from the midst of the congregation, because he defiled the holy things of the Lord, because the water of purification was not sprinkled upon him, he is unclean. And it will be to you an eternal statute, and the one who sprinkles the water of purification shall wash his garments, and the one touching the water of purification will be unclean until evening. And all that the unclean touches will be unclean, and the soul touching it will be unclean until evening.

20

And the sons of Israel came, all the congregation, into the wilderness of Sin, in the first month, and the people remained in Kadesh, and Miriam died there, and was buried there. And there was no water for the congregation, and they gathered against Moses and Aaron. And the people quarreled with Moses, saying, Would that we had died in the destruction of our brothers before the Lord. And why have you brought up the congregation

of the Lord into this wilderness to kill us and our cattle? And why this? You brought us up out of Egypt to come into this evil place, a place where nothing is sown, no fig trees, no vines, no pomegranates, and no water to drink.

And Moses and Aaron came from the face of the congregation to the door of the tent of testimony, and they fell upon their faces, and the glory of the Lord appeared to them. And the Lord spoke to Moses, saying, Take your rod, and assemble the congregation, you and Aaron your brother, and speak to the rock before them, and it will give its waters, and you shall bring out water to them from the rock, and you will give drink to the congregation and their cattle. And Moses took the rod from before the Lord, as the Lord commanded. And Moses and Aaron assembled the congregation before the rock, and he said to them, Hear me, you disobedient ones, shall we not bring out water for you from this rock? And Moses, having lifted his hand, struck the rock with the rod twice, and much water came out, and the congregation drank, and their cattle. And the Lord said to Moses and Aaron, Because you did not believe to sanctify me before the sons of Israel, because of this you shall not bring this congregation into the land which I have given to them. This is the water of Contradiction, because the sons of Israel were reviled before the Lord, and he was consecrated among them.

And Moses sent messengers from Kadesh to the king of Edom, saying, These things says your brother Israel: You know all the toil that has found us. And our fathers went down into Egypt,

and we sojourned in Egypt many days, and the Egyptians mistreated us and our fathers. And we cried out to the Lord, and the Lord heard our voice, and having sent a messenger, he led us out of Egypt, and now we are in the city of Kadesh, on the edge of your borders. We will pass through your land. We will not pass through fields, nor through vineyards, nor will we drink water from your wells. We will go by the royal road. We will not turn aside to the right nor to the left, until we pass through your borders. And Edom said to him, You shall not pass through me, but if you do, I will go out to meet you in war. And the sons of Israel say to him, We will pass by beside the mountain, but if I and my cattle should drink of your water, I will pay you, but it is no matter, we will pass by beside the mountain. But he said, You shall not pass through me, and Edom went out to meet him with a large force and with a strong hand. And Edom was not willing to give Israel permission to pass through his borders, and Israel turned aside from him. And they departed from Kadesh, and the sons of Israel, all the congregation, came to Mount Hor.

And the Lord said to Moses and Aaron in Mount Hor upon the borders of the land of Edom, saying, Let Aaron be added to his people, because you shall not enter into the land which I have given to the sons of Israel, because you provoked me at the water of strife. Take Aaron and Eleazar his son, and bring them up into Mount Hor before all the congregation. And strip off Aaron's robe and clothe Eleazar his son, and let Aaron be gathered and die there. And Moses did as the Lord commanded him, and brought him up into Mount Hor, before all the

congregation, And he stripped Aaron of his garments, and clothed Eleazar his son with them, and Aaron died upon the summit of the mountain, and Moses and Eleazar came down from the mountain. And all the congregation saw that Aaron had died, and they wept for Aaron thirty days, all the house of Israel.

21

And the Canaanite king Arad, dwelling in the wilderness, heard that Israel came by way of Atharein, and he fought against Israel, and took some of them captive. And Israel prayed a vow to the Lord, and said, If you hand over this people under my control, I will utterly destroy them and their cities. And the Lord heard the voice of Israel and delivered the Canaanite into their hands, and he devoted him and his cities, and they called the name of that place Cursed.

And having departed from Mount Hor by way of the Red Sea, they went around the land of Edom, and the people became discouraged on the way. And the people spoke against God and against Moses, saying, Why did you do this? You brought us out of Egypt to kill us in the wilderness because there is no bread, nor water, and our soul loathes this worthless bread. And the Lord sent the deadly serpents into the people, and they bit the people, and many people of the sons of Israel died. And the people, having arrived to Moses, were saying, We have sinned,

because we spoke against the Lord and against you. Therefore pray to the Lord, and let him take away the serpent from us. And Moses prayed to the Lord concerning the people, and the Lord said to Moses, Make for yourself a serpent, and place it upon a sign, and it will be that if a serpent bites a man, all who have been bitten, seeing it, will live. And Moses made a bronze serpent, and set it up upon a sign, and it happened that when a serpent bit a man, and he looked upon the bronze serpent, he lived.

And the sons of Israel departed, and they encamped in Oboth. And having departed from Oboth, they encamped in Achalga in the region beyond the wilderness, which is opposite Moab, toward the sunrise. And from there they departed, and they encamped in the ravine of Zared. And from there, having departed, they encamped beyond Arnon in the wilderness, the part projecting from the borders of the Amorites, for Arnon is the boundary of Moab, between Moab and the Amorite. Therefore it is said in the book, The war of the Lord set Zahab aflame, and the torrents of Arnon. And he appointed the torrents to settle Er, and it borders Moab.

And from there the well, this well, the Lord said to Moses, Gather the people, and I will give them water to drink. Then Israel sang this song about the well: Begin for it, O well, Rulers dug it; kings of nations hewed it out in their kingdom during their rule. And from the well to Manthanaein, and from Manthanaein to Naaliel, and from Naaliel to Bamoth, and from

Bamoth to Ianin, which is in the plain of Moab, from the summit of the hewn place that looks toward the wilderness.

And Moses sent elders toward Sihon king of the Amorites, with peaceful words, saying, We will pass through your land by the road. We will not turn aside either into a field or into a vineyard. We shall not drink water from your well, we will go by the royal way, until we pass through your boundaries. And Sihon did not give Israel permission to pass through his borders, and Sihon gathered all his people, and went out to battle against Israel into the wilderness, and came to Jahaz, and drew up in battle against Israel. And Israel struck him with the sword, and took possession of his land, from Arnon until Jabbok, until the sons of Ammon, because Jazer is the boundary of the sons of Ammon. And Israel took all these cities, and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the cities bordering it. For Heshbon is the city of Sihon, king of the Amorites, and he fought the king of Moab earlier, and they took all his land from Aroer to Arnon. Because of this, those speaking in riddles will say, Come into Heshbon, so that the city of Sihon may be built and established. For fire went out from Heshbon, a flame from the city of Sihon, and devoured as far as Moab, and swallowed the pillars of Arnon. Woe to you, Moab! You have perished, people of Chemosh. Their sons were given over to be preserved, and their daughters as captives to Sihon, king of the Amorites. And their seed will perish, from Heshbon to Dibon, and the women still kindled fire upon Moab.

Israel dwelt in all the cities of the Amorites. And Moses sent men to spy out Jazer, and they captured it and its villages, and they drove out the Amorite who was dwelling there. And having returned, they went up the way into Bashan, and Og king of Bashan went out to meet them, and all his people to war at Edrei. And the Lord said to Moses, Do not fear him, because I have delivered him into your hands, and all his people, and all his land, and you will do to him as you did to Sihon king of the Amorites, who dwelt in Heshbon. And they struck him and his sons, and all his people, until they left no survivor of his, and they inherited his land.

22

And having departed, the sons of Israel encamped to the west of Moab beside the Jordan near Jericho. And Balak son of Zippor, having seen all that Israel had done to the Amorite, And Moab feared the people exceedingly because they were many, and Moab was vexed because of the sons of Israel. And Moab said to the council of elders of Midian, Now this congregation will lick up everything around us, as the calf licks up the green things from the plain, and Balak son of Zippor was king of Moab at that time. And he sent ambassadors to Balaam son of Beor at Pethor, which is upon the river in the land of the sons of his people, to call him, saying, Behold, a people has come out from Egypt, and behold, it has covered the face of the earth, and this people sits next to me. And now come and curse this people for me, because

this one is strong or we are, if we are able to strike some of them, and I will drive them out from the land, because I know that whom you bless, they are blessed, and whom you curse, they are cursed. And the council of elders of Moab and the council of elders of Midian went with the oracles in their hands, and they came to Balaam and said to him the words of Balak. And he said to them, Lodge here for the night, and I will answer to you the matters which the Lord would speak to me, and the rulers of Moab remained with Balaam.

And God came to Balaam, and said to him, What are these men doing with you? And Balaam said to God, Balak son of Zippor, king of Moab, sent them to me, saying, Behold, a people has come out of Egypt and has covered the face of the earth, and they are sitting next to my land. Now come and curse them for me, so that I may be able to strike them and drive them out from the earth. And God said to Balaam, You shall not go with them, nor shall you curse the people, for they are blessed. And Balaam, having risen in the morning, said to the rulers of Balak, Depart to your lord, God does not permit me to go with you. And the rulers of Moab rose up and came to Balak, and they said, Balaam does not want to go with us.

And Balak still added to send more rulers, and more honorable than these. And they came to Balaam, and they said to him, Balak the son of Zippor says these things: I ask you not to hesitate to come to me. For I will honor you honorably, and whatever you say I will do for you, and come curse this people

for me. And Balaam answered and said to the rulers of Balak, If Balak gives me his house full of silver and gold, I will not be able to transgress the word of the Lord God, to do anything small or great of my own accord. And now you also remain here this night, and I will know what the Lord will add to speak to me. And God came to Balaam at night and said to him, If these men are present to call you, rise and follow them, but you will do only what I will speak to you.

And Balaam, having risen in the morning, saddled his donkey and went with the rulers of Moab. And God was angered because he went, and the messenger of God arose to oppose him, and he had mounted upon his donkey, and his two servants were with him. And the donkey, having seen the messenger of God standing in the way with his sword drawn in his hand, turned aside from the road and went into the plain, and he struck the donkey with his rod to guide her back onto the road.

And the messenger of God stood in the furrows of the vineyard, with a fence on one side and a fence on the other, And the donkey, having seen the messenger of God, pressed herself toward the wall and crushed Balaam's foot against the wall, and he continued to strike her.

And the messenger of God went further, and having gone away stood firm in a narrow place where it was not possible to turn aside to the right or left. And the donkey, having seen the messenger of God, sat down under Balaam, and Balaam was

angry and struck the donkey with the rod. And God opened the mouth of the donkey, and it says to Balaam, What did I do to you, that you have struck me this third time? And Balaam said to the donkey, Because you have mocked me, and if I had a sword in my hand, I would have already pierced you. And the donkey says to Balaam, Am I not your donkey upon which you have ridden from your youth until this very day? Have I ever been in the habit of doing thus to you? And he said, No. But God uncovered the eyes of Balaam, and he sees the messenger of the Lord standing opposed in the way with the sword drawn in his hand, and having bowed, he bowed down on his face. And the messenger of God said to him, Why have you struck your donkey these three times? Behold, I went out to oppose you, because your way is not right before me, and the donkey, having seen me, turned aside from me these three times. And if she had not turned aside, I would have killed you, but I would have saved her. And Balaam said to the messenger of the Lord, I have sinned, for I did not know that you had opposed me in the way to meet me, and now if it does not suffice you, I will turn away. And the messenger of God said to Balaam, Go with the men, but you shall speak only the word that I say to you. And Balaam went with the rulers of Balak.

And Balak, having heard that Balaam has come, went out to meet him at a city of Moab, which is on the borders of Arnon, which is at the edge of the territory. And Balak said to Balaam, Did I not send to you to call you? Why did you not come to me? Truly, will I not be able to honor you? And Balaam said to Balak,

Behold, I have come to you now. Will I be able to speak something? The word which God puts into my mouth, this I will speak. And Balaam went with Balak, and they came to the outlying towns. And Balak sacrificed sheep and calves, and sent them to Balaam and to the rulers who were with him. And it happened in the morning, and Balak, having taken Balaam, brought him up upon the pillar of Baal, and showed him from there a certain part of the people.

23

And Balaam said to Balak, Build for me here seven altars, and prepare for me here seven calves and seven rams. And Balak did as Balaam said to him, and offered up a calf and a ram upon the altar. And Balaam said to Balak, Stand by your sacrifices, and I will go to see if God will appear to me in meeting, and whatever word he shows to me, I will declare to you. And Balak stood by his sacrifices. And Balaam went to inquire of God, and he went straight, and God appeared to Balaam, and Balaam said to him, I have prepared the seven altars, and I have offered up a calf and a ram upon the altar. And God put a word into Balaam's mouth and said, having turned toward Balak, Thus you shall speak. And he turned away to him, and he stood upon his burnt offerings, and all the rulers of Moab were with him, and the spirit of God came upon him. And having taken up his parable, he said, Balak king of Moab sent for me from Mesopotamia, from the mountains of the east, saying, Come, curse Jacob for me, and

come, curse Israel for me. How can I curse whom the Lord has not cursed, or how can I denounce whom God has not denounced? Because from the summit of mountains I will see him, and from the hills I will observe him; behold, a people alone will dwell, and among nations will not be reckoned. Who has perfected the seed of Jacob, and who will count the clans of Israel? May my soul die among the souls of the righteous, and may my seed become as the seed of these.

And Balak said to Balaam, What have you done to me? I called you to curse my enemies, and behold, you have blessed them with a blessing. And Balaam said to Balak, Will I not keep speaking whatever God puts into my mouth? And Balak said to him, Come with me to another place from which you will not see him, but you will see only a part of them, and you will not see all of them, and curse them for me from there.

And he took him to a field lookout upon the summit of a hewn place, and he built seven altars there, and offered up a calf and a ram upon the altar. And Balaam said to Balak, Stand by your sacrifices, but I will go to inquire of God. And God met Balaam, and he put a word into his mouth, and said, Return to Balak, and you shall speak these things. And he turned away to him, and he was standing upon his burnt offering, and all the rulers of Moab with him, and Balak said to him, What did the Lord speak? And having taken up his parable, he said, Arise, Balak, and listen; give ear, witness, son of Zippor. God is not like man that he should lie, nor like a son of man that he should be threatened.

Has he said something and will not do it? Will he speak and not remain faithful to it? Behold, I have undertaken to bless, I will bless, and I will not turn back. There will be no toil in Jacob, nor will pain be seen in Israel, the Lord his God is with him, the glorious things of rulers are in him. God, having led him out of Egypt, is as the glory of a unicorn to him. For there is no divination in Jacob, nor prophecy in Israel; in due time it will be said to Jacob and to Israel, what God will accomplish. Behold, a people will arise as a cub, and will exult as a lion; it will not sleep until it eats prey, and drinks the blood of the wounded.

And Balak said to Balaam, Neither shall you curse him for me with curses, nor shall you bless him with blessing. And answering, Balaam said to Balak, Did I not speak to you, saying, The word that God speaks, this I will do? And Balak said to Balaam, Come, I will take you to another place, if it will please God, and curse him for me from there. And Balak took Balaam to the summit of Peor, which stretches into the wilderness. And Balaam said to Balak, Build me here seven altars, and prepare me here seven calves and seven rams. And Balak did just as Balaam said to him, and offered up a calf and a ram upon the altar.

24

And when Balaam saw that it was good before the Lord to bless Israel, he did not go according to his custom to meet the omens,

and he turned his face toward the wilderness. And Balaam, having lifted up his eyes, sees Israel encamped according to tribes, and the spirit of God came upon him. And having taken up his parable, he said, Balaam the son of Beor says, the man who truly sees says, He says, hearing the words of the strong one, who saw a vision of God in sleep, his eyes having been uncovered. How beautiful are your homes, Jacob, your tents, Israel! Like shaded valleys, and like gardens upon a river, and like tents which the Lord pitched, and like cedars beside waters. A man will go out from his seed, and will rule many nations, and the Gog kingdom will be exalted, and his kingdom will increase. God led him out of Egypt, as the glory of a unicorn to him. He shall eat the nations of his enemies, and he shall suck out the marrow of their fat parts, and with his arrows he shall shoot through the enemy. Having lain down, he rested as a lion and as a cub; who will raise him up? The ones blessing you are blessed, and the ones cursing you are cursed.

And Balak was angry at Balaam, and he struck his hands together, and Balak said to Balaam, I have called you to curse my enemy, and behold, you have blessed him this third time. Now therefore flee to your place; I said, I will honor you, and now the Lord has deprived you of the glory. And Balaam said to Balak, Did I not also speak to your messengers whom you sent to me, saying, If Balak gives to me his house full of silver and gold, I will not be able to transgress the word of the Lord to do good or evil of myself; whatever God says, these things I will say. And now behold, I will go away to my place. Come, I will advise you

what this people will do to your people in the last days.

And having taken up his parable, he said,

Balaam son of Beor says, the man who truly sees says, hearing the words of God, knowing knowledge from the most high, and having seen a vision of God in sleep, his eyes having been uncovered. I will show to him, but not now; I bless, but it does not approach. A star will rise out of Jacob, a man will arise out of Israel, and he will shatter the leaders of Moab, and he will plunder all the sons of Seth. And Edom will be an inheritance, and Esau his enemy will be an inheritance, and Israel acted in strength. And one will arise out of Jacob, and will destroy the one being saved out of the city. And seeing Amalek, and taking up his parable, he said, Amalek is the first of nations, but their descendants will perish. And having seen the Kenite, and having taken up his parable, he said, Strong is your dwelling, and if you set your nest in the rock, And if a nest of cunning comes to Beor, the Assyrians will take you captive. And having seen Og, and taking up his parable, he said, Alas, alas, who will live when God does these things? And one will go out from the hand of the Kittim, and they will afflict Assyria, and they will afflict the Hebrews, and they themselves will perish with one accord. And having risen, Balaam went away, returning to his place, and Balak went to his own place.

25

And Israel lodged in Shittim, and the people were profaned to commit fornication with the daughters of Moab. And they called them to the sacrifices of their idols, and the people ate of their sacrifices, and they worshiped their idols. And Israel was joined to Baal peor, and the Lord was angered with wrath against Israel. And the Lord said to Moses, Take all the leaders of the people and execute them before the Lord in the sight of the sun, and the wrath of the Lord's anger will turn away from Israel. And Moses said to the tribes of Israel, Let each man kill his own who was initiated to Baal peor. And behold, a man of the sons of Israel came and brought his brother to the Midianite woman before Moses and before all the congregation of the sons of Israel, and they wept beside the door of the tent of the testimony. And when Phinehas son of Eleazar, son of Aaron the priest, saw this, he rose up from the midst of the congregation and took a spear in his hand, He entered after the Israelite man into the furnace and pierced both the Israelite man and the woman through her womb, and the plague ceased from the sons of Israel. And the dead in the plague became twenty-four thousand.

And the Lord spoke to Moses, saying, Phinehas, son of Eleazar, son of Aaron the priest, stopped my anger from the sons of Israel, in being zealous for my zeal among them, and I did not destroy the sons of Israel in my zeal. Thus I said, Behold, I give to him a covenant of peace, And it will be to him and to his seed with him a covenant of everlasting priesthood, because he was zealous for his God and he atoned for the sons of Israel. The name of the Israelite man who had been struck, who was struck

with the Midianite woman, was Zimri, son of Salmon, ruler of the house of the families of Simeon. And the name of the Midianite woman who was struck was Chasbi, daughter of Zur, a ruler of a nation of Ommoth, of a family house of Midian.

And the Lord spoke to Moses, saying, Speak to the sons of Israel, saying, Be hostile to the Midianites and strike them, because they themselves are hostile to you with deceit, inasmuch as they deceive you through Peor, and through Chasbi the daughter of the ruler of Midian, their sister, who was struck down in the day of the plague because of Peor.

26

And it happened after the blow, and the Lord spoke to Moses and Eleazar the priest, saying, Take a census of all the congregation of the sons of Israel from twenty years old and above, according to their ancestral houses, all who go out to battle in Israel.

And Moses and Eleazar the priest spoke in the plains of Moab by the Jordan across from Jericho, saying, From twenty years old and above, in the manner which the Lord commanded Moses, and the sons of Israel who had gone out from Egypt. Reuben, the firstborn of Israel, and the sons of Reuben: Enoch, and the people of Enoch; of Pallu, the people of Pallu. To Hezron, the people of the Asronei; to Charmi, the people of the Charmi.

These are the clans of Reuben, and their census was forty-three thousand seven hundred and thirty.

And the sons of Pallu: Eliab. And the sons of Eliab were Nemuel, and Dathan, and Abiram. These were the designated ones of the congregation; these are the ones who rose up against Moses and Aaron in the congregation of Korah, in the uprising against the Lord. And the earth, having opened its mouth, swallowed them and Korah in the death of his congregation, when the fire devoured the two hundred and fifty, and they became a sign. But the sons of Korah did not die.

And the sons of Simeon, the people of the sons of Simeon: to Nemuel, the people of the Nemuelites; to Jamin, the people of the Jaminites; to Jachin, the people of the Jachinites, To the Zerah, the people of the Zerahites; to the Saul, the people of the Saulis. These are the clans of Simeon from their census, twenty-two thousand two hundred.

The sons of Judah were Er and Onan, and Er and Onan died in the land of Canaan. And the sons of Judah became according to their clans: to Shelah, the clan of the Shelanites; to Perez, the clan of the Perezites; to Zerah, the clan of the Zerahites. And the sons of Phares were: of Hezron, the family of the Asronites; of Iamun, the family of the Iamunites. These peoples of Judah according to their inspection, seventy-six thousand five hundred.

And the sons of Issachar according to their clans: to Tola, the people of the Tolaites; to Puah, the people of the Punites, To Jashub, the people of the Jashubiites; to Samram, the people of the Samramites. These are the peoples of Issachar from their census, sixty-four thousand four hundred.

Sons of Zebulun according to their clans: to Sered, the people of the Seredite; to Allon, the people of the Allonite; to Allel, the people of the Allelite. These peoples of Zebulun from their census: sixty thousand five hundred.

The sons of Gad according to their clans: to Saphon, the people of the Saphonites; to Haggi, the people of the Haggites; to Shuni, the people of the Shunites. To the Azene, the people of Azene; to the Addi, the people of Addi. To Arod, the people of the Aroadi; to Ariel, the people of the Arieli. These are the clans of the sons of Gad from their census: forty-four thousand five hundred.

Sons of Asher according to their clans: to Jamin, the people of the Jaminite; to Jesou, the people of the Jesouite; to Baria, the people of the Bariaite. To Kober, the people of the Koberi; to Melchiel, the people of the Melchieli. And the name of Asher's daughter was Sarai. These are the peoples of Asher from their census, forty-three thousand four hundred.

The sons of Joseph according to their clans, Manasseh and Ephraim.

Sons of Manasseh. To Machir, the people of the Machirites, and Machir begot Gilead; to Gilead, the people of the Gileadites. And these are the sons of Gilead: Ahiezer, the clan of the Achiezerites; Cheleg, the clan of the Chelegites. To Esriel, the people of the Esrieli; to Shechem, the people of the Sychemi. To the Symaer, the people of the Symaeri, and to the Opher, the people of the Opheri. And to Zelophehad, son of Hepher, there were not born to him sons, but daughters, and these are the names of the daughters of Zelophehad: Mahlah, and Noah, and Hoglah, and Milcah, and Tirzah. These are the peoples of Manasseh from their census, fifty-two thousand seven hundred.

And these are the sons of Ephraim: to Shuthelah, the people of the Shuthelahite; to Tahan, the people of the Tahanite. These are the sons of Shuthelah: Eden, the people of Eden. These are the peoples of Ephraim from their census: thirty-two thousand five hundred. These are the peoples of the sons of Joseph according to their clans.

The sons of Benjamin according to their clans: to Bela, the clan of the Belaites; to Ashbel, the clan of the Ashbelites; to Ahiram, the clan of the Ahiramites.

To the Sophan, the people of Sophanes. And the sons of Bale became Adar and Noeman; to Adar, the people of Adari, and to Noeman, the people of Noemani. These are the sons of Benjamin according to their clans from their census: thirty-five thousand five hundred.

And the sons of Dan according to their clans: to Shuham, the people of the Shuhamites; these are the clans of Dan according to their clans. All the peoples of the Shuhamites according to their inspection: sixty-four thousand four hundred.

Sons of Naphtali according to their clans: to Asiel, the clan of the Jahzeelite; to Guni, the clan of the Gunite. To the Jeser, the people of the Jeseri; to the Sellem, the people of the Sellemi. These are the peoples of Naphtali from their census, forty thousand and three hundred.

This is the census of the sons of Israel: six hundred thousand, one thousand, seven hundred and thirty.

And the Lord spoke to Moses, saying, To these the land shall be divided, to inherit according to the number of names. You shall increase the inheritance for the more numerous, and you shall decrease the inheritance for the fewer; to each, as they were numbered, their inheritance will be given. The land shall be divided by lots according to their names; they will inherit according to their ancestral tribes. You will divide their inheritance by lot between the many and the few.

And the sons of Levi according to their clans: to Gershon, the people of the Gershonites; to Kohath, the people of the Kohathites; to Merari, the people of the Merarites. These are the peoples of the sons of Levi: the people of Lobeni, the people of Hebroni, the people of Korah, and the people of Mousi, and

Kohath begot Amram. The name of his wife was Jochebed, daughter of Levi, who bore these to Levi in Egypt, and she bore to Amram Aaron and Moses, and Miriam their sister. And there were born to Aaron: Nadab, and Abihu, and Eleazar, and Ithamar. And Nadab and Abihu died when they offered foreign fire before the Lord in the wilderness of Sinai. And there were from their census twenty-three thousand, every male from a month old and above, for they were not counted in the midst of the sons of Israel, because no lot is given to them in the midst of the sons of Israel.

And this is the census of Moses and Eleazar the priest, who numbered the sons of Israel in the plains of Moab by the Jordan near Jericho. And among these there was not a man of those inspected by Moses and Aaron when they inspected the sons of Israel in the wilderness of Sinai. Because the Lord said to them, By death they shall die in the wilderness, and not one of them was left, except Caleb son of Jephunneh, and Joshua the son of Nun.

27

And the daughters of Zelophehad son of Hepher, son of Gilead, son of Machir, of the people of Manasseh, of the sons of Joseph, having approached, and these were their names: Maala, and Noah, and Hoglah, and Milcah, and Tirzah, and having stood before Moses, and before Eleazar the priest, and before the

rulers, and before all the congregation at the door of the tent of testimony, they say, Our father died in the wilderness, and he was not in the midst of the congregation that gathered together before the Lord in the congregation of Korah, because he died through his sin, and sons were not born to him. Let not the name of our father be blotted out from the midst of his people, because he has no son. Give to us a possession in the midst of our father's brothers. And Moses brought their judgment before the Lord.

And the Lord spoke to Moses, The daughters of Zelophehad have spoken rightly. You shall give them a possession as an inheritance among their father's brothers, and you shall assign their father's inheritance to them. And you shall speak to the sons of Israel, saying, if a man dies and he has no son, you shall transfer his inheritance to his daughter, If he has no daughter, you shall give the inheritance to his brother. If he has no brothers, you shall give the inheritance to his father's brother. If there are not brothers of his father, you shall give the inheritance to his nearest relative from his tribe to inherit his property, and this will be an ordinance of judgment to the sons of Israel, as the Lord commanded Moses.

And the Lord said to Moses, Go up into the mountain beyond the Jordan, this mountain Nebo, and see the land of Canaan, which I give to the sons of Israel as a possession. And you will see it, and you will be added to your people, you also, as Aaron your brother was added in Mount Hor. Because you transgressed my

word in the wilderness of Sin, when the congregation opposed you, you did not sanctify me at the water before them; this is the water of Meribah in Kadesh in the wilderness of Sin. And Moses said to the Lord, Let the Lord, the God of the spirits and all flesh, appoint a man over this congregation. whoever will go out before them and whoever will enter before them and whoever will lead them out and whoever will bring them in, so that the congregation of the Lord will not be like sheep which have no shepherd And the Lord spoke to Moses, saying, Take to yourself Joshua son of Nun, a man who has spirit in himself, and you shall place your hands upon him, And you shall set him up before Eleazar the priest, and you shall command him before all the congregation, and you shall command concerning him before them. And you will give your glory upon him, so that the sons of Israel may obey him. And he will stand before Eleazar the priest, and they shall ask him for the judgment of the showing before the Lord. At his word they will go out, and at his word they will enter—he himself and the sons of Israel with one accord, and all the congregation.

And Moses did as the Lord commanded him, and having taken Joshua, he set him before Eleazar the priest and before all the congregation. And he placed his hands upon him and established him, just as the Lord commanded Moses.

28

And the Lord spoke to Moses, saying, Command the sons of Israel, and you will say to them, You shall observe to offer to me my gifts, my offerings for a fragrant smell, at my feasts. And you will say to them, These are the offerings that you shall offer to the Lord: two unblemished year-old lambs per day as a burnt offering continually. You shall make the one lamb in the morning, and you shall make the second lamb toward evening.

And you shall make the tenth of the ephah of fine flour into a sacrifice mixed in oil, in the fourth of the hin. A continual burnt offering, the one made at Mount Sinai, as a fragrant smell to the Lord. And his libation, the fourth of the hin for the one lamb, in the holy place you shall pour a libation of strong drink to the Lord, And you shall offer the second lamb toward evening, according to its sacrifice and according to its drink offering, as a fragrant aroma to the Lord. And on the day of the sabbath you shall bring two year-old unblemished lambs, and two tenths of fine flour mixed in oil for a sacrifice and a drink offering, The burnt offering of sabbaths on the sabbaths, in addition to the continual burnt offering, and its libation.

And at the new moons you shall offer a burnt offering to the Lord: two calves from the cattle, one ram, and seven year-old lambs without blemish, Three tenths of fine flour mixed in oil for the one calf, and two tenths of fine flour mixed in oil for the one ram, A tenth of a tenth of fine flour mixed in oil for each lamb, a sacrifice of sweet savor, an offering to the Lord. Their libation will be half of the hin for the one calf, and a third of the

hin will be for the one ram. And a fourth of the hin will be for the one lamb of wine, this is the burnt offering month by month throughout the months of the year.

And one kid from the goats concerning sin to the Lord shall be made upon the continual burnt offering, and his libation.

And in the first month, on the fourteenth day of the month, is the Passover to the Lord. And on the fifteenth day of this month is a feast; for seven days you shall eat unleavened bread. And the first day called holy will be to you; you shall do no servile work. And you shall bring burnt offerings as an offering to the Lord: two calves from the oxen, one ram, seven year-old lambs; they shall be unblemished to you. And their sacrifice of fine flour mixed in oil, three tenths to the one calf, and two tenths to the one ram. A tenth of a tenth you shall make for the one lamb, for the seven lambs. And one kid from the goats concerning sin, to make atonement for you, Except for the continual burnt offering of the morning, which is the continual burnt offering. You shall do these things according to these each day for the seven days, a gift offering for a fragrant smell to the Lord; you shall make its libation upon the continual burnt offering. And the seventh day shall be called holy to you; you shall not do any servile work in it.

And on the day of the new grain, when you bring a new sacrifice to the Lord at the Feast of Weeks, it shall be a holy convocation to you; you shall not do any servile work. And you shall bring

burnt offerings as a fragrance of sweet savor to the Lord: two calves from the oxen, one ram, seven year-old lambs without blemish. Their sacrifice of fine flour mixed in oil, three tenths for the one calf, and two tenths for the one ram. A tenth for each lamb, for the seven lambs, and one kid from the goats for sin, to make atonement for you, besides the continual burnt offering And you shall make their sacrifice to me; they shall be unblemished to you, and their libations.

29

And in the seventh month, on the first day of the month, it shall be a holy convocation to you; you shall do no servile work. It shall be a day of signal to you. And you shall make burnt offerings as a fragrant smell to the Lord: one calf from the cattle, one ram, seven year-old lambs without blemish. Their sacrifice of fine flour mixed in oil, three tenths to the one calf, and two tenths to the one ram, A tenth for each lamb, for the seven lambs, And one kid from the goats concerning sin, to make atonement for you, Except for the burnt offerings of the new moon, their sacrifices, their drink offerings, the continual burnt offering, their sacrifices and their drink offerings according to their interpretation, as a fragrant smell to the Lord.

And the tenth of this month shall be called holy to you, and you shall afflict your souls, and you shall do no work. And you shall bring burnt offerings as a fragrance of sweet savor to the Lord,

offerings to the Lord: one calf from the cattle, one ram, seven year-old lambs; they shall be unblemished to you. Their sacrifice of fine flour mixed in oil, three tenths for the one calf, and two tenths for the one ram, A tenth for each lamb, for the seven lambs, And one kid from the goats concerning sin, to make atonement for you, except the sin offering of atonement, and the continual burnt offering, its sacrifice, and its libation according to the ordinance, an offering of fragrant smell to the Lord.

And on the fifteenth day of this seventh month, a holy convocation will be to you; you shall not do any servile work, and you shall celebrate it as a feast to the Lord for seven days. And you shall bring burnt offerings as an offering for a fragrant smell to the Lord: on the first day thirteen calves from the herd, two rams, fourteen year-old lambs; they shall be unblemished. Their sacrifices of fine flour mixed in oil: three tenths for each calf, for the thirteen calves, and two tenths for each ram, for the two rams, A tenth for each lamb, for the fourteen lambs, And one kid from the goats concerning sin, except the continual burnt offering, their sacrifices and their drink offerings.

And on the second day twelve calves, two rams, fourteen year-old lambs without blemish. Their sacrifice and their drink offering for the calves and for the rams and for the lambs according to their number, according to the ordinance for them. And one kid from goats concerning sin, except the continual burnt offering, their sacrifices and their drink offerings.

On the third day eleven calves, two rams, fourteen year old lambs without blemish. Their sacrifice and their drink offering for the calves and for the rams and for the lambs according to their number, according to the ordinance for them. And one kid from the goats concerning sin, except the continual burnt offering, their sacrifices and their drink offerings.

On the fourth day: ten calves, two rams, fourteen year-old lambs without blemish. Their sacrifices and their drink offerings for the calves and for the rams and for the lambs according to their number, according to the ordinance for them. And one kid from the goats concerning sin, except the continual burnt offering, their sacrifices and their drink offerings.

On the fifth day: nine calves, two rams, fourteen year-old lambs without blemish. Their sacrifices and their drink offerings for the calves and for the rams and for the lambs according to their number, according to the ordinance for them. And one kid from the goats concerning sin, except the continual burnt offering, their sacrifices and their drink offerings.

On the sixth day: eight calves, two rams, fourteen year-old lambs without blemish. Their sacrifices and their drink offerings for the calves and for the rams and for the lambs according to their number, according to the ordinance for them. And one kid from goats concerning sin, except the continual burnt offering, their sacrifices and their drink offerings.

On the seventh day: seven calves, two rams, fourteen year-old lambs without blemish. Their sacrifices and their drink offerings for the calves and for the rams and for the lambs according to their number, according to the ordinance for them. And one kid from the goats concerning sin, except the continual burnt offering, their sacrifices and their drink offerings. And on the eighth day there will be a closing assembly for you; you shall not do any servile work on it. And you shall bring burnt offerings as a fragrant smell, offerings to the Lord: one calf, one ram, seven year-old lambs without blemish. Their sacrifices and their drink offerings for the calf and for the ram and for the lambs according to their number, according to their arrangement. And one kid from the goats concerning sin, except the continual burnt offering, their sacrifices and their drink offerings.

These things you shall do to the Lord in your feasts, except your prayers, and your voluntary offerings, and your burnt offerings, and your sacrifices, and your libations, and your peace offerings.

30

And Moses spoke to the sons of Israel according to all that the Lord commanded Moses. And Moses spoke to the rulers of the tribes of the sons of Israel, saying, This is the word the Lord commanded. Any man who vows a vow to the Lord, or swears an oath, or binds himself with a binding concerning his soul,

shall not profane his word; all that goes out of his mouth, he will do. If a woman should vow a vow to the Lord or bind herself by an agreement in her father's house in her youth And if her father hears her prayers and her obligations which she bound against her soul, and her father remains silent, then all her prayers shall stand, and all the obligations which she bound against her soul shall remain. If her father refuses on the day he hears all her prayers and the obligations which she determined concerning her soul, they will not stand, and the Lord will cleanse her, because her father refused.

If, having become married to a man, her prayers are upon this according to the distinction of her lips, which she bound upon her soul, And if her husband hears and remains silent on the day he hears, then all her prayers will stand, and her obligations which she determined concerning herself will stand. If her man refuses by refusing on whatever day he hears, all her prayers and her obligations which she determined against her soul will not remain, because the man refused from her, and the Lord will cleanse her.

And the vow of a widow and of one cast out, whatever she vows upon her soul, will remain with her. But if in her man's house her vow, or the decree according to her soul with oath, And her husband hears and remains silent to her and does not refuse her, then all her prayers will stand, and all her obligations which she bound upon her soul will stand against her. If her husband annuls them on the day he hears them, all that goes out from her

lips according to her vows and according to the obligations concerning her soul shall not remain, for her husband has annulled them, and the Lord will cleanse her. Every vow and every binding oath to harm the soul, her man shall establish for her, and her man shall remove. But if he remains silent from day to day, then he shall establish for her all her vows and the obligations upon her; he shall establish them for her because he was silent on the day when he heard. But if her husband annuls them after the day he heard, then he will bear his sin. These are the ordinances that the Lord commanded to Moses, between a man and his wife, and between a father and his daughter in her youth in her father's house.

31

And the Lord spoke to Moses, saying, Avenge the sons of Israel against the Midianites, and afterward you will be gathered to your people. And Moses spoke to the people, saying, Arm men from among you and draw them up in battle array before the Lord against Midian, to render vengeance from the Lord upon Midian. A thousand from each tribe, a thousand from each tribe, from all the tribes of the sons of Israel, send them to fight. And they counted out from the thousands of Israel a thousand from each tribe, twelve thousand armed for battle. And Moses sent them, a thousand from each tribe, a thousand from each tribe with their forces, and Phinehas the son of Eleazar, the son of Aaron the priest, and the holy vessels, and the trumpets for

signals in their hands.

And they drew up in battle against Midian, as the Lord commanded Moses, and they killed every male. And they killed the kings of Midian together with their slain: Evi, Rekem, Zur, Hur, and Reba, five kings of Midian, and Balaam son of Beor they killed by the sword along with their slain. And they plundered the women of Midian, and their baggage, and their cattle, and all their possessions, and they plundered their forces, And they burned in fire all their cities in their settlements, and their farmsteads. And they took all their plunder and all their spoils, from man to animal. And they brought to Moses and to Eleazar the priest, and to all the sons of Israel, the captives, and the spoils, and the plunder into the camp at Araboth of Moab, which is upon the Jordan near Jericho. And Moses and Eleazar the priest and all the rulers of the congregation went out to meet them outside the camp. And Moses was angry at the overseers of the force, the commanders of thousands and commanders of hundreds who were coming from the battle line of the war. And Moses said to them, Why have you spared every female? For these were to the sons of Israel according to the word of Balaam to cause them to fall away and to overlook the word of the Lord on account of Peor, and the plague happened in the congregation of the Lord. And now kill every male among all the plunder, and kill every woman who has known the bed of a male. And spare alive all the women among the plunder who have not known the bed of a male. And you shall encamp outside the camp seven days; everyone who has killed and everyone who has touched

the slain shall be purified on the third day and on the seventh day, you and your captives. And every covering and every leather vessel, and all work made from goat skin, and every wooden vessel you shall purify.

And Eleazar the priest said to the men of the force coming from the battle, This is the ordinance of the law the Lord commanded Moses. Except for the gold and the silver and bronze and iron and lead and tin, Every thing that will pass through fire will be cleansed, but it shall be purified with the water of purification, and all things that do not pass through fire shall pass through water. And wash the garments on the seventh day, and you will be cleansed, and after these things you will enter into the camp.

And the Lord spoke to Moses, saying, Take the total of the spoils of the captivity, from man to animal, you and Eleazar the priest and the rulers of the families of the congregation. And you shall divide the spoils between the warriors who went out into battle and all the congregation. And you shall set aside a tribute to the Lord from the warriors who went out into battle: one soul from five hundred, from the men, and from the cattle, and from the oxen, and from the sheep, and from the donkeys, And from their half you will take. And you will give to Eleazar the priest the firstfruits of the Lord. And from the half belonging to the sons of Israel you shall take one out of every fifty from the men, and from the oxen, and from the sheep, and from the donkeys, and from all the livestock, and you will give them to the Levites who keep guard in the tent of the Lord.

And Moses and Eleazar the priest did as the Lord commanded Moses. And it happened that the surplus of the plunder which the warriors took as booty from the sheep was six hundred seventy-five thousand, And oxen, seventy-two thousand, And donkeys, sixty-one thousand, And the souls of humans from the women who had not known the bed of a man, all the souls, thirty-two thousand. And it happened that the half, the portion of those who had gone out to war, from the number of the sheep, was three hundred and thirty-seven thousand five hundred. And the tribute to the Lord from the sheep came to six hundred seventy-five. And oxen, thirty-six thousand, and the tribute to the Lord, seventy-two, And donkeys, thirty thousand and five hundred, and the tribute to the Lord, sixty-one. And souls of men, sixteen thousand, and their end to the Lord, thirty-two souls.

And Moses gave the Lord's offering to Eleazar the priest, as the Lord commanded Moses. from the half portion of the sons of Israel, which Moses divided from the warriors. And the half of the congregation's sheep came to be three hundred and thirty-seven thousand five hundred. And oxen, thirty-six thousand, Donkeys: thirty thousand five hundred. And souls of men, sixteen thousand. And Moses took one from fifty from the half portion of the sons of Israel, from the men and from the cattle, and gave them to the Levites keeping guard of the tent of the Lord, in the manner the Lord commanded Moses.

All the officers appointed over the divisions of a thousand of the

force approached Moses, the commanders of thousands and the commanders of hundreds. And they said to Moses, Your servants have taken the total count of the men of war who were under us, and not one of them is missing. And we have offered the gift to the Lord, each man what he found: golden vessels, bracelets, anklets, rings, armlets, and necklaces, to make atonement for ourselves before the Lord. And Moses and Eleazar the priest took the gold from them, every wrought vessel. And all the gold of the offering which they took for the Lord became sixteen thousand seven hundred and fifty shekels from the commanders of thousands and from the commanders of hundreds. And the warriors plundered, each for himself. And Moses and Eleazar the priest took the gold from the commanders of thousands and from the commanders of hundreds, and he brought it into the tent of testimony, a memorial of the sons of Israel before the Lord.

32

And the sons of Reuben and the sons of Gad had a very great multitude of cattle, and they saw the land of Jazer and the land of Gilead, and the place was a place for cattle. And the sons of Reuben and the sons of Gad approached and said to Moses and to Eleazar the priest and to the rulers of the congregation, saying, Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sibmah, Nebo, and Baian, The land which the Lord has delivered before the sons of Israel is land for livestock, and your servants have

cattle. And they were saying, If we have found favor before you, let this land be given to your servants in possession, and do not cause us to cross the Jordan.

And Moses said to the sons of Gad and to the sons of Reuben, Your brothers are going into war, and you will sit here? And why do you pervert the minds of the sons of Israel not to cross into the land which the Lord gives to them? Did not your fathers do thus, when I sent them from Kadesh Barnea to understand the land? And they went up to the valley of the cluster, and they observed the land, and they turned away the heart of the sons of Israel, so that they would not enter into the land which the Lord gave to them. And the Lord was angered in wrath on that day, and he swore, saying, If these people who came up out of Egypt, from twenty years old and above, who know good and evil, will see the land which I swore to Abraham and Isaac and Jacob, for they have not followed me

Except Caleb son of Jephunneh the separated one, and Joshua son of Nun, because they followed after the Lord. And the Lord was angered in wrath upon Israel, and scattered them in the wilderness forty years, until all the generation doing evil before the Lord was consumed. Behold, you have risen up in place of your fathers, a destruction of sinful men, to add still more to the anger of the Lord's wrath upon Israel. Because you will turn away from him to further abandon him in the wilderness, and you will bring lawlessness upon this whole congregation.

And they came to him and said, We will build sheep farmsteads here for our cattle, and cities for our baggage. And we, having armed ourselves as an advance guard before the sons of Israel until we lead them into their own place, and our baggage will remain in fortified cities because of the inhabitants of the land. We will not return to our houses until the sons of Israel are divided, each to his inheritance. And we shall no longer inherit with them from beyond the Jordan and further, because we have received our lots in the beyond of the Jordan in the east.

And Moses said to them, If you do according to this word, if you arm yourselves before the Lord for war, and all your armed men will pass by the Jordan before the Lord, until his enemy is destroyed from before him, And the land be subdued before the Lord, and after these things you shall return, and you will be guiltless before the Lord and before Israel, and this land shall be yours as a possession before the Lord. If you do not do thus, you will sin before the Lord, and you will know your sin when the evils overtake you. And you will build for yourselves cities for your baggage and farmsteads for your cattle, and you shall do what comes out of your mouth.

And the sons of Reuben and the sons of Gad said to Moses, saying, Your servants will do as our Lord commands. Our baggage, and our women, and all our cattle will be in the cities of Gilead. But all your servants will pass over armed and arrayed before the Lord into the war, in the manner the lord says.

And Moses appointed to them Eleazar the priest, and Joshua son of Nun, and the rulers of the families of the tribes of Israel. And Moses said to them, if the sons of Reuben and the sons of Gad cross over the Jordan with you, all armed for war before the Lord, and you subdue the land before you, then you shall give to them the land of Gilead as a possession. But if they do not cross over armed with you into the war before the Lord, then you shall bring across their baggage, their women, and their cattle before you into the land of Canaan, and they shall inherit together with you in the land of Canaan. And the sons of Reuben and the sons of Gad answered, saying, Whatever the Lord says to his attendants, we will do. We will cross armed before the Lord into the land of Canaan, and you shall give the possession to us beyond the Jordan.

And Moses gave to the sons of Gad, and to the sons of Reuben, and to the half tribe of Manasseh the sons of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land and the cities with their borders, the cities of the land around. And the sons of Gad built Dibon, and Ataroth, and Aroer, and Sophar, and Jazer, and they raised them, and Namram and Baitharan, fortified cities and sheep farmsteads. And the sons of Reuben built Heshbon, and Elealeh, and Kiriathaim, And Beelmeon, surrounded, and Sebama, and they named the cities which they built according to their own names. And the son of Machir, son of Manasseh, went to Gilead and took it, and destroyed the Amorite dwelling in it. And Moses gave Gilead to Machir the son of Manasseh, and he dwelt there.

And Jair of Manasseh went and took their farmsteads, and named them the farmsteads of Jair. And Nabau went and took Kohath and its villages, and he named them Naboth from his name.

33

And these are the stages of the sons of Israel, as they went out of the land of Egypt with their forces under the hand of Moses and Aaron. And Moses wrote their departures and their stages through the word of the Lord, and these are the stages of their journey. They departed from Rameses in the first month, on the fifteenth day of the first month, the next day after the passover the sons of Israel went out with a high hand before all the Egyptians. And the Egyptians were burying all their dead whom the Lord struck, every firstborn in the land of Egypt, and upon their gods the Lord executed vengeance. And having departed from Rameses, the sons of Israel encamped at Succoth. And having departed from Succoth, they encamped at Buthan, which is a part of the wilderness. And they departed from Buthan and encamped at the mouth of Eiroth, which is opposite Beelsephon, and they encamped opposite Magdolou. And they departed from opposite Eiroth, and they crossed the middle of the sea into the wilderness, and they went a journey of three days through the wilderness, and they encamped in Pikriais. And they departed from the Bitter waters and came to Elim, and in Elim there were twelve springs of water and seventy palm trees, and they

encamped there beside the water. And they departed from Elim, and they encamped upon the Red Sea. And they departed from the Red Sea, and they encamped in the wilderness of Sin.

And they departed from the wilderness of Sin and encamped at Rephaka. And they departed out of Rephaka and encamped in Ailous. And they departed from Ailous, and they encamped in Raphidin, and there was not water there for the people to drink. And they departed from Raphidin and encamped in the wilderness of Sinai. And they departed from the wilderness of Sinai, and they encamped at the tombs of desire. And they departed from the tombs of desire, and they encamped in Aseroth. And they departed from Aseroth and encamped in Rathamah.

And they departed from Rathamah and encamped in Remmon Phares. And they departed from Rimmon Perez, and they encamped at Lebonah. And they departed from Lebona and encamped at Ressan. And they departed from Ressan and encamped at Makellath. And they departed from Makellath and encamped at Shapher. And they departed from Shapher and encamped at Charadath. And they departed from Charadath and encamped at Makeloth. And they departed from Makeloth and encamped at Kataath. And they departed from Kataath and encamped at Tarath. And they departed from Tarath and encamped at Mathekka. And they departed from Mathekka and encamped at Selmona. And they departed from Selmona and encamped at Masouruth. And they departed from Masouruth,

and they encamped in Benaiah. And they departed from Banaiah, and they encamped at the mountain Gadgad.

And they departed from the mountain of Gadgad, and they encamped at Etebatha. And they departed from Etebatha and encamped at Ebronah. And they departed from Ebronah, and they encamped at Ezion Geber. And they departed from Ezion Geber and encamped in the wilderness of Sin, and they departed from the wilderness of Sin and encamped in the wilderness of Paran; this is Kadesh. And they departed from Kadesh, and they encamped at Mount Hor near the land of Edom.

And Aaron the priest went up through the command of the Lord, and he died there in the fortieth year of the departure of the sons of Israel from the land of Egypt, in the fifth month, on the first day of the month. And Aaron was one hundred and twenty-three years old when he died on Mount Hor. And the Canaanite king Arad, who dwelt in the land of Canaan, heard when the sons of Israel were entering, And they departed from Hor, the mountain, and they encamped at Selmonah. And they departed from Selmona and encamped at Phinon. And they departed from Phinon and encamped in Oboth.

And they departed from Oboth, and they encamped in Ai, in the region beyond the borders of Moab. And they departed from Ai and encamped at Dibon Gad. And they departed from Dibon Gad, and they encamped in Almon Diblathaim. And they departed from Gelmon Deblathaim, and they encamped upon

the mountains of Abarim, opposite Nabau. And they departed from the mountains of Abarim and encamped on the west of Moab, by the Jordan across from Jericho. And they encamped beside the Jordan between Aesimoth and Belsa, which is to the west of Moab.

And the Lord spoke to Moses in the plains of Moab by the Jordan at Jericho, saying, Speak to the sons of Israel, and you will say to them, you are crossing over the Jordan into the land of Canaan. And you shall destroy all the inhabitants in the land before your face, and you shall remove their lookout points, and you shall destroy all their molten idols, and you shall remove all their pillars. And you shall destroy all the inhabitants of the land, and you will dwell in it, for I have given their land to you as an inheritance. And you shall inherit their land by lot according to your tribes; to the more numerous you shall increase their possession, and to the fewer you shall decrease their possession; wherever his name goes out, there his will be; according to the tribes of your families you will inherit. If you do not destroy the inhabitants upon the earth from before your face, then those whom you leave of them will be thorns in your eyes and arrows in your sides, and they will be enemies to you upon the earth upon which you will dwell. And it will be that just as I decided to do to them, I will do to you.

34

And the Lord spoke to Moses, saying, Command the sons of Israel, and you will say to them, You are entering into the land of Canaan; this will be to you an inheritance, the land of Canaan with its borders. And the side toward the South will be to you from the wilderness of Sin until it follows Edom, and the boundaries toward the south will be to you from the part of the Salt Sea from the east. And the boundaries will surround you from the South to the ascent of Akrabbim, and will pass by Ennak, and its outlet will be to the South of Kadesh-Barnea, and will go out to the settlement of Arad, and will pass by Asemona. And the boundaries will go around from Asemona to the torrent of Egypt, and the outlet will be the sea. And the sea boundaries will be to you the great sea as the border; this will be to you the sea boundaries.

And this will be to you the boundaries toward the north: from the great sea you shall measure for yourselves beside the mountain, the mountain. And from the mountain you shall measure the mountain to them as they enter Hamath, and its outlet will be at the boundaries of Saradak. And the boundaries will go out to Dephrona, and its outlet will be Arsenain; this will be your boundaries from the North. And the boundaries will go down from Sephephamar to Bela from the east upon the springs, and the boundaries will go down from Bela upon the back of the sea of Chinnereth from the east. And the boundaries will go down from Sephamar to Bela from the east upon the springs, and the boundaries will go down from Bela upon the back of the sea of Chinnereth from the east. And the boundaries will go

down to the Jordan, and the outlet will be the Salt Sea. This will be your land with its boundaries all around.

And Moses commanded the sons of Israel, saying, This is the land which you shall inherit by lot, in the manner the Lord commanded to give it to the nine tribes and the half tribe of Manasseh. Because the tribe of the sons of Reuben and the tribe of the sons of Gad, according to their ancestral houses, and the half tribe of Manasseh obtained their lots. Two tribes and half a tribe took their lots beyond the Jordan near Jericho from the south toward the east.

And the Lord spoke to Moses, saying, These are the names of the men who will inherit the land to you: Eleazar the priest and Joshua the son of Nun. And you will take one ruler from each tribe to inherit the land for you.

And these are the names of the men of the tribe of Judah: Caleb son of Jephunneh. Of the tribe of Simeon, Salamiel son of Semiud. Of the tribe of Benjamin, Eldad son of Chaslon, Of the tribe of Dan, the ruler was Bakchir son of Egli. Of the sons of Joseph, of the tribe of the sons of Manasseh, the ruler Aniel, son of Souphi. Of the tribe of the sons of Ephraim, the ruler Kemuel son of Sabathan. Of the tribe of Zebulun, the ruler Elizaphan son of Parnach. Of the tribe of the sons of Issachar, the ruler Phaltiel son of Uzzah. Of the tribe of the sons of Asher, the ruler Achior son of Salami. Of the tribe of Naphtali, the ruler Phadael son of Iamioud.

The Lord commanded these to divide the land among the sons of Israel in Canaan.

35

And the Lord spoke to Moses in the west of Moab beside the Jordan near Jericho, saying, Command the sons of Israel, and they will give to the Levites cities to dwell in from the inheritances of their possession, and they will give to the Levites the suburbs of the cities around them. And the cities will be for them to dwell in, and their enclosures will be for their cattle, and all their quadrupeds. And the adjoining lands of the cities which you shall give to the Levites shall extend from the wall of the city outward two thousand cubits around. And you shall measure outside of the city: the side toward the east two thousand cubits, and the side toward the south two thousand cubits, and the side toward the sea two thousand cubits, and the side toward the north two thousand cubits, and the city will be in the middle of this to you, and the borders of the cities. And you shall give the cities to the Levites: the six cities of refuge which you shall give for the murderer to flee there, and in addition to these, forty-two cities. All the cities you shall give to the Levites: forty-eight cities, these, and their suburbs. And the cities which you shall give from the possession of the sons of Israel—from those with many, many cities, and from those with fewer, fewer cities—each according to his inheritance which they will inherit, they shall give from the cities to the Levites.

And the Lord spoke to Moses, saying, Speak to the sons of Israel, and you will say to them, you are crossing over the Jordan into the land of Canaan. And you shall set apart to yourselves cities; they will be places of refuge to you for the murderer to flee there, every one having struck a soul unintentionally. And the cities will be places of refuge to you from the avenger of the blood, and the murderer will not die until he stands before the congregation for judgment. And the six cities which you shall give will be places of refuge to you. The three cities you shall give beyond the Jordan, and the three cities you shall give in the land of Canaan.

A refuge will be to the sons of Israel, and to the stranger, and to the sojourner among you. These cities will be a refuge for everyone who has struck a soul unintentionally to flee there.

If he strikes him with an iron vessel, and he dies, he is a murderer; let the murderer be put to death. But if with a stone from the hand by which he will die, he strikes him, and he dies, he is a murderer; the murderer shall be put to death. If someone strikes another with a wooden object in his hand that could cause death, and he dies, he is a murderer; the murderer shall be put to death.

The avenger of the blood will kill the murderer; when he meets him, he will kill him. If through enmity he pushes him, and throws any vessel upon him from ambush, and he dies, Or if in wrath he struck him with his hand, and he dies, let the one who

struck him be put to death, for he is a murderer. Let the murderer be put to death. The avenger of blood shall kill the murderer when he meets him.

But if suddenly, not through enmity, he pushes him, or throws any object upon him, not from ambush, or with every stone by which someone will die, not knowing it, and it falls upon him, and he dies, but he was not his enemy, nor was he seeking to harm him, And the congregation will judge between the one who struck and the avenger of the blood according to these judgments. And the congregation will deliver the murderer from the avenger of the blood, and the congregation shall restore him to the city of his refuge where he fled, and he will dwell there until the great priest dies, whom they anointed with the holy oil.

But if the murderer goes out beyond the boundaries of the city into which he fled there, And if the avenger of blood finds him outside the borders of his city of refuge, and the avenger of blood murders the murderer, he is not guilty. For let him dwell in the city of refuge until the great priest dies, and after the great priest dies, the one who murdered shall return to the land of his possession.

And these things will be to you an ordinance of judgment for your generations in all your dwellings. Everyone who has struck a soul, through witnesses you shall put to death the murderer, and one witness shall not testify against a soul to put it to death. And you will not receive ransom for the life from the murderer

who is guilty and deserves to be killed, for he shall be put to death. You will not receive ransom for the one who flees into a city of refuge, to dwell again upon the earth, until the great priest dies. And you shall not murder the land in which you dwell, for this blood murders the land, and the land will not be atoned from the blood that has been shed upon it, but upon the blood of the one pouring it out. And you shall not defile the land upon which you dwell, upon which I dwell among you, for I am the Lord dwelling in the midst of the sons of Israel.

36

And the rulers of the tribe of the sons of Gilead son of Machir son of Manasseh from the tribe of the sons of Joseph approached and spoke before Moses and before Eleazar the priest and before the rulers of the ancestral houses of the sons of Israel, And they said, The Lord commanded our lord to give the land of the inheritance by lot to the sons of Israel, and the Lord commanded our lord to give the inheritance of Zelophehad our brother to his daughters. And they will be wives to one of the tribes of the sons of Israel, and their lot will be taken away from the possession of our fathers, and will be added into the inheritance of the tribe to whom they become wives, and it will be taken away from the lot of our inheritance. But if the release of the sons of Israel becomes, their inheritance will be added to the inheritance of the tribe to which they become wives, and their inheritance will be taken away from the inheritance of the

tribe of our families.

And Moses commanded the sons of Israel through the command of the Lord, saying, Thus the tribe of the sons of Joseph say. This is the word the Lord commanded the daughters of Zelophehad, saying, Let them become wives to whomever pleases them, provided they become wives to men from their father's people. And the inheritance shall not be transferred among the sons of Israel from tribe to tribe, because the sons of Israel shall each hold fast to the inheritance of the tribe of his family. And every daughter inheriting an inheritance from the tribes of the sons of Israel shall be wives to one of the people of her father's tribe, so that the sons of Israel may each inherit his paternal inheritance. And the lot will not be transferred from one tribe to another tribe, but the sons of Israel shall each hold fast to his inheritance.

In the manner which the Lord commanded Moses, thus did the daughters of Zelophehad. And Tirzah and Egla and Milcah and Noah and Malaa, the daughters of Zelophehad, became the cousins of them. They became wives from the people of Manasseh, sons of Joseph, and their inheritance came upon the tribe of their father's people. These are the commandments and the ordinances and the judgments which the Lord commanded by the hand of Moses in the west of Moab by the Jordan near Jericho.

Gospel of John

1

In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things came into existence through him, and without him not one thing came into existence that has come into existence. In him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not overcome it.

There came a man sent from God, whose name was John, This one came for testimony, so that he might witness concerning the light, so that all might believe through him. He was not the light, but came to testify concerning the light. The true light was coming into the world, which enlightens every man. He was in the world, and the world came into existence through him, and the world did not know him. He came into his own, and his own people did not receive him. But as many as took him, he gave them authority to become children of God, to those believing into his name. who were born not from bloods, nor from the will

of flesh, nor from the will of a man, but from God. And the Word became flesh and dwelt among us, and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth. John testifies concerning him and has cried out saying, This was the one of whom I said, The one coming after me has become before me, because he was before me. And from his fullness we all have received, and grace upon grace, For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only begotten son, being in the bosom of the father, that one has explained him.

And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem so that they might ask him, Who are you? And he confessed, and did not deny, and he confessed that I am not the Christ. And they asked him, What therefore? Are you Elijah? And he says, I am not. Are you the prophet? And he answered, No. They said therefore to him, Who are you, so that we might give an answer to those who sent us? What do you say about yourself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as Isaiah the prophet said.

And the ones who had been sent were from the Pharisees. And they asked him and said to him, Why therefore do you baptize, if you are not the Christ, nor Elijah, nor the prophet? John answered them saying, I baptize in water, but among you stands one whom you do not know. He is the one coming after me, who has become before me, whose sandal strap I am not worthy to

untie. These things happened in Bethany beyond the Jordan, where John was baptizing.

The next day John sees Jesus coming toward him and says, Behold the lamb of God who bears the sin of the world. This is the one about whom I said, After me comes a man who ranks before me, because he was before me. And I did not know him, but so that he might be revealed to Israel, I came baptizing in water. And John testified, saying that I have beheld the Spirit descending as a dove from heaven, and it remained upon him. And I did not know him, but the one who sent me to baptize in water said to me, Upon whom you see the Spirit descending and remaining, this is the one who baptizes in the Holy Spirit. And I have seen and have testified that this is the Son of God.

The next day John stood again with two of his disciples, And having looked at Jesus walking, he says, Behold the Lamb of God. And the two disciples heard him speaking, and followed Jesus. But Jesus, having turned and seen them following, says to them, What do you seek? But they said to him, Rabbi (which is said, being interpreted, Teacher), where do you stay? He says to them, Come and see. So they came and saw where he was staying, and they remained with him that day, for it was about the tenth hour. Andrew the brother of Simon Peter was one of the two who had heard from John and had followed him. This one first finds his own brother Simon and says to him, We have found the Messiah, which is translated Christ. And he brought him to Jesus. Looking at him, Jesus said, You are Simon the son of Jonah; you

will be called Cephas, which is interpreted as Peter.

The next day Jesus wanted to go out into Galilee, and he finds Philip and says to him, Follow me. Philip was from Bethsaida, from the city of Andrew and Peter. Philip finds Nathanael and says to him, We have found the one whom Moses wrote about in the law, and the prophets also wrote about—Jesus, the son of Joseph, from Nazareth. And Nathanael said to him, Can anything good come from Nazareth? Philip says to him, Come and see. Jesus saw Nathanael coming toward him and said about him, Behold, truly an Israelite in whom there is no deceit. Nathanael says to him, From where do you know me? Jesus answered and said to him, Before Philip called you, when you were under the fig tree, I saw you. Nathanael answered and says to him, Rabbi, you are the son of God, you are the king of Israel. Jesus answered and said to him, Because I said to you, I saw you under the fig tree, do you believe? You will see greater things than these. And he says to him, Truly, truly, I say to you, from now on you will see heaven opened, and the messengers of God ascending and descending upon the Son of Man.

2

And on the third day a wedding took place in Cana of Galilee, and the mother of Jesus was there, Jesus and his disciples were invited to the wedding. And when the wine had run short, the mother of Jesus says to him, They have no wine. Jesus says to

her, What is that to me and to you, woman? My hour has not yet come. His mother says to the servants, Whatever he says to you, do it. There were six stone water jars standing there for the purification of the Jews, each holding between two or three measures. Jesus says to them, Fill the water jars with water. And they filled them to the top. And he says to them, Draw some now and bring it to the headwaiter. And they brought it. When the master of the banquet tasted the water that had become wine and did not know where it came from, but the servants who had drawn the water knew, the master of the banquet called the bridegroom And he says to him, Every man first puts out the good wine, and when they are drunk, then the lesser; but you have kept the good wine until now. Jesus made this the beginning of the signs in Cana of Galilee and revealed his glory, and his disciples believed in him.

After this he went down to Capernaum with his mother, his brothers, and his disciples, and there they remained for a few days.

And the passover of the Jews was near, and Jesus went up into Jerusalem. And he found in the temple those selling oxen and sheep and doves, and the money changers sitting. And having made a whip out of cords, he drove all out of the temple, both the sheep and the oxen, and he poured out the coins of the money changers and overturned the tables, And to those selling doves he said, Take these things from here, do not make the house of my father a house of trade. But his disciples

remembered that it is written, The zeal of your house will devour me. The Jews therefore answered and said to him, What sign do you show us, since you do these things? Jesus answered and said to them, Destroy this temple, and in three days I will raise it. Therefore the Jews said, This temple was built in forty-six years, and you will raise it in three days? But that one was speaking about the temple of his body. When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word which Jesus had spoken.

As he was in Jerusalem at the passover during the feast, many believed in his name, seeing the signs which he made. But Jesus himself was not entrusting himself to them because he knew all. and that he had no need that someone should testify concerning man, for he himself knew what was in man.

3

There was a man from the Pharisees named Nicodemus, a ruler of the Jews. This man came to him at night and said to him, Rabbi, we know that you have come from God as a teacher, for no one is able to do these signs which you do, unless God is with him. Jesus answered and said to him, Truly, truly, I say to you, if someone is not born from above, he is not able to see the kingdom of God. Nicodemus says to him, How is a man able to be born being an old man? He is not able to enter into the belly

of his mother a second time and be born, is he? Jesus answered, Truly, truly, I say to you, if someone is not born from water and Spirit, he is not able to enter into the kingdom of God. That which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit. Do not marvel that I said to you, You must be born from above. The spirit blows where it wants, and you hear its voice, but you do not know from where it comes and where it goes; thus is everyone who has been born of the Spirit. Nicodemus answered and said to him, How are these things able to become? Jesus answered and said to him, You are the teacher of Israel and you do not know these things? Truly, truly, I say to you that we speak what we know and we testify to what we have seen, and you do not receive our testimony. If I said the earthly things to you and you do not believe, how will you believe if I say the heavenly things to you? And no one has ascended into heaven except the one having come down out of heaven, the Son of Man who is in heaven. And as Moses lifted up the serpent in the wilderness, thus it is necessary for the Son of Man to be lifted up, so that everyone who believes in him should not perish but have eternal life For God loved the world so much that he gave his only begotten son, so that everyone who believes in him should not perish, but have eternal life. For God did not send his son into the world so that he might judge the world, but so that the world might be saved through him. The one believing in him is not judged, but the one not believing has already been judged, because he has not believed in the name of the only begotten Son of God. This is the judgment, that the light has come into the world, and the people loved the darkness

more than the light, for their works were evil. For everyone doing worthless things hates the light and does not come to the light, so that his works may not be exposed. But the one who does the truth comes to the light, so that his works might be made manifest, because they are done in God.

After these things, Jesus and his disciples came into the land of Judea, and there he spent time with them and was baptizing. John was also baptizing in Aenon near Salim, because there were many waters there, and people came and were baptized. For John had not yet been thrown into prison. Therefore an inquiry arose from the disciples of John with a Jew concerning purification. And they came to John and said to him, Rabbi, the one who was with you beyond the Jordan, to whom you have testified—behold, this man baptizes and all are coming to him. John answered and said, A man is not able to receive anything, unless it has been given to him from heaven. You yourselves bear witness to me that I said, I am not the Christ, but I am sent before him. The one having the bride is the bridegroom, but the friend of the bridegroom, the one standing and hearing his voice, rejoices with joy because of the voice of the bridegroom. Therefore this joy of mine has been fulfilled. He must increase, but I must decrease. The one coming from above is above all. The one being from the earth is from the earth and speaks from the earth, the one coming from heaven is above all. And what he has seen and heard, this he testifies, and no one receives his testimony. The one who has received his testimony has certified that God is true. For the one whom God sent speaks the words of

God, for God does not give the Spirit by measure. The father loves the son and has given all into his hand. The one believing in the son has eternal life, but the one disobeying the son will not see life, but the wrath of God remains upon him.

4

Therefore when the Lord knew that the Pharisees heard that Jesus was making more disciples and baptizing more than John Although Jesus himself was not baptizing, but his disciples were. He left Judea and went away to Galilee. But it was necessary for him to pass through Samaria. He comes therefore into a city of Samaria called Sychar, near the place which Jacob gave to his son Joseph. Now Jacob's spring was there. So Jesus, having become weary from the journey, sat down at the spring. It was about the sixth hour. A woman comes from Samaria to draw water. Jesus says to her, Give me a drink. For his disciples had gone away into the city to buy food. Therefore the Samaritan woman says to him, How is it that you, being a Jew, ask to drink from me, being a Samaritan woman? For Jews do not associate with Samaritans. Jesus answered and said to her, If you knew the gift of God, and who it is that is saying to you, Give me a drink, you would have asked him, and he would have given you living water. The woman says to him, Lord, you have no bucket, and the well is deep. From where then do you have the living water? Are you not greater than our father Jacob, who gave us the well, and drank from it himself, as did his sons and his

livestock? Jesus answered and said this, Everyone drinking from this water will thirst again, But whoever drinks from the water that I will give to him will never thirst again, but the water that I will give to him will become in him a spring of water welling up into eternal life. The woman says to him, Lord, give me this water, so that I may not thirst nor come here to draw. Jesus says to her, Go call your husband and come here. The woman answered and said, I do not have a husband. Jesus says to her, You have said well that you do not have a husband, For you have had five husbands, and the one you now have is not your husband; you have spoken truly. The woman says to him, Lord, I perceive that you are a prophet. Our fathers worshiped on this mountain, and you say that Jerusalem is the place where it is necessary to worship. Jesus says to her, Woman, believe me that an hour comes when neither in this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, because salvation is from the Jews. But the hour comes, and now is, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such ones who worship him. God is spirit, and those who worship him must worship in spirit and truth. The woman says to him, I know that Messiah comes, the one called Christ; when that one comes, he will declare all things to us. Jesus says this: I am the one speaking to you. And at this his disciples came, and they marveled that he was speaking with a woman, yet no one said, What do you seek? or Why do you speak with her? Therefore the woman left her water jar and went away into the city, and says to the men, Come see a man who told me everything that I did.

Could this be the Christ? Therefore, they went out of the city and were coming toward him.

In the meantime, the disciples were asking him, saying, Rabbi, eat. But he said to them, I have food to eat that you do not know. Therefore the disciples were saying to one another, Has someone brought him something to eat? Jesus says to them, My food is to do the will of the one who sent me and to complete his work. Do you not say that it is still four months until the harvest comes? Behold, I say to you, lift up your eyes and behold the land, for it is already white for harvest. And the one reaping receives a wage and gathers fruit into eternal life, so that both the one sowing and the one reaping may rejoice together. For in this the word is true, that one is sowing and another is reaping. I sent you to reap what you have not labored for; others have labored, and you have entered into their labor. But from that city many of the Samaritans believed in him because of the word of the woman testifying that he told me everything that I did. Therefore, when the Samaritans came to him, they were asking him to stay among them, and he remained there two days. and many more believed because of his word, They were saying to the woman, We no longer believe because of what you said, for we ourselves have heard, and we know that this man is truly the Savior of the world, the Christ.

After the two days he went out from there and departed into Galilee. For Jesus himself testified that a prophet has no honor in his own homeland. When therefore he came into Galilee, the

Galileans received him, having seen all that he did in Jerusalem at the feast, for they themselves had come to the feast.

Jesus therefore came again into Cana of Galilee, where he made the water wine. And there was a certain royal official, whose son was sick in Capernaum, This man, having heard that Jesus has come from Judea into Galilee, went to him and was asking him to come down and heal his son, for he was about to die. Therefore Jesus said to him, If you do not see signs and wonders, you will not believe. The royal official says to him, Lord, come down before my child dies. Jesus says to him, Go, your son lives. And the man believed the word which Jesus said to him, and he went. But while he was already descending, his slaves met him and reported, saying that his servant was alive. He therefore inquired from them the hour in which he had gotten better. And they said to him that yesterday at the seventh hour the fever left him. Therefore the father knew that it was in that hour in which Jesus said to him that his son lives, and he himself believed and his whole house. This was again the second sign Jesus made, having come out of Judea into Galilee.

5

After these things, there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew Bethesda, having five porticoes. In these lay a great multitude of the sick, of the blind, lame, and

withered, waiting for the movement of the water. For a messenger was going down into the pool at a certain time, and the water was stirred. Therefore the first one having entered after the disturbance of the water became healthy, whatever disease he was held by. There was a certain man there who had been in his weakness for thirty-eight years. Jesus, seeing this man lying there and knowing that he had been in this condition for a long time, says to him, Do you want to become well? The sick man answered him, Lord, I have no man so that whenever the water is stirred, he might put me into the pool, but while I am coming, another goes down before me. Jesus says to him, Get up, take up your mat and walk. And immediately the man became healthy, and he lifted his mat and was walking. But it was the sabbath on that day. Therefore the Jews were saying to the one who had been healed, It is the Sabbath; it is not lawful for you to carry the mat. He answered them, The one having made me healthy, that one said to me, Take up your mat and walk. Therefore they asked him, Who is the man who said to you, Take up your mat and walk? But the one who had been healed did not know who he was, for Jesus had slipped away because a crowd was in the place. After these things Jesus finds him in the temple and said to him, Behold, you have become healthy; sin no longer, so that nothing worse happens to you. The man went away and reported to the Jews that Jesus was the one who had made him healthy.

And because of this the Jews were pursuing Jesus and were seeking to kill him, because he did these things on the sabbath.

But Jesus answered them, My father has been working until now, and I am working. Because of this, therefore, the Jews were seeking all the more to kill him, because he was not only breaking the sabbath, but was also saying that God was his own father, making himself equal to God.

Jesus therefore answered and said to them, Truly, truly, I say to you, the son is not able to do anything of himself, unless he sees the father doing something, for whatever that one does, these things the son likewise does. For the father loves the son and shows to him all which he himself makes, and will show to him greater works than these, so that you may marvel. For just as the Father raises the dead and gives them life, so also the Son gives life to whom he wishes. For the Father judges no one, but has given all judgment to the Son, So that all may honor the son as they honor the father. The one not honoring the son does not honor the father who sent him. Truly, truly I say to you that the one hearing my word and believing in the one who sent me has eternal life, and does not come into judgment, but has passed from death into life. Truly, truly, I say to you that an hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who have heard will live. For just as the Father has life in himself, so he has granted the Son also to have life in himself. And he gave him authority to execute judgment, because he is son of man. Do not marvel at this, because an hour is coming in which all those in the tombs will hear his voice. Those who have done good will come out into the resurrection of life, but those who have done worthless things into the

resurrection of judgment.

I am not able to do anything of myself. As I hear, I judge, and my judgment is just, because I do not seek my own will, but the will of the Father who sent me. If I testify concerning myself, my testimony is not true. Another is testifying concerning me, and I know that the testimony which he testifies concerning me is true. You have sent to John, and he has testified to the truth, But I do not take the testimony from man, but I say these things so that you might be saved. That one was the burning and shining lamp, but you were willing to rejoice for an hour in his light. But I have the testimony greater than John's, for the works which the father gave to me so that I should complete them, these works which I do, testify about me that the father has sent me. And the Father who sent me has himself testified concerning me. You have neither ever heard his voice nor seen his form, And you do not have his word remaining in you, because you do not believe this one whom that one sent. You investigate the writings because you think that in them you have eternal life, and those are the ones that bear witness concerning me. And you do not want to come to me so that you may have life. I do not take glory from men. But I have known you, that you do not have the love of God in yourselves. I have come in the name of my father, and you do not receive me. If another comes in his own name, you will receive that one. How are you able to believe, receiving glory from one another, and not seeking the glory from the only God? Do not think that I will accuse you to the Father; there is one who accuses you, Moses, in whom you

have hoped. For if you believed Moses, you would believe me, for that one wrote concerning me. But if you do not believe his writings, how will you believe my words?

6

After these things, Jesus went away beyond the Sea of Galilee, the Sea of Tiberias. And a great crowd was following him because they saw the signs which he performed on the sick. Jesus went up into the mountain, and there he was sitting with his disciples. The Passover, the feast of the Jews, was near. Therefore, having lifted his eyes and seen that a great crowd was coming toward him, Jesus said to Philip, From where should we buy loaves so that these might eat? This he was saying testing him, for he himself knew what he was about to do. Philip answered him, Loaves worth two hundred denarii are not sufficient for them, so that each of them may receive a little. One of his disciples, Andrew the brother of Simon Peter, says to him, There is a child here who has five barley loaves and two fish, but what are these among so many? And Jesus said, Make the people recline. Now there was much grass in the place. Therefore the men reclined, the number as five thousand. Jesus took the loaves and, having given thanks, distributed them to the disciples, and the disciples distributed them to those reclining, and likewise the fish, as much as they wanted. As they were filled, he says to his disciples, Gather the leftover fragments, so that nothing should perish. Therefore they gathered and filled twelve baskets

with fragments from the five barley loaves which were left over by those who had eaten. The people therefore, having seen the sign Jesus did, were saying that this is truly the prophet coming into the world. Jesus therefore, knowing that they were about to come and seize him to make him king, withdrew again to the mountain by himself alone.

As evening came, his disciples went down to the sea, And having embarked into the ship, they were crossing the sea to Capernaum. Darkness had already fallen, and Jesus had not come to them, The sea was stirred up as a great wind was blowing. Therefore, having rowed about twenty-five or thirty stades, they see Jesus walking upon the sea and coming near the boat, and they were afraid. But he says to them, I am, do not fear. They were willing therefore to take him into the boat, and immediately the boat reached the land to which they were going.

The next day the crowd standing beyond the sea, having seen that no other small boat was there except that one into which his disciples had entered, and that Jesus had not entered with his disciples into the small boat, but his disciples alone had gone away, But boats came from Tiberias near the place where they ate the bread after the Lord had given thanks. When therefore the crowd saw that Jesus was not there, nor his disciples, they embarked into the ships and came to Capernaum seeking Jesus. And having found him beyond the sea, they said to him, Rabbi, when did you come here? Jesus answered them and said, Truly,

truly, I say to you, you seek me, not because you saw signs, but because you ate of the loaves and were filled. Work not for the food that is perishing, but for the food that endures into eternal life, which the Son of Man will give to you, for on this one the Father, God, has set his seal. They said therefore to him, What should we do so that we may work the works of God? Jesus answered and said to them, This is the work of God, that you believe in the one whom he sent.

Therefore they said to him, What sign do you do so that we may see and believe you? What work do you perform? Our fathers ate the manna in the wilderness, as it is written, He gave them bread out of heaven to eat. Jesus therefore said to them, Truly, truly, I say to you, Moses has not given to you the bread out of heaven, but my Father gives to you the true bread out of heaven. For the bread of God is the one coming down out of heaven and giving life to the world. They said therefore to him, Lord, always give us this bread. Jesus said to them, I am the bread of life. The one coming to me will not hunger, and the one believing in me will never thirst.

But I said to you that you have seen me and do not believe. Everything the father gives to me will come to me, and I will never cast out the one who comes to me. I have come down from heaven not to do my will, but the will of the one who sent me. And this is the will of the Father who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. This is the will of the one who sent me, so that everyone

who beholds the son and believes in him has eternal life, and I will raise him up on the last day. The Jews therefore grumbled about him because he said, I am the bread that came down from heaven. And they were saying, Is this not Jesus the son of Joseph, whose father and mother we know? How therefore does this man say that he has come down out of heaven? Therefore, Jesus answered and said to them, Do not grumble with one another. No one is able to come to me, unless the father who sent me draws him, and I will raise him up on the last day. It is written in the prophets, and all will be taught of God. Everyone hearing from the father and having learned comes to me, Not that anyone has seen the Father, except the one who is from God; this one has seen the Father. Truly, truly, I say to you, the one believing in me has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness and died. This is the bread coming down from heaven, so that someone may eat from it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give is my flesh, which I will give for the life of the world. Therefore the Jews were quarreling with one another, saying, How is this man able to give us his flesh to eat? Therefore Jesus said to them, Truly, truly, I say to you, if you do not eat the flesh of the Son of Man and drink his blood, you do not have life in yourselves. The one eating my flesh and drinking my blood has eternal life, and I will raise him up on the last day. For my flesh truly is food, and my blood truly is drink. The one eating my flesh and drinking my blood remains in me, and I in him. As the living Father sent me and I live through the Father,

so the one who eats me will live through me. This is the bread that came down from heaven, not as your fathers ate the manna and died; the one who eats this bread will live forever. He said these things while teaching in the congregation in Capernaum.

Many of his disciples therefore, having heard, said, This word is hard; who is able to hear it? But Jesus, knowing in himself that his disciples grumble about this, said to them, Does this cause you to stumble? What if therefore you see the Son of Man ascending to where he was before? The spirit is the one making alive; the flesh benefits nothing. The words which I speak to you are spirit and are life. But there are some among you who do not believe. For Jesus knew from the beginning who the ones not believing were and who the one was who would betray him. And he was saying, Because of this I have said to you that no one is able to come to me unless it is given to him by my Father. From this, many of his disciples went back and no longer walked with him. Therefore Jesus said to the twelve, Do you not also want to go? Simon Peter therefore answered him, Lord, to whom shall we go? You have words of eternal life, And we have believed and have known that you are the Christ, the son of the living God. Jesus answered them, Did I not choose you, the twelve? And one of you is a devil. He was speaking of Judah, son of Simon Iscariot, for this man was about to hand him over, being one of the twelve.

7

And Jesus was walking in Galilee after these things, for he was not willing to walk in Judea, because the Jews were seeking to kill him. Now the feast of the Jews, the Feast of Tabernacles, was near. Therefore his brothers said to him, Depart from here and go into Judea, so that your disciples may see the works which you do, For no one does something in secret and seeks himself to be in openness. If you do these things, show yourself to the world. For not even his brothers believed in him. Therefore Jesus says to them, My time is not yet present, but your time is always ready. The world is not able to hate you, but it hates me, because I testify concerning it that its works are evil. You go up to this feast; I am not yet going up to this feast, because my time has not yet been fulfilled. But having said these things to them, he remained in Galilee. As his brothers went up, then he himself also went up to the feast, not openly, but as in secret. The Jews therefore were seeking him at the feast and were saying, Where is that one? And there was much grumbling about him in the crowds. Some were saying that he is good, others were saying, No, but he deceives the crowd. However, no one was speaking about him with frankness because of the fear of the Jews.

But when the festival was already half over, Jesus went up into the temple and was teaching. And the Jews marveled saying, How does this man know letters, not having learned? Therefore Jesus answered them and said, My teaching is not my own, but of the one who sent me. If someone wants to do his will, he will know about the teaching, whether it is from God or whether I speak from myself. The one speaking from himself seeks his

own glory, but the one seeking the glory of the one who sent him is true, and there is no injustice in him. Has not Moses given you the law? And no one of you keeps the law. Why do you seek to kill me? The crowd answered and said, You have a demon. Who seeks to kill you? Jesus answered and said to them, I did one work, and you all marvel because of this. Moses has given you the circumcision, not because it is from Moses, but from the fathers, and you circumcise a man on the sabbath. If a man receives circumcision on the sabbath so that the law of Moses is not broken, are you angry at me because I made a whole man healthy on the sabbath Do not judge by appearance, but judge with right judgment. Therefore some of the Jerusalemites were saying, Is this not the one whom they seek to kill? And behold, he speaks openly, and they say nothing to him. Can it be that the rulers truly know that this man is truly the Christ? But we know where this man is from, but when Christ comes, no one knows where he is from. Therefore Jesus cried out in the temple teaching and saying, You know me, and you know where I am from, and I have not come of myself, but the one who sent me is true, whom you do not know. I know him, because I am from him and he sent me. They were therefore seeking to seize him, but no one laid a hand upon him, because his hour had not yet come. Many from the crowd believed in him and were saying, When the Christ comes, surely he will not do more signs than these which this man has done? The Pharisees heard the crowd murmuring these things about him, and the Pharisees and the chief priests sent assistants to seize him. Therefore Jesus said, I am still with you a little time, and I go to the one who sent me.

You will seek me and will not find me, and where I am, you are not able to come. Therefore the Jews said to themselves, Where is this man about to go, that we will not find him? Is he about to go into the dispersion of the Greeks and teach the Greeks? What is this word which he said, You will seek me and will not find me, and where I am, you cannot come?

But on the last day, the great day of the feast, Jesus stood and cried out saying, If someone thirsts, let him come to me and let him drink. The one who believes in me, as the Scripture has said, rivers of living water will flow from within him. But he said this concerning the Spirit which those believing in him were about to receive, for the Holy Spirit was not yet given, because Jesus was not yet glorified. Many therefore out of the crowd, having heard the word, were saying, This is truly the prophet. Others were saying, This is the Christ. Others were saying, The Christ does not come out of Galilee, does he? Has not the Scripture said that the Christ comes from the seed of David and from Bethlehem, the village where David was? Therefore, a division came into existence in the crowd because of him. Some of them were willing to seize him, but no one laid hands upon him. Therefore the assistants came to the chief priests and Pharisees, and they said to them, Why did you not bring him? The assistants answered, Never has a man spoken like this man. Therefore the Pharisees answered them, Have you also been led astray? Has anyone from the rulers believed in him, or from the Pharisees? But this crowd not knowing the law are accursed. Nicodemus, who had come to him at night and was one of them,

says to them, Does our law judge a man without first hearing from him and knowing what he does? They answered and said to him, Are you also from Galilee? Search and see that a prophet from Galilee has not been raised. And each went away into his house.

8

But Jesus went into the Mount of Olives. At dawn he came again to the temple, and all the people were coming to him, and having sat down, he taught them. But the scribes and the Pharisees lead a woman having been caught in adultery, and having set her in the midst They say to him, Teacher, this woman has been caught in the act committing adultery, And in our law Moses commanded such women to be stoned. You therefore, what do you say? But they said this testing him, so that they might have an accusation against him. But Jesus, stooping down, was writing with his finger on the ground. But as they persisted asking him, he straightened up and said to them, Let the sinless one among you throw the first stone upon her. And again, stooping down, he was writing on the earth. But having heard, they went out one by one, beginning with the elders, and Jesus was left with the woman standing in the midst. Having looked up, Jesus said to her, Woman, where are they? Has no one condemned you? But she said, No one, Lord. But Jesus said, Nor do I condemn you; go and from now on sin no longer.

Again therefore Jesus spoke to them saying, I am the light of the world; the one following me shall not walk in the darkness, but will have the light of life. Therefore the Pharisees said to him, You testify about yourself; your testimony is not true. Jesus answered and said to them, Even if I testify about myself, my testimony is true, because I know from where I came and where I go, but you do not know from where I come or where I go. You judge according to the flesh, I judge no one. And if I judge, my judgment is true, because I am not alone, but I and the father who sent me. And in your law it is written that the testimony of two men is true. I am the one testifying about myself, and the father who sent me testifies about me. They were saying to him therefore, Where is your father? Jesus answered, You know neither me nor my father. If you knew me, you would know my father also. These words Jesus spoke in the treasury, teaching in the temple, and no one seized him, because his hour had not yet come.

Therefore Jesus said to them again, I am going away and you will seek me, and you will die in your sin; where I am going, you are not able to come. Therefore the Jews were saying, Surely he will not kill himself, because he says, Where I go, you are not able to come? And he said to them, You are from below, I am from above. You are from this world, I am not from this world. I said therefore to you that you will die in your sins, for if you do not believe that I am, you will die in your sins. They were saying therefore to him, Who are you? And Jesus said to them, From the beginning, what I have been speaking to you. I have many things

to speak and judge concerning you, but the one who sent me is true, and I say to the world these things which I heard from him. They did not know that he was speaking to them about the Father. Therefore Jesus said to them, When you lift up the Son of Man, then you will know that I am, and I do nothing from myself, but I speak these things as my Father taught me. And the one having sent me is with me; the father has not left me alone, because I always do the things pleasing to him. While he was speaking these things, many believed in him.

Therefore Jesus was saying to the Jews who had believed in him, If you remain in my word, you are truly my disciples, And you will know the truth, and the truth will set you free. They answered him, We are Abraham's descendants and have never been enslaved to anyone. How can you say that we will become free? Jesus answered them, Truly, truly, I say to you that everyone who commits sin is a slave to sin. But the slave does not remain in the house forever; the son remains forever. If therefore the Son sets you free, you will be truly free. I know that you are Abraham's seed, but you seek to kill me, because my word finds no place in you. I speak the things I have seen from my Father, and you therefore do the things you have seen from your father. They answered and said to him, Our father is Abraham. Jesus says to them, If you were children of Abraham, you would do the works of Abraham. But now you seek to kill me, a man who has spoken the truth to you, which I heard from God; this Abraham did not do. You do the works of your father. Therefore they said to him, We were not born from fornication;

we have one father, God. Jesus therefore said to them, If God was your father, you would love me, for I went out from God and have come. I have not come from myself, but he sent me. Why do you not know my speech? Because you are not able to hear my word. You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. Whenever he speaks falsehood, he speaks from his own, because he is a liar and the father of it. But because I say the truth, you do not believe me. Who among you convicts me of sin? But if I speak the truth, why do you not believe me? The one who is from God hears the words of God. Because of this you do not hear, because you are not from God. Therefore the Jews answered and said to him, Do we not rightly say that you are a Samaritan and have a demon? Jesus answered, I do not have a demon, but I honor my father, and you dishonor me. But I do not seek my glory; there is one who seeks and judges. Truly, truly, I say to you, if someone keeps my word, he shall never see death. Therefore the Jews said to him, Now we know that you have a demon. Abraham died and the prophets died, and you say, If anyone keeps my word, he will never taste death? Are you greater than our father Abraham, who died? The prophets died too. Who do you make yourself out to be? Jesus answered, If I glorify myself, my glory is nothing. It is my Father who glorifies me, whom you say is your God, And you have not known him, but I know him. And if I say that I do not know him, I will be like you, a liar, but I know him and I keep his word. Abraham your father rejoiced so that he might see my day, and he saw it and

rejoiced. Therefore the Jews said to him, You are not yet fifty years old, and you have seen Abraham? Jesus said to them, Truly, truly, I say to you, before Abraham was, I am. Therefore they took up stones so that they might throw them upon him. But Jesus was hidden, and went out of the temple, having passed through the midst of them, and was passing by thus.

9

And passing by, he saw a man blind from birth. And his disciples asked him saying, Rabbi, who sinned, this man or his parents, so that he was born blind? Jesus answered, Neither this man nor his parents sinned, but this happened so that the works of God might be revealed in him. I must work the works of him who sent me while it is day; night is coming when no one can work. Whenever I am in the world, I am the light of the world. Having said these things, he spat on the ground and made clay out of the spittle, and he smeared the clay upon the eyes of the blind man. And he said to him, Go wash in the pool of Siloam, which is interpreted sent. Therefore he went away and washed, and came back seeing.

Therefore the neighbors and those who had seen him before, that he was blind, were saying, Is this not the one who sat and begged? Others were saying that this is he, but others that he is like him. That one was saying that I am. Therefore they were saying to him, How were your eyes opened? He answered and

said, A man called Jesus made clay and smeared it on my eyes and said to me, Go to the pool of Siloam and wash. So I went away and washed, and I received my sight. They said therefore to him, Where is that one? He says, I do not know.

They lead him toward the Pharisees, the one formerly blind. It was the Sabbath when Jesus made the clay and opened his eyes. Again therefore the Pharisees were asking him how he received sight. But he said to them, He placed clay upon my eyes, and I washed, and I see. Therefore some of the Pharisees were saying, This man is not from God, because he does not keep the sabbath. Others were saying, How is a sinner man able to do such signs? And there was division among them. They say to the blind man again, What do you say about him, since he opened your eyes? But he said, He is a prophet. Therefore the Jews did not believe concerning him that he was blind and had received sight, until they called the parents of the one who had received sight. And they asked them, saying, Is this your son, whom you say was born blind? How then does he now see? His parents answered them and said, We know that this is our son and that he was born blind. But we do not know how he now sees, or who opened his eyes we do not know; he is of age, ask him, he will speak for himself. His parents said these things because they feared the Jews, for the Jews had already agreed that if someone should confess him as Christ, he would be expelled from the congregation. Because of this his parents said, He is of age; ask him. Therefore they called the man who was blind a second time, and said to him, Give glory to God. We know that this man

is a sinner. He therefore answered and said, Whether he is a sinner I do not know; one thing I know, that though I was blind, now I see. They said to him again, What did he do to you? How did he open your eyes? He answered them, I said to you already, and you did not hear. Why do you want to hear again? Do you also want to become his disciples? They reviled him and said, You are a disciple of that man, but we are disciples of Moses. We know that God has spoken to Moses, but we do not know where this man is from. The man answered and said to them, For this is wonderful, that you do not know where he is from, and yet he opened my eyes. We know that God does not hear sinners, but if someone is god-fearing and does his will, he hears this one. From the age it was not heard that someone opened the eyes of a man born blind. If this man was not from God, he was not able to do anything. They answered and said to him, You were born wholly in sins, and you teach us? And they cast him outside. Jesus heard that they had cast him out, and having found him, he said to him, Do you believe in the Son of God? That one answered and said, And who is he, Lord, so that I might believe in him? Jesus said to him, You have seen him, and the one speaking with you is that one. But he said, I believe, Lord, and he worshiped him. And Jesus said, I came into this world for judgment, so that those not seeing may see and those seeing may become blind. Some of the Pharisees who were with him heard these things and said to him, We are not blind too, are we? Jesus said to them, If you were blind, you would not have sin, but now you say that you see, therefore your sin remains.

10

Truly, truly I say to you, the one not entering through the door into the court of the sheep, but going up from elsewhere, that one is a thief and robber. But the one entering through the door is the shepherd of the sheep. To this one the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out. And whenever he brings forth his own sheep, he goes before them, and the sheep follow him, because they know his voice, But they will not follow a stranger; instead, they will flee from him, because they do not know the voice of strangers. Jesus said this proverb to them, but they did not know what it was that he was speaking to them. Therefore Jesus said to them again, Truly, truly, I say to you that I am the door of the sheep. All who came before me are thieves and robbers, but the sheep did not hear them. I am the door; if someone enters through me, he will be saved, and he will enter and will go out, and will find pasture. The thief does not come except to steal and kill and destroy. I came so that they may have life and have it abundantly. I am the good shepherd. The good shepherd lays down his soul for the sheep. The hired worker, who is not a shepherd and whose sheep are not his own, sees the wolf coming and abandons the sheep and flees, and the wolf snatches them and scatters the sheep. But the hired worker flees because he is a hired worker and does not care about the sheep. I am the good shepherd, and I know my own and am known by my own, As the father knows me and I know the father, and I lay

down my soul for the sheep. And I have other sheep which are not from this fold, and I must bring those also, and they will hear my voice, and there will be one flock, one shepherd. Because of this the Father loves me, because I lay down my soul, so that I may take it again. No one takes it away from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it again. This commandment I received from my Father. A division therefore happened again among the Jews because of these words. But many of them were saying, He has a demon and is mad, why do you listen to him? Others were saying, These words are not those of a demon-possessed man. A demon is not able to open the eyes of the blind, is it?

The Feast of Dedication took place in Jerusalem, and it was winter. And Jesus was walking in the temple in Solomon's colonnade. The Jews therefore surrounded him and were saying to him, How long do you take up our soul? If you are the Christ, tell us openly. Jesus answered them, I said to you, and you do not believe. The works which I do in the name of my Father, these testify about me. But you do not believe, for you are not of my sheep, as I said to you. My sheep hear my voice, and I know them, and they follow me. And I give eternal life to them, and they will not perish into the age, and no one will snatch them out of my hand. My father, who has given to me, is greater than all, and no one is able to seize anything out of my father's hand. I and the Father are one. Therefore the Jews again picked up stones to stone him. Jesus answered them, I showed you many good works from my Father; for which of them do you stone

me? The Jews answered him saying, We do not stone you concerning a good work, but concerning blasphemy, and because you, being a man, make yourself God. Jesus answered them, Is it not written in your law, I said, you are gods? If he called those gods to whom the word of God came, and the scripture cannot be broken, Do you say of him whom the Father sanctified and sent into the world that he blasphemes because I said, I am the Son of God? If I do not do the works of my Father, do not believe me. But if I do, even if you do not believe me, believe the works, so that you may know and believe that the Father is in me and I am in him. Therefore they were again seeking to seize him, and he went out from their hand.

And he went away again beyond the Jordan, into the place where John was first baptizing, and remained there. And many came to him and were saying that John indeed performed no sign, but all that John said about this man was true. And many there believed in him.

11

There was someone sick, Lazarus from Bethany, from the village of Mary and Martha her sister. Now Mary was the one who had anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick. Therefore the sisters sent to him saying, Lord, behold, the one whom you love is sick. But having heard this, Jesus said, This sickness is not unto death, but

for the glory of God, so that the Son of God may be glorified through it. Jesus loved Martha and her sister and Lazarus. Therefore, when he heard that he was sick, he remained in the place where he was for two days. Then after this he says to the disciples, Let us go into Judea again. The disciples say to him, Rabbi, the Jews were just now seeking to stone you, and are you going there again? Jesus answered, Are there not twelve hours of the day? If someone walks in the day, he does not stumble, because he sees the light of this world, But if someone walks in the night, he stumbles, because the light is not in him. These things he said, and after this he says to them, Lazarus our friend has fallen asleep, but I go so that I may awaken him. Therefore his disciples said, Lord, if he has fallen asleep, he will be saved. Jesus had said this about his death, but they thought that he was speaking about natural sleep. Then Jesus said to them openly, Lazarus has died. And I rejoice for your sake, so that you may believe, that I was not there, but let us go to him. Therefore Thomas, called the Twin, said to his fellow disciples, Let us also go, so that we may die with him.

Therefore, when Jesus came, he found him already having been in the tomb four days. Now Bethany was near Jerusalem, about fifteen stades away. Many of the Jews had come to Martha and Mary to comfort them concerning their brother. Therefore, Martha, as she heard that Jesus was coming, met him, but Mary was sitting in the house. Therefore Martha said to Jesus, Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give to you.

Jesus says this: Your brother will rise. Martha says to him, I know that he will rise in the resurrection on the last day. Jesus said this: I am the resurrection and the life. The one who believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this? She says to him, Yes, Lord, I have believed that you are the Christ, the son of God, the one coming into the world. And having said these things, she went away and secretly called her sister Mary, saying, The teacher is present and calls for you. When she heard, she rose quickly and came toward him. But Jesus had not yet come into the village, but was in the place where Martha met him. Therefore the Jews who were with her in the house comforting her, having seen that Mary quickly arose and went out, followed her, saying that she was going to the tomb to weep there. Therefore Mary, as she came where Jesus was, having seen him fell at his feet saying to him, Lord, if you had been here, my brother would not have died. Therefore, when Jesus saw her weeping and the Jews who had come with her weeping, he was indignant in spirit and troubled himself. And he said, Where have you laid him? They said to him, Lord, come and see. Jesus wept. Therefore the Jews were saying, See how he loved him. But some of them said, Was not this man, who opened the eyes of the blind man, able to make it so that this man also would not die? Jesus therefore, again being deeply moved in himself, comes to the tomb, and it was a cave, and a stone lay upon it. Jesus says, Lift the stone. Martha, the sister of the dead man, says to him, Lord, already he stinks, for it is the fourth day. Jesus says to her, Did I not say to you that if you believe, you will

see the glory of God? Therefore they took up the stone where the dead was lying. And Jesus lifted his eyes upward and said, Father, I thank you that you heard me. I knew that you always hear me, but I said this because of the crowd standing around, so that they may believe that you sent me. And having said these things, he cried out in a loud voice, Lazarus, come out. And the dead man went out, bound at the feet and the hands with cloths, and his face was wrapped around with a cloth. Jesus says to them, Untie him and let him go.

Many of the Jews therefore, the ones having come to Mary and having observed what Jesus did, believed in him. But some of them went away to the Pharisees and told them what Jesus had done. Therefore the chief priests and the Pharisees gathered a council and were saying, What do we do, because this man makes many signs? If we let him go like this, all will believe in him, and the Romans will come and will take away both our place and our nation. But one of them, Caiaphas, who was high priest that year, said to them, You know nothing, Nor do you reason that it is expedient for us that one man should die for the people and not the whole nation perish. But he did not say this of himself, but being high priest of that year he prophesied that Jesus was about to die for the nation, And not for the nation only, but so that he might gather together into one the scattered children of God. Therefore, from that day they took counsel together so that they might kill him. Jesus therefore no longer walked openly among the Jews, but he went away from there into the land near the wilderness, to a city called Ephraim, and

there he stayed with his disciples. Now the Passover of the Jews was near, and many went up into Jerusalem out of the country before the Passover so that they might purify themselves. Therefore they were seeking Jesus and were saying to one another while standing in the temple, What do you think? That he will not come to the feast? And the chief priests and the Pharisees had given a commandment that if someone should know where he is, he should report it, so that they might seize him.

12

Therefore, six days before the Passover, Jesus came to Bethany, where Lazarus was, the dead one whom he raised from the dead. Therefore they made dinner for him there, and Martha was serving, but Lazarus was one of those reclining with him. Therefore Mary, having taken a pound of pure costly nard perfume, anointed the feet of Jesus and wiped his feet with her hair, and the house was filled with the smell of the perfume. Therefore one of his disciples, Judah son of Simon Iscariot, who was about to hand him over, says, Why was this ointment not sold for three hundred denarii and given to the poor? He said this not because it mattered to him about the poor, but because he was a thief, and he had the money box and carried off the things being put in. Therefore Jesus said, Let her alone; she has kept it for the day of my burial. For the poor you always have with yourselves, but me you do not always have. Therefore a

great crowd of the Jews knew that he was there, and they came not only because of Jesus, but also so that they might see Lazarus, whom he raised from the dead. But the chief priests planned that they might kill Lazarus also. because many of the Jews were going away through him and believed in Jesus.

The next day, the great crowd that had come to the feast, having heard that Jesus was coming into Jerusalem, They took the branches of the palm trees and went out to meet him, and they were crying out, Hosanna, blessed is the one coming in the name of the Lord, the king of Israel. Having found a young donkey, Jesus sat upon it, as it is written, Do not fear, daughter of Zion; behold, your king comes sitting upon a donkey's colt.

His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him. Therefore the crowd which was with him testified when he called Lazarus out of the tomb and raised him from the dead. Because of this, the crowd met him, because they heard that he had done this sign. Therefore the Pharisees said to themselves, You see that you profit nothing? Behold, the world has gone away after him.

There were some Greeks among those going up to worship at the feast. These therefore approached Philip, the one from Bethsaida of Galilee, and were asking him, saying, Lord, we want to see Jesus. Philip comes and says to Andrew, and again

Andrew and Philip say to Jesus, But Jesus answered them saying, The hour has come so that the Son of Man may be glorified. Truly, truly I say to you, if the single grain of wheat does not fall into the earth and die, it remains alone, but if it dies, it bears much fruit. The one who loves his soul will lose it, and the one who hates his soul in this world will keep it for eternal life. If someone serves me, let him follow me, and where I am, there my servant will also be, and if someone serves me, the father will honor him. Now my soul is troubled, and what shall I say? Father, save me from this hour. But for this purpose I came to this hour. Father, glorify your name. Therefore a voice came out of heaven, I have glorified it and will glorify it again. Therefore the crowd standing there and having heard it said that thunder had occurred, but others were saying, A messenger has spoken to him. Jesus answered and said, This voice has not come for my sake, but for yours. Now is the judgment of this world, now the ruler of this world will be cast out, And I, if I am lifted up from the earth, will draw all to myself. He was saying this to signify by what death he was about to die. The crowd answered him, We have heard from the law that the Christ remains forever, and how do you say it is necessary for the son of man to be lifted up? Jesus therefore said to them, The light is with you still a little time. Walk until you have the light, so that darkness does not overtake you, and the one walking in the darkness does not know where he goes. While you have the light, believe in the light, so that you may become sons of light. Jesus spoke these things, and having gone away he hid himself from them.

But though he had made so many signs before them, they did not believe in him. So that the word of Isaiah the prophet might be fulfilled which he said, Lord, who believed our report? And to whom was the arm of the Lord revealed? Because of this they were not able to believe, because Isaiah said again, He has blinded their eyes and hardened their heart, so that they might not see with their eyes and understand with their heart and turn, and I will heal them.

These things Isaiah said when he saw his glory and spoke concerning him. Nevertheless, many of the rulers believed in him, but because of the Pharisees they did not confess, so that they would not be put out of the congregation. For they loved the glory of men more than the glory of God.

Jesus cried out and said, The one who believes in me does not believe in me, but in the one who sent me, And the one who sees me sees the one who sent me. I have come as light into the world, so that all who believe in me may not remain in darkness. And if someone hears my words and does not believe, I do not judge him, for I did not come to judge the world, but to save the world. The one who rejects me and does not receive my words has a judge; the word that I spoke will judge him on the last day. Because I did not speak from myself, but the Father himself, having sent me, gave me commandment what I should say and what I should speak. And I know that his commandment is eternal life. Therefore, what I speak, as the father has said to me, thus I speak.

13

Before the feast of the Passover, Jesus, knowing that his hour had come so that he might depart from this world to the Father, having loved his own in the world, loved them to the end. And when supper had taken place, the devil having already put it into the heart of Judah, son of Simon Iscariot, that he should betray him, Jesus, knowing that the Father has given all things into his hands, and that he came from God and was going to God, He rises from the supper and lays aside his garments, and having taken a towel, girds himself. Then he pours water into the basin, and began to wash the disciples feet and to wipe them with the towel with which he was girded. He comes therefore to Simon Peter, and that one says to him, Lord, do you wash my feet? Jesus answered and said to him, What I do, you do not know just now, but you will know after these things. Peter says to him, You shall never wash my feet. Jesus answered him, If I do not wash you, you have no part with me. Simon Peter says to him, Lord, not only my feet, but also my hands and my head. Jesus says to him, The one who has bathed has no need except to wash his feet, but is wholly clean, and you are clean, but not all of you. For he knew the one betraying him; because of this he said, You are not all clean.

When therefore he washed their feet and took his garments, having reclined again he said to them, Do you know what I have done to you? You call me the Teacher and the Lord, and you are

right to say so, for I am. If therefore I washed your feet, the Lord and the Teacher, then you also ought to wash one another's feet. For I have given you an example, so that as I did to you, you also may do. Truly, truly, I say to you, a slave is not greater than his lord, nor is an apostle greater than the one having sent him. If you know these things, you are blessed if you do them. I do not say this about all of you; I know whom I have chosen, but so that the Scripture might be fulfilled, the one eating bread with me has lifted up his heel against me. From now on I tell you before it happens, so that when it happens you may believe that I am. Truly, truly I say to you, the one who receives anyone I send receives me, and the one who receives me receives the one who sent me.

Having said these things, Jesus was troubled in spirit, and testified and said, Truly, truly, I say to you that one of you will betray me. Therefore the disciples were looking at one another, being at a loss about whom he says. Now one of his disciples was reclining in the bosom of Jesus, whom Jesus loved, Therefore Simon Peter motions to this one to inquire who it would be about whom he speaks. Having fallen upon the chest of Jesus, that one says to him, Lord, who is it? Jesus answers, It is the one to whom I will give the morsel after I have dipped it. And having dipped the morsel, he gives it to Judah, son of Simon Iscariot. And after the morsel, satan entered into him. Therefore Jesus said to him, What you are doing, do more quickly. But no one of those reclining knew why he said this to him. For some thought, since Judah had the money box, that Jesus was saying to him,

Buy what we need for the feast, or that he should give something to the poor. Therefore, having taken the morsel, that one immediately went out, and it was night.

When therefore he went out, Jesus says, now the son of man was glorified, and God was glorified in him. If God was glorified in him, then God will glorify him in himself, and will immediately glorify him. Little children, I am still with you a little while. You will seek me, and as I said to the Jews that where I go, you are not able to come, so I say to you now. A new commandment I give to you: that you love one another as I loved you, so that you also love one another. By this all will know that you are my disciples, if you have love for one another. Simon Peter says to him, Lord, where are you going? Jesus answered to him, Where I go, you are not able to follow me now, but later you will follow me. Peter says to him, Lord, why am I not able to follow you just now? I will lay down my soul for you. Jesus answered him, Will you lay down your soul for me? Truly, truly, I say to you, the rooster will not crow until you have denied me three times.

14

Let not your heart be troubled; you believe in God, believe also in me. In my father's house are many rooms; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and take you to myself, so that where I am, you may be also. And you know

where I go, and you know the way. Thomas says to him, Lord, we do not know where you are going, and how are we able to know the way? Jesus says to him, I am the way and the truth and the life; no one comes to the Father except through me. If you had known me, you would have known my father. And from now on you know him and have seen him. Philip says to him, Lord, show us the father and it is enough for us. Jesus says to him, I have been with you so long, and you have not known me, Philip? The one who has seen me has seen the Father, and how can you say, Show us the Father? Do you not believe that I am in the Father and the Father is in me? The words which I speak to you, I do not speak from myself, but the Father remaining in me himself does the works. Believe me that I am in the Father and the Father is in me, but if not, believe me because of the works themselves. Truly, truly I say to you, the one who believes in me will do the works that I do, and he will do greater works than these, because I am going to my father. And whatever you would ask in my name, this I will do, so that the Father might be glorified in the Son. If you ask something in my name, I will do it.

If you love me, keep my commandments. And I will ask the Father, and he will give another advocate to you, so that he may remain with you forever. The Spirit of truth, which the world is not able to receive, because it does not see it nor know it, but you know it, because it remains with you and will be in you. I will not leave you orphans; I come to you. Still a little while and the world will see me no longer, but you will see me, because I

live and you will live. In that day you will know that I am in my father and you are in me and I am in you. The one who has my commandments and keeps them, that one is the one who loves me, and the one who loves me will be loved by my father, and I will love him and will show myself to him. Judah, not the Iscariot, says to him, Lord, what has happened that you are about to reveal yourself to us and not to the world? Jesus answered and said to him, If someone loves me, he will keep my word, and my Father will love him, and we will come to him and make our dwelling with him. The one not loving me does not keep my words, and the word which you hear is not my own, but the Father's who sent me.

These things I have spoken to you while remaining with you. But the advocate, the Holy Spirit whom the Father will send in my name, will teach you all things and will remind you of everything I said to you. Peace I leave to you, my peace I give to you, not as the world gives do I give to you. Let not your heart be troubled, nor let it fear. You heard that I said to you, I go and I come to you. If you loved me, you would have rejoiced that I said, I go to the father, because my father is greater than me. And now I have told you before it happens, so that when it happens you may believe. I will no longer speak many things with you, for the ruler of the world is coming, and he has nothing in me, But so that the world may know that I love the Father, and as the Father commanded me, thus I do. Rise, let us go from here.

15

I am the true vine, and my father is the farmer. Every branch in me that does not bear fruit he takes away, and every branch that bears fruit he cleanses so that it bears more fruit. You are already clean because of the word which I have spoken to you. Remain in me, and I in you. As the branch is not able to bear fruit from itself, if it does not remain in the vine, thus nor can you, if you do not remain in me. I am the vine, you are the branches. The one remaining in me and I in him, this one bears much fruit, because apart from me you are not able to do anything. If someone does not remain in me, he is thrown outside like the branch and is dried up, and they gather them and throw them into the fire, and they are burned. If you remain in me and my words remain in you, ask whatever you want, and it will be given to you. In this my father was glorified, so that you bear much fruit, and you will become my disciples. As the father loved me, and I loved you, remain in my love. If you keep my commandments, you will remain in my love, as I have kept my father's commandments and remain in his love. These things I have spoken to you so that my joy remains in you and your joy might be fulfilled. This is my commandment, that you love one another as I loved you. No one has greater love than this, that someone should lay down his soul for his friends. You are my friends if you do what I command you. I no longer call you slaves, because the slave does not know what his lord does, but I have called you friends, because I have made known

to you everything that I heard from my father. You did not choose me, but I chose you and appointed you so that you should go and bear fruit, and your fruit should remain, so that whatever you ask the Father in my name, he may give to you. I command these things to you, so that you love one another.

If the world hates you, know that it has hated me first before you. If you were of the world, the world would love its own, but because you are not of the world, but I chose you out of the world, because of this the world hates you. Remember the word that I said to you: a slave is not greater than his lord. If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. But they will do all these things to you because of my name, because they do not know the one who sent me. If I had not come and spoken to them, they would not have had sin, but now they have no pretext concerning their sin. The one hating me also hates my father. If I had not done the works among them which no one else has made, they would not have had sin, but now they have both seen and hated both me and my father. But so that the word written in their law might be fulfilled: that they hated me without cause. But when the advocate comes, whom I will send to you from the Father, the Spirit of truth who proceeds from the Father, he will testify concerning me. And you also testify, because you are with me from the beginning.

16

I have spoken these things to you so that you may not be offended. They will make you outcasts, but an hour is coming when everyone who kills you will think he is offering service to God. And they will do these things because they did not know the Father nor me. But I have spoken these things to you so that whenever the hour comes, you may remember them because I said them to you. But I did not say these things to you from the beginning, because I was with you. But now I go to the one who sent me, and no one of you asks me where you are going But because I have spoken these things to you, grief has filled your heart. But I say the truth to you, it is expedient for you that I go away. For if I do not go away, the Helper will not come to you, but if I go, I will send him to you, And when he comes, he will convict the world concerning sin, righteousness, and judgment. concerning sin indeed, because they do not believe in me, Concerning justice, because I go to my father and you no longer see me, And concerning judgment, because the ruler of this world has been judged. I still have many things to say to you, but you are not able to bear them just now. But when that one comes, the Spirit of truth, he will guide you into all the truth, for he will not speak on his own, but whatever he hears he will speak, and he will declare to you the things that are coming. That one will glorify me, because he will take from what is mine and will declare it to you. All that the Father has is mine; because of this I said that he will take from me and will declare it to you. A little while and you do not see me, and again a little while and you will see me, because I go to the Father. Therefore some of his disciples said to one another, What is this that he

says to us, A little while and you will not see me, and again a little while and you will see me, and because I go to the Father? Therefore they were saying, What is this that he says, a little while? We do not know what he is talking about. Therefore Jesus knew that they wanted to ask him, and said to them, Are you discussing with one another what I said, A little while and you will not see me, and again a little while and you will see me? Truly, truly I say to you that you will weep and you will lament, but the world will rejoice. You will grieve, but your grief will become joy. The woman, when she gives birth, has pain because her hour has come, but when she bears the child, she no longer remembers the affliction because of the joy that a human being was born into the world. Therefore you have grief now, but I will see you again and your heart will rejoice, and no one will take away your joy from you. And in that day you will ask me nothing. Truly, truly I say to you that whatever you ask the father in my name, he will give to you. Until now you have not asked anything in my name; ask and you will receive, so that your joy may be complete. These things I have spoken to you in proverbs, but the hour comes when I will no longer speak to you in proverbs, but I will declare to you about the Father openly. In that day you will ask in my name, and I do not say to you that I will ask the Father concerning you, For the Father himself loves you, because you have loved me, and have believed that I went out from God. I went out from the Father and have come into the world; again, I leave the world and go to the Father. His disciples say to him, See, now you speak openly, and you are not using any proverb. Now we know that you know all things and

you have no need that anyone should question you. In this we believe that you came out from God. Jesus answered them, Do you now believe? Behold, the hour comes, and now has come, so that you are scattered, each to his own, and leave me alone, yet I am not alone, because the Father is with me. These things I have spoken to you so that in me you may have peace. In the world you will have tribulation, but take courage, I have overcome the world.

17

These things Jesus spoke, and he lifted his eyes to heaven and said, Father, the hour has come, glorify your son, so that your son may glorify you, As you gave him authority over all flesh, so that he will give eternal life to all whom you have given to him. This is eternal life, that they may know you, the only true God, and Jesus Christ whom you sent. I glorified you upon the earth; I completed the work you have given to me to do. And now glorify me, Father, in your presence with the glory which I had with you before the world was. I manifested your name to the men whom you have given to me out of the world. They were yours, and you have given them to me, and they have kept your word. Now they have known that all things, as many as you have given to me, are from you. Because the words which you have given to me I have given to them, and they themselves received them, and they knew truly that I went out from you, and they believed that you sent me. I ask concerning them, not concerning the

world do I ask, but concerning those whom you have given to me, because they are yours, And all my things are yours and your things are mine, and I have been glorified in them. And I am no longer in the world, and these are in the world, and I come to you. Holy Father, keep them in your name which you have given to me, so that they may be one as we are. When I was with them in the world, I kept them in your name. Those whom you have given to me I kept, and no one of them perished except the son of destruction, so that the Scripture might be fulfilled. But now I come to you, and I speak these things in the world so that they may have my joy fulfilled in them. I have given them your word, and the world hated them, because they are not from the world, as I am not from the world. I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, as I am not of the world. Sanctify them in your truth; your word is truth. As you sent me into the world, I also sent them into the world. And for them I sanctify myself, so that they also may be sanctified in truth. I ask not only about these, but also about those who believe in me through their word. So that all may be one, as you, Father, are in me and I in you, so that they also may be one in us, so that the world may believe that you sent me. And I have given them the glory that you have given to me, so that they may be one as we are one, I in them and you in me, so that they may be perfected into one, and so that the world may know that you sent me and loved them as you loved me. Father, I want those whom you have given to me to be with me where I am, so that they may see my glory which you have given to me, because you loved me before

the foundation of the world. Righteous Father, the world did not know you, but I knew you, and these knew that you sent me, And I have made known to them your name and will make known, so that the love with which you loved me may be in them, and I in them.

18

Having said these things, Jesus went out with his disciples beyond the torrent of the Kidron, where there was a garden, into which he and his disciples entered. Now Judah, who was betraying him, also knew the place, because Jesus had often gathered there with his disciples. Therefore Judah, having taken the cohort and assistants from the chief priests and Pharisees, comes there with torches and lamps and weapons. Jesus therefore, knowing all the things coming upon him, went out and said to them, Whom do you seek? They answered him, Jesus the Nazarene. Jesus says to them, I am. And Judah, who was betraying him, stood with them. As therefore he said to them I am, they went backward and fell to the ground. Again therefore he asked them, Whom do you seek? And they said, Jesus the Nazarene. Jesus answered, I told you that I am he. If you are seeking me, then let these men go, So that the word which he said might be fulfilled: that of those whom you have given to me, I have lost not one. Simon Peter therefore, having a sword, drew it and struck the high priest's slave and cut off his right ear, and the slave's name was Malchus. Therefore Jesus said to Peter, Cast

the sword into the sheath. Shall I not drink the cup which the Father has given to me?

Therefore, the cohort and the commander and the assistants of the Jews seized Jesus and bound him. And they led him away to Annas first, for he was the father-in-law of Caiaphas, who was high priest that year. Now Caiaphas was the one who had advised the Jews that it was expedient for one man to perish for the people. Simon Peter and the other disciple were following Jesus. That disciple was known to the high priest, and he entered with Jesus into the court of the high priest, But Peter stood at the door outside. Therefore the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in. Therefore the young woman, the doorkeeper, says to Peter, Are you not also one of the disciples of this man? That one says, I am not. But the slaves and the assistants stood, having made a charcoal fire because it was cold, and they were warming themselves, and Peter was with them standing and warming himself. The high priest therefore asked Jesus concerning his disciples and concerning his teaching. Jesus answered him, I have spoken openly to the world. I have always taught in the congregation and in the temple, where the Jews always come together, and I have spoken nothing in secret. Why do you ask me? Ask the ones having heard what I spoke to them; behold, these know what I said. But when he had said these things, one of the assistants standing by gave a blow to Jesus, saying, Do you answer the high priest thus? Jesus answered him, If I spoke badly, testify concerning the evil, but if well, why do

you strike me? Annas sent him bound to Caiaphas the high priest. Simon Peter was standing and warming himself. They said therefore to him, Are you not also one of his disciples? Therefore he denied it and said, I am not. One of the slaves of the high priest, being a relative of the man whose ear Peter had cut off, said, Did I not see you in the garden with him? Therefore Peter denied again, and immediately a rooster crowed.

They therefore lead Jesus from Caiaphas into the praetorium. It was morning, and they did not enter into the praetorium so that they might not be defiled, but so that they might eat the passover. Therefore Pilate went out toward them and said, What accusation do you bring against this man? They answered and said to him, If this man were not an evildoer, we would not have delivered him to you. Therefore Pilate said to them, You take him and judge him according to your law. Therefore the Jews said to him, It is not permitted to us to kill anyone. so that the word of Jesus might be fulfilled which he said, signifying by what death he was about to die. Therefore Pilate entered into the praetorium again and called Jesus and said to him, Are you the king of the Jews? Jesus answered him, Do you say this of your own accord, or did others tell you about me? Pilate answered, Surely I am not a Jew? Your nation and the chief priests handed you over to me. What did you do? Jesus answered, My kingdom is not from this world. If my kingdom was from this world, my assistants would have fought so that I might not be delivered to the Jews, but now my kingdom is not from here. Pilate therefore said to him, So you are a king? Jesus

answered, You say that I am a king. For this I have been born and for this I have come into the world, so that I might bear witness to the truth. Everyone who is of the truth hears my voice. Pilate says to him, What is truth? And having said this, he went out again toward the Jews and says to them, I find no cause in him, But it is a custom for you that I should release one to you at the Passover. Do you wish, therefore, that I should release to you the king of the Jews? Therefore they all cried out again saying, Not this man, but Barabbas. And Barabbas was a robber.

19

Then therefore Pilate took Jesus and flogged him. And the soldiers, having woven a crown out of thorns, placed it on his head, and they put around him a purple garment. And they were saying, Hail, the King of the Jews, and they were giving him blows. Therefore Pilate went outside again and said to them, Behold, I am bringing him outside to you, so that you may know that I find no cause against him. Therefore Jesus went outside wearing the crown of thorns and the purple garment. And he says to them, Behold the man. When therefore the chief priests and the assistants saw him, they cried out saying, Crucify, crucify him. Pilate says to them, You take him and crucify him, for I find no cause in him. The Jews answered him, We have a law, and according to our law he ought to die, because he made himself the son of God. When Pilate heard this word, therefore, he was all the more afraid, And he entered into the praetorium

again and said to Jesus, Where are you from? But Jesus gave him no answer. Therefore Pilate says to him, Do you not speak to me? Do you not know that I have authority to crucify you and I have authority to release you? Jesus answered, You would have no authority over me if it had not been given to you from above. Therefore, the one who handed me over to you has the greater sin. From this, Pilate sought to release him, but the Jews were crying out saying, If you release this man, you are not a friend of Caesar. Everyone making himself king opposes Caesar. Therefore Pilate, having heard this word, led Jesus outside and sat upon the platform in a place called Stone Pavement, and in Hebrew, Gabbatha. It was the preparation of the Passover, and the hour was about the sixth, and he says to the Jews, Behold your king. But they cried out, Take him up, take him up, crucify him. Pilate says to them, Shall I crucify your king? The chief priests answered, We have no king but Caesar. Then therefore he delivered him to them so that he might be crucified.

They received Jesus and brought him, and carrying his cross he went out to the place called the place of a skull, which is called in Hebrew Golgotha. where they crucified him, and with him two others, one on each side, with Jesus in the middle. Pilate wrote a title and placed it upon the cross. It was written, Jesus the Nazarene, the King of the Jews. Therefore many of the Jews read this title, because the place where Jesus was crucified was near the city, and it was written in Hebrew, in Greek, in Latin. Therefore the chief priests of the Jews were saying to Pilate, Do not write, The King of the Jews, but that he said, I am King of the

Jews. Pilate answered, What I have written, I have written.

The soldiers therefore, when they crucified Jesus, took his garments and made four parts, a part to each soldier, and the tunic. But the tunic was seamless, woven from above through the whole. They said therefore to one another, Let us not tear it, but let us cast lots for it to see whose it will be, so that the Scripture might be fulfilled which says, They divided my garments among themselves, and for my clothing they cast lots.

The soldiers therefore did these things. But standing beside the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. Jesus therefore, having seen his mother and the disciple whom he loved standing by, says to his mother, Woman, behold your son. Then he says to the disciple, Behold your mother. And from that hour the disciple took her into his own home. After this, Jesus, knowing that all had already been completed, says, I thirst, so that the writing might be fulfilled. A vessel full of vinegar lay there, and they filled a sponge with vinegar, put it on hyssop, and brought it to his mouth. When therefore Jesus had taken the vinegar, he said, It is finished, and bowing his head, he gave up his spirit.

The Jews therefore, so that the bodies would not remain upon the cross during the sabbath, since it was the day of preparation, for that sabbath day was a great one, asked Pilate that their legs be broken and they be taken away. Therefore the soldiers came, and they broke the legs of the first and of the other who had

been crucified with him, But when they came to Jesus, as they saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and immediately blood and water went out. And the one having seen has testified, and his testimony is true, and that one knows that he says true things, so that you also may believe. For these things happened so that the Scripture might be fulfilled: Not a bone of his will be broken. And again another writing says, They will see the one whom they pierced.

After these things Joseph from Arimathea, being a disciple of Jesus but having been hidden because of the fear of the Jews, asked Pilate so that he might take away the body of Jesus, and Pilate permitted it. Therefore he came and lifted the body of Jesus. And Nicodemus also came, the one who had come to Jesus by night the first time, bringing a mixture of myrrh and aloes, about a hundred pounds. Therefore they took the body of Jesus and bound it in linen cloths with the spices, as is the custom of the Jews to bury. Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been placed. Therefore, because of the Jewish preparation day, since the tomb was near, they placed Jesus there.

20

On the first day of the week, Mary Magdalene comes early in the

morning, while it was still dark, to the tomb, and sees the stone taken away from the tomb. Therefore she runs and comes to Simon Peter and to the other disciple whom Jesus loved, and says to them, They have taken the Lord out of the tomb, and we do not know where they have placed him. Therefore Peter and the other disciple went out and were going to the tomb. The two were running together, and the other disciple outran Peter and came first to the tomb, And stooping down, he sees the linen cloths lying there; however, he did not enter. Therefore Simon Peter, following him, comes and enters into the tomb and sees the linen cloths lying there. And the face cloth, which was upon his head, not lying with the linen cloths, but rolled up apart in one place. Then therefore the other disciple, who had come first to the tomb, also entered, and he saw and believed. For they did not yet understand the Scripture that he must rise from the dead. Therefore the disciples went away again to their homes. Mary stood outside the tomb weeping. As she was weeping, therefore, she stooped down into the tomb and sees two messengers in white sitting, one toward the head and one toward the feet, where the body of Jesus lay. And those say to her, Woman, why do you weep? She says to them, Because they have taken away my Lord, and I do not know where they have placed him. And having said these things, she turned around, and sees Jesus standing, and did not know that it was Jesus. Jesus says to her, Woman, why do you weep? Whom do you seek? She, thinking that he is the gardener, says to him, Lord, if you have taken him, tell me where you have placed him, and I will take him away. Jesus says to her, Mary. Having turned, she

says to him, Rabboni, which means Teacher. Jesus says to her, Do not touch me, for I have not yet ascended to my father. But go to my brothers and say to them, I ascend to my father and your father, and my God and your God. Mary Magdalene comes reporting to the disciples that she has seen the Lord, and that he said these things to her.

Therefore, it being evening on that day, the first day of the week, and the doors having been shut where the disciples were gathered together because of the fear of the Jews, Jesus came and stood in their midst, and said to them, Peace be with you. And having said this, he showed them his hands and his side. Therefore, the disciples rejoiced, having seen the Lord. Therefore Jesus said to them again, Peace to you. As the Father has sent me, I also send you. And having said this, he breathed on them and said to them, Receive the Holy Spirit. If you forgive the sins of some, they are forgiven to them; if you hold the sins of some, they have been held.

But Thomas, one of the twelve, the one called the Twin, was not with them when Jesus came. Therefore the other disciples were saying to him, We have seen the Lord. But he said to them, If I do not see in his hands the impression of the nails, and put my finger into the impression of the nails, and put my hand into his side, I will not believe. And after eight days his disciples were inside again, and Thomas was with them. Jesus comes, the doors having been shut, and stood in the middle and said, Peace to you. Then he says to Thomas, Bring your finger here and see my

hands, and bring your hand and cast it into my side, and do not become unbelieving, but faithful. And Thomas answered and said to him, My Lord and my God. Jesus says to him, Because you have seen me, you have believed. Blessed are those who have not seen and have believed.

Jesus therefore did many other signs before his disciples, which are not written in this book, But these things are written so that you may believe that Jesus is the Christ, the son of God, and so that believing you may have life in his name.

21

After these things, Jesus revealed himself again to the disciples at the Sea of Tiberias, and he revealed himself thus. There were together Simon Peter, and Thomas called the Twin, and Nathanael from Cana of Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter says to them, I am going to fish. They say to him, We are coming with you. They went out and immediately embarked into the boat, and that night they caught nothing. But when morning had already occurred, Jesus stood on the shore; however, the disciples did not know that it was Jesus. Therefore Jesus says to them, Children, you do not have any fish, do you? They answered him, No. But he said to them, Cast the net on the right side of the boat, and you will find some. So they cast it, and they were no longer able to draw it in because of the multitude of fish. Therefore that disciple whom

Jesus loved says to Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his outer garment, for he was naked, and threw himself into the sea. The other disciples came in the boat, for they were not far from the land, but about two hundred cubits away, dragging the net of fish. Therefore, as they landed on the shore, they saw a charcoal fire lying there with fish placed upon it and bread. Jesus says to them, Bring some of the fish which you caught just now. Simon Peter went up and drew the net upon the earth, full of great fish, one hundred fifty-three, and though there were so many, the net was not torn. Jesus says to them, Come, eat breakfast. But none of the disciples dared to ask him, Who are you? knowing that he is the Lord. Therefore Jesus comes and takes the bread and gives it to them, and the fish likewise. This was already the third time Jesus was revealed to his disciples, having risen from the dead.

When therefore they had breakfasted, Jesus says to Simon Peter, Simon of Jonah, do you love me more than these? He says to him, Yes, Lord, you know that I love you. He says to him, Feed my lambs. He says to him a second time, Simon of Jonah, do you love me? He says to him, Yes, Lord, you know that I love you. He says to him, Shepherd my sheep. He says to him the third time, Simon son of Jonah, do you love me? Peter was grieved because he said to him the third time, Do you love me, and he said to him, Lord, you know all things, you know that I love you. Jesus says to him, Feed my sheep. Truly, truly I say to you, when you were younger, you girded yourself and walked where you wanted, but when you grow old, you will stretch out your hands,

and another will gird you and bring you where you do not want. But he said this signifying by what death he will glorify God. And having said this, he says to him, Follow me. Having turned, Peter sees the disciple whom Jesus loved following, who also reclined at the dinner upon his chest and said, Lord, who is betraying you? Seeing this, Peter says to Jesus, Lord, but what about this one? Jesus says to him, If I want him to remain until I come, what is that to you? You follow me. Therefore this word went out among the brothers that that disciple does not die, and Jesus did not say to him that he does not die, but if I want him to remain until I come, what is that to you?

This is the disciple who testifies concerning these things and has written these things, and we know that his testimony is true. And there are also many other things which Jesus did, which, if they should be written one by one, I think not even the world itself could contain the books that would be written. Amen.

Deuteronomy

1

These are the words that Moses spoke to all Israel beyond the Jordan in the wilderness toward the west near the Red Sea, between Paran, Tophel, Lobe, Aulon, and Katachrusea. Eleven days from Horeb by way of Mount Seir until Kadesh Barnea. And it happened in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke to all the sons of Israel, according to all that the Lord had commanded him concerning them, after the striking Sihon king of the Amorites who lived in Heshbon, and Og king of Bashan who lived in Ashtaroth and in Edrei, In the region beyond the Jordan in the land of Moab, Moses began to explain this law, saying, The Lord our God spoke to us in Horeb, saying, Let it be enough for you to dwell in this mountain. Turn back and depart, you, and enter into the mountain of the Amorites and to all the neighbors of the Arabah, into the mountain and the plain, and to the South and the coast, the land of the Canaanites and the Anti-Lebanon, until the great river, the river Euphrates. See, he has handed over the

land before you; having entered, take possession of the land which I swore to your fathers—to Abraham, and Isaac, and Jacob—to give to them and to their seed with them.

And I said to you at that time, saying, I will not be able to bear you alone. The Lord your God has multiplied you, and behold, today you are as the stars of heaven in multitude. May the Lord, the God of your fathers, add to you a thousandfold as you are, and bless you just as he spoke to you. How will I be able alone to bear your toil and your substance and your disputes? Give for yourselves wise and knowledgeable and intelligent men from your tribes, and I will appoint them as your leaders. And you answered me and said, The word that you spoke to do is good. And I took from among you men who were wise and knowledgeable and intelligent, and I appointed them to lead over you as commanders of thousands, and commanders of hundreds, and commanders of fifties, and commanders of tens, and officers for your judges. And I commanded your judges at that time, saying, Hear the cases between your brothers, and judge justly between a man and his brother and his sojourner. You shall not show partiality in judgment; you shall judge the small and the great alike, you shall not show partiality to any man, because the judgment is God's, and any case which is too hard for you, you shall bring to me, and I will hear it. And I commanded you at that time all the words which you shall do.

And having departed from Horeb, we went through all that great and fearful wilderness which you saw, by way of the

mountain of the Amorite, just as the Lord our God commanded us, and we came to Kadesh Barnea. And I said to you, You have come to the mountain of the Amorite, which the Lord our God gives to you. See, the Lord your God has handed over the land to you. Go up and take possession of it in the manner which the Lord, the God of your fathers, said to you. Do not fear or be dismayed. And you all came to me and said, Let us send men ahead of us, and let them spy out the land for us, and let them bring back word to us about the way by which we should go up, and the cities into which we shall enter. And the word pleased me, and I took twelve men from you, one man from each tribe. And having turned back, they went up into the mountain and came to the valley of the cluster of grapes, and they spied it out. And they took in their hands some of the fruit of the land, and they brought it to you, and they said, The land which the Lord our God gives to us is good.

And you were not willing to go up, but you disobeyed the word of the Lord our God. And you murmured in your tents, and you said, Because the Lord hates us, he led us out of the land of Egypt to deliver us into the hands of the Amorites, to destroy us. Where are we going up? But your brothers turned away your heart, saying, A nation great and numerous and more powerful than us, and great fortified cities reaching to heaven, and we have even seen sons of giants there. And I said to you, Do not be terrified, nor be afraid of them. The Lord your God, who goes before you, will himself fight together with you against them according to all that he did for you in the land of Egypt and in

this wilderness which you saw, the way of the mountain of the Amorite, as the Lord carried you Your God sustained you as a man sustains his son, all along the way you walked until you came to this place.

And in this matter you did not believe the Lord our God. who goes before you first on the way to choose a place for you, guiding you by fire at night, showing you the way on which you should go, and by a cloud during the day.

And the Lord heard the voice of your words, and having been provoked, he swore, saying, If any of these men will see this good land which I swore to their fathers, except Caleb son of Jephunneh, he will see it, and to him I will give the land upon which he set foot, and to his sons, because he was devoted to the Lord. And the Lord was angry with me because of you, saying, Nor shall you enter there. Joshua son of Nun, the one standing by you, this one will enter there; strengthen him, because he will cause Israel to inherit it. And every young child who does not know today good or evil, these will enter there, and to these I will give it, and they will inherit it. And you, having turned back, camped in the wilderness on the way to the Red Sea.

And you answered and said, We have sinned before the Lord our God. We will go up and fight according to all that the Lord our God commanded us. And each one having taken up his weapons of war and having gathered together, you go up into the mountain. And the Lord said to me, Say to them, You shall

not go up, nor shall you fight, for I am not with you, and you shall be crushed before your enemies. And I spoke to you, and you did not listen to me, and you transgressed the word of the Lord, and having acted violently, you went up into the mountain. And the Amorite dwelling in that mountain went out to meet you, and pursued you as the bees might do, and wounded you from Seir until Hormah. And having sat down, you wept before the Lord our God, and the Lord did not hear your voice, nor did he pay attention to you.

And you sat in Kadesh many days, as many days as you ever sat.

2

And having turned back, we departed into the wilderness by way of the Red Sea, in the manner which the Lord spoke to me, and we encircled Mount Seir for many days. And the Lord said to me, Let it be enough for you to circle this mountain; therefore turn back toward the North. And command the people, saying, You pass through the borders of your brothers, the sons of Esau, who dwell in Seir, and they will fear you, and they will beware of you exceedingly. Do not engage them in war, for I will not give you any of their land, not even a footstep, because I have given by lot to the sons of Esau the mountain of Seir. Buy food from them with silver and eat, and receive water from them by measure with silver and drink. For the Lord our God blessed you in every work of your hands; take note how you passed through

that great and fearful wilderness. Behold, forty years the Lord your God has been with you; you have not lacked a thing.

And we passed by our brothers, the sons of Esau, the inhabitants in Seir, beside the way of the Arabah from Aijalon and from Ezion Geber, and having turned we passed through the way of the wilderness of Moab. And the Lord said to me, Do not be hostile to the Moabites, and do not engage them in war, for I will not give you any of their land as an inheritance, for I have given Aroer to the sons of Lot to inherit. The Ommin formerly had settled upon it, a nation great and numerous and strong, just as the Anakim. These will be considered Rephaim, just as the Anakim, and the Moabites call them Emim. And in Seir the Horite dwelt earlier, and the sons of Esau destroyed them and exterminated them from before their face. And they settled in their place, in the same manner that Israel did to the land of his inheritance, which the Lord has given to them. Now therefore arise and depart, and pass through the ravine of Zaret.

And the days which we journeyed from Kadesh Barnea until we passed the ravine Zaret were thirty-eight years, until all the generation of warrior men fell, dying from the camp, as the Lord swore. God destroyed them. And the hand of God was upon them to destroy them from the midst of the camp until they perished.

And it happened when all the warriors had fallen dying from the midst of the people, that he spoke The Lord said to me, You

will pass through the boundaries today. Moab, Aroer, And you shall come near the sons of Ammon, but do not be hostile to them, nor engage them in war, for I will not give any of the land of the sons of Ammon to you as an inheritance, because I have given it to the sons of Lot as an inheritance. It will be reckoned as the land of Rephaim, for the Rephaim dwelt upon it formerly, and the Ammonites call them Zamzummim. A nation great and numerous and stronger than you, just as the Anakim, and the Lord destroyed them before them, and they inherited and settled in their place until this day. Just as they did to the sons of Esau dwelling in Seir, in which manner they destroyed the Horites from before them, and they inherited them, and they settled in their place until this day. And the Euaioi dwelling in Asedoth as far as Gaza, and the Cappadocians who had gone out from Cappadocia, destroyed them and settled in their place.

Now therefore arise and depart, and cross over the ravine Arnon. Behold, I have given into your hands Sihon king of Heshbon the Amorite and his land. Begin to inherit it, engage him in war this day. Begin to put your trembling and your fear upon all the nations under heaven, who having heard your name will be troubled, and they will have pains before your face.

And I sent ambassadors out of the wilderness of Kedemoth to Sihon king of Heshbon with peaceful words, saying, I will pass through your land; I will go on the road. I will not turn aside to the right nor to the left. You shall sell me food for silver, and I

will eat, and you shall sell me water for silver, and I will drink, except that I will pass through on foot, As the sons of Esau dwelling in Seir did to me, and the Moabites dwelling in Aroer, until I pass by the Jordan into the land which the Lord our God gives to us. And Sihon king of Heshbon was not willing to let us pass through his land, because the Lord our God hardened his spirit and strengthened his heart, so that he might be delivered into your hands as in this day.

And the Lord said to me, Behold, I have begun to deliver before you Sihon king of Heshbon the Amorite and his land. Begin to take possession of his land. And Sihon king of Heshbon went out to meet us, he and all his people, to war at Jahaz. And the Lord our God delivered him before our face, and we struck him and his sons and all his people. And we captured all of his cities at that time, and we utterly destroyed every city in succession, and their women and their children; we left none alive. We plundered only the cattle, and we took the spoils of the cities. From Aroer, which is beside the edge of the torrent Arnon, and the city that is in the valley, and as far as the mountain of Gilead, there was not a city which escaped us. The Lord our God delivered all of them into our hands. Except near the sons of Ammon we did not approach all the adjoining areas of the torrent Jabbok, and the cities in the hill country, just as the Lord our God commanded us.

3

And having turned back, we went up the way into Bashan, and Og king of Bashan went out to meet us, he and all his people for war at Edraim. And the Lord said to me, Do not fear him, because I have delivered him into your hands, and all his people, and all his land, and you will do to him just as you did to Sihon king of the Amorites, who dwelt in Heshbon. And the Lord our God delivered him into our hands, and Og king of Bashan, and all his people, and we struck him down, leaving none of his descendants.

And we captured all of his cities in that time; there was not a city which we did not take from them—sixty cities, all the surrounding regions of Argob of king Og in Bashan, All cities were fortified, with high walls, gates and bars, except the cities of the Perizzites which were exceedingly many. We utterly destroyed them, just as we did to Sihon king of Heshbon, and we utterly destroyed every city in succession, and the women and the children. And all the cattle and the spoils of the cities we plundered for ourselves.

And we took at that time the land from the hands of two kings of the Amorites, who were beyond the Jordan from the torrent Arnon and as far as Hermon, The Phoenicians call Hermon Sanior, and the Amorite named it Sanir. All the cities of Misor, and all Gilead, and all Bashan until Elcha and Edraim, cities of the kingdom of Og in Bashan, Because only Og king of Bashan was left from the Rephaim, behold his bed, a bed of iron. Behold, this is in the territory of the sons of Ammon, nine cubits its

length and four cubits its width by the cubit of a man. And we inherited that land at that time from Aroer, which is beside the edge of the torrent Arnon, and half of the mountain of Gilead, and its cities I gave to Reuben and to Gad. And the remainder of Gilead, and all the kingdom of Bashan of Og, I gave to the half tribe of Manasseh, and all the surrounding region of Argob, all that Bashan, land of Rephaim, will be reckoned. And Jair son of Manasseh took all the surrounding region of Argob to the borders of Gargasi and the Maacathite. He named them after his name, the Bashan Thauoth of Jaeir, until this day. And to Machir I gave Gilead. And to Reuben and to Gad I have given the region from Gilead to the torrent Arnon, the middle of the torrent being the boundary, and as far as the Jabbok, the torrent being the boundary with the sons of Ammon. And the Arabah and the Jordan boundary of Mahanareth, and as far as the sea of Arabah, the Salt Sea by Asedoth, the Phasga on the east.

And I commanded you at that time, saying, The Lord your God gave you this land by lot; having armed yourselves, go before your brothers the sons of Israel, every able man. Except your women and your children and your cattle, I know that you have many cattle, let them dwell in your cities, which I gave to you, until the Lord gives rest Your God blesses your brothers, just as he blessed you, and they also shall inherit the land which the Lord our God gives to them beyond the Jordan, and you shall return, each to his inheritance, which I gave to you.

And I commanded Joshua at that time, saying, Your eyes have

seen all that the Lord our God did to these two kings; thus will the Lord our God do to all the kingdoms which you are crossing over to there. You shall not fear them, because the Lord our God himself will fight for you.

And I begged the Lord at that time, saying, Lord God, you began to show your servant your strength and your power, and the mighty hand and the uplifted arm, for who is God in heaven or upon the earth who will do as you have done and according to your strength? Having crossed therefore, I will see this good land being beyond the Jordan, this good mountain and the Anti-lebanon.

And the Lord overlooked me because of you, and he did not hear me, and the Lord said to me, Let it be enough for you; do not continue to speak this word. Go up to the summit of the hewn mountain, and look up with your eyes toward the sea and north and south and east, and see with your eyes, because you will not cross this Jordan. And command Joshua and strengthen him and encourage him, because he will cross over before the face of this people, and he will cause them to inherit all the land which you have seen. And we sat down in the valley near the house of Peor.

4

And now Israel, hear the ordinances and the judgments that I teach you today to do, so that you may live and be multiplied,

and having entered, you may inherit the land which the Lord, the God of your fathers, gives to you. You shall not add to the word which I command you, and you shall not take away from it; keep the commandments of the Lord our God, as many as I command you today. Your eyes have seen all that the Lord our God did to Baal peor, because the Lord your God destroyed from among you every man who went after Baal peor. But you who are attached to the Lord your God, you all live today.

See, I have shown you ordinances and judgments as the Lord commanded me, to do thus in the land which you are entering to inherit. And you shall keep and do them, because this is your wisdom and your understanding before all the nations, as many as would hear all these ordinances, and they will say, Behold, a wise and knowledgeable people, this great nation. Because what great nation is there to which God draws near to them as the Lord our God does in all things whenever we call upon him? And what great nation is there to which it has just ordinances and judgments according to all this law, which I give before you today?

Pay attention for yourself, and guard your soul exceedingly, lest you forget all the words which your eyes have seen, and lest they depart from your heart all the days of your life, and you shall teach your sons and your sons sons about the day you stood before the Lord our God in Horeb on the day of the assembly, when he said The Lord said to me, Assemble the people to me, and let them hear my words, so that they may

learn to fear me all the days which they live upon the earth, and they shall teach their sons. And you approached and stood by the mountain, and the mountain was burning with fire up to heaven, with darkness, gloom, and storm. And the Lord spoke to you from the midst of the fire with a voice of words, which you heard, and you saw no likeness, but only a voice, And he reported to you his covenant, which he commanded you to do, the ten words, and he wrote them upon two stone tablets.

And the Lord commanded me at that time to teach you ordinances and judgments, so that you might do them in the land which you are entering to inherit. And you shall guard your souls exceedingly, because you saw no likeness on the day the Lord spoke to you at Horeb on the mountain from the midst of the fire. Do not act lawlessly and make for yourselves a carved image or likeness, any image or likeness of male or female, A likeness of every animal that is upon the earth, a likeness of every winged bird that flies under the heaven, Likeness of every creeping thing that creeps upon the earth, likeness of every fish that is in the waters under the earth. And do not look up to heaven and see the sun and the moon and the stars and all the host of heaven, and be led astray to worship them and serve them, which the Lord your God has assigned to all the nations under heaven. But God took you and led you out of the land of Egypt, out of the iron furnace, to be to him a people of possession, as in this day.

And the Lord God was angry with me concerning the things said

by you, and he swore that I would not pass through this Jordan, and that I would not enter into the land which the Lord your God gives to you as an inheritance. For I am dying in this land, and I am not crossing this Jordan, but you are crossing over, and you will inherit this good land. Pay attention to yourselves, lest you forget the covenant of the Lord our God, which he made with you, and act lawlessly, and make for yourselves a carved likeness of all things which the Lord your God commanded you. That the Lord your God is a consuming fire, a jealous God.

If you beget sons and grandsons, and you remain long upon the earth, and you act lawlessly, and you make a carved likeness of anything, and you do evil before the Lord Your God to provoke him, I testify to you today both heaven and earth, that by destruction you will perish from the earth into which you are crossing over the Jordan there to inherit. You will not live long days upon it, but you will be utterly destroyed. And the Lord will scatter you among all the nations, and you will be left few in number among all the nations into which the Lord will bring you. And you will serve there other gods, the works of men's hands, wood and stone, which will not see, nor hear, nor eat, nor smell. And you will seek the Lord your God there, and you will find him when you seek him with your whole heart and with your whole soul in your affliction, And all these words will find you in the last days, and you will turn to the Lord your God, and you will hear his voice, Because the Lord your God is a compassionate God, he will not abandon you, nor will he destroy you, nor will he forget the covenant of your fathers, which the

Lord swore to them.

Inquire of the former days that occurred before you, from the day God created man upon the earth, and from one end of heaven to the other, whether anything has happened according to this great word, whether such a thing has been heard, whether any nation has heard a voice God living and speaking out of the midst of the fire, in the manner which you have heard and lived, If God tested by entering to take for himself a nation from the midst of a nation in trial, and in signs, and in wonders, and in war, and with a mighty hand, and with a high arm, and in great visions, according to all that the Lord our God did in Egypt before your eyes, so that you may know that the Lord your God is God, and there is no other besides him. From heaven his voice became audible to discipline you, and upon the earth he showed to you his great fire, and you heard his words from the midst of the fire.

Because he loved your fathers, he chose their seed after them, even you, and he himself led you out by his great strength from Egypt, To destroy great nations stronger than you before you, to bring you in to give you their land to inherit, as you have today.

And you will know today, and you will turn back in mind, that the Lord your God is God in heaven above and upon the earth below, and there is no other besides him. And keep his commandments and his statutes, as many as I command you today, so that it may be well with you and your sons after you, so

that you may live long upon the earth which the Lord your God gives you all the days. Then Moses set apart three cities beyond the Jordan to the east. The murderer who kills his neighbor unintentionally, and who was not hating him previously, may flee there and shall take refuge in one of these cities and live. Bosor in the wilderness in the land of the plain for Reuben, and Ramoth in Gilead for Gad, and Golan in Bashan for Manasseh.

This is the law which Moses set before the sons of Israel. These are the testimonies, and the ordinances, and the judgments, as many as Moses spoke to the sons of Israel, after they had gone out of the land of Egypt. In the region beyond the Jordan, in the valley, near the house of Peor, in the land of Sihon king of the Amorites, who dwelt in Heshbon, whom Moses and the sons of Israel struck when they had gone out from the land of Egypt. And they inherited his land, and the land of Og king of Bashan, two kings of the Amorites, who were beyond the Jordan toward the rising of the sun, From Aroer, which is upon the bank of the torrent Arnon, and upon the mountain of Sihon, which is Hermon, all the Arabah beyond the Jordan toward the sunrise, by Asedoth the hewn

5

And Moses called all Israel and said to them, Listen, Israel, to the ordinances and the judgments which I speak in your ears this day, and you will learn them and you shall keep to do them. The

Lord your God made a covenant with you in Horeb. Not with your fathers did the Lord make this covenant, but with you, all of you living here today. Face to face the Lord spoke to you on the mountain out of the midst of the fire. And I was standing between the Lord and you at that time to declare to you the words of the Lord, because you were afraid of the face of the fire, and you did not go up into the mountain, saying I am the Lord your God, who led you out of the land of Egypt, out of the house of slavery.

You shall not have other gods before me.

You shall not make for yourself an image, nor any likeness of all that is in heaven above, and that is in the earth below, and that is in the waters under the earth. You shall not worship them, nor shall you serve them, because I am the Lord your God, a jealous God, repaying the sins of fathers upon children to the third and fourth generation of those who hate me. and showing mercy to thousands of those who love me, and to those who keep my commandments. You shall not take the name of the Lord your God in vain, for the Lord your God will not hold guiltless the one who takes his name in vain.

Guard the day of the sabbath to sanctify it, in the manner the Lord your God commanded you. For six days you shall work and do all your works, But the seventh day is a sabbath to the Lord your God. You shall not do any work in it—you and your son and your daughter, your servant and your maidservant, your ox and

your beast of burden, and all your animals, and the sojourner who sojourns among you—so that your servant and your maidservant and your beast of burden may rest, just as you. And you shall remember that you were a servant in the land of Egypt, and the Lord your God led you out from there with a mighty hand and with a high arm; through this the Lord your God commanded you to keep the day of the sabbaths and to sanctify it. Honor your father and your mother, as the Lord your God commanded you, so that it may be well with you, and so that you may live long upon the earth which the Lord your God gives to you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor with false testimony. You shall not desire your neighbor's wife, you shall not desire your neighbor's house, neither his field, neither his servant, neither his maidservant, neither his ox, neither his beast of burden, neither all his livestock, neither all that belongs to your neighbor.

These words the Lord spoke to all your congregation on the mountain out of the midst of the fire, darkness, gloom, and storm, with a great voice, and he added nothing more, and he wrote them upon two stone tablets and gave them to me. And it happened that when you heard the voice from the midst of the fire, and the mountain was burning with fire, all the leaders of your tribes and your council of elders approached me, And you were saying, Behold, the Lord our God showed us his glory, and we heard his voice from the midst of the fire. On this day we saw that God will speak to man, and he will live. And now let us not

die, because this great fire will consume us if we continue to hear the voice of the Lord our God, and we shall die. For who is there of all flesh that has heard the voice of the living God speaking out of the midst of the fire, as we have, and will live? Approach, and hear all that the Lord our God would say, and you shall speak to us all that the Lord our God will speak to you, and we will hear, and we will do.

And the Lord heard the voice of your words as you were speaking to me, and the Lord said to me, I have heard the voice of the words of this people, all that they spoke to you; they have spoken rightly in all that they said. Who will grant that their heart be thus within them, so that they may fear me and keep all my commandments all the days, so that it may be well with them and with their sons forever? Go, I said to them, turn back to your houses. But you stand here with me, and I will speak to you the commandments and the ordinances and the judgments that you will teach them, and let them do thus in the land that I give to them as an inheritance. And you shall keep to do in the manner which the Lord your God commanded you; you shall not turn aside to the right nor to the left. You shall walk in all the way which the Lord your God commanded you, so that he may give you rest, and it may be well with you, and you may live long upon the earth which you will inherit.

6

And these are the commandments and the ordinances and the judgments which the Lord our God commanded to teach you to do in the land into which you are entering to inherit it. So that you may fear the Lord your God, keep all his ordinances and his commandments which I command to you today, you and your sons and the sons of your sons all the days of your life, so that you may live long.

And hear, Israel, and take care to do, so that it may be well with you, and so that you may multiply exceedingly, just as the Lord the God of your fathers spoke to give to you a land flowing with milk and honey. And these are the ordinances and the judgments, as many as the Lord commanded the sons of Israel in the wilderness, when they had gone out from the land of Egypt. Listen Israel, the Lord our God, the Lord is one. And you shall love the Lord your God with all your mind, and with all your soul, and with all your strength. And these words, as many as I command to you today, will be in your heart and in your soul. And you will teach them to your sons, and you will speak of them when sitting in your house, and when walking on the way, and when lying down, and when rising up. And you shall bind them as a sign upon your hand, and it will be unshaken before your eyes. And you shall write them upon the doorposts of your houses and of your gates.

And it will be when the Lord your God brings you into the land which he swore to your fathers, to Abraham, and to Isaac, and to Jacob, to give to you great and good cities which you did not

build, Houses full of all good things which you did not fill, cisterns hewn out which you did not hew out, vineyards and olive groves which you did not plant, and having eaten and having been filled, take heed for yourself that you do not forget The Lord your God who brought you out of the land of Egypt, from the house of slavery. You shall fear the Lord your God, and you shall serve him alone, and you shall cling to him, and you shall swear by his name.

Do not go after other gods from among the gods of the nations surrounding you, because the Lord your God is a jealous God in your midst, lest the Lord your God, being angry in wrath against you, destroy you from the face of the earth.

You shall not tempt the Lord your God, as you tested him in the trial. You shall diligently keep the commandments of the Lord your God, the testimonies, and the ordinances that he commanded to you. And you shall do what is pleasing and good before the Lord your God, so that it may be well with you, and you may enter and inherit the good land, which the Lord swore to your fathers, to drive out all your enemies before you, as the Lord spoke.

And it will be whenever your son asks you tomorrow, saying, What are the testimonies, the ordinances, and the judgments that the Lord our God commanded us? And you will say to your son, We were servants to Pharaoh in the land of Egypt, and the Lord led us out from there with a mighty hand and with an

uplifted arm. And the Lord gave great and terrible signs and wonders in Egypt against Pharaoh and his house before our eyes, And he led us out from there to give us this land, which he swore to give to our fathers. And the Lord commanded us to do all these ordinances, to fear the Lord our God, so that it may be well with us all the days, so that we may live just as today. And mercy will be shown to us if we keep all these commandments before the Lord our God, as he commanded us.

7

If the Lord your God brings you into the land which you are entering to inherit, and he drives out great nations from before you—the Hittite and Girgashite and Amorite and Canaanite and Perizzite and Hivite and Jebusite, seven nations more numerous and stronger than you— And the Lord your God will deliver them into your hands, and you will strike them down; you will utterly destroy them. You will not make a covenant with them, nor will you show them mercy. Neither shall you marry with them; you shall not give your daughter to his son, and you shall not take his daughter for your son. For he will turn your son away from me, and he will serve other gods, and the Lord will be angry with you, and will destroy you quickly. But thus you shall do to them: you shall tear down their altars, and you shall shatter their pillars, and you shall cut down their groves, and you shall burn their carved images of their gods with fire. Because you are a holy people to the Lord your God, and the

Lord your God chose you to be his treasured possession from all the nations that are upon the face of the earth.

The Lord did not choose you because you are numerous among all the nations; the Lord chose you, for you are few among all the nations. But because the Lord loves you, and keeps the oath which he swore to your fathers, the Lord led you out with a mighty hand, and the Lord redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. And you will know that the Lord your God is a faithful God, keeping covenant and mercy to those who love him and to those who keep his commandments for a thousand generations. And he repays those who hate him to their face by destroying them, and he will not delay; to those who hate him, he will repay them to their face.

And you shall keep the commandments, the ordinances, and these judgments that I command you to do today. And it will be when you hear these ordinances and keep and do them, the Lord your God will guard for you the covenant and the mercy which he swore to your fathers. And he will love you, and will bless you, and will multiply you, and will bless the offspring of your womb, and the fruit of your earth, your grain, and your wine, and your oil, the herds of your oxen, and the flocks of your sheep upon the earth, which the Lord swore to your fathers to give to you. Blessed you will be among all the nations; there will not be among you a barren male or female, nor among your livestock. And the Lord your God shall remove from you all

sickness and all the evil diseases of Egypt which you have seen and as many as you knew. He shall not put them upon you, but he shall put them upon all those who hate you.

And you shall eat all the spoils of the nations which the Lord your God gives to you. Your eye will not spare them, and you shall not serve their gods, because this is a stumbling block to you.

If you say in your mind, This nation is much greater than I, how will I be able to destroy them? You shall not fear them; you will surely remember all that the Lord your God did to Pharaoh and all the Egyptians. The great trials that your eyes saw, the signs and those great wonders, the mighty hand and the uplifted arm —as the Lord your God brought you out, so the Lord your God will do to all the nations whose presence you fear. And the Lord your God will send the hornets against them, until those remaining and those hidden from you are destroyed. You will not be struck before them, because the Lord your God is with you, a great and mighty God. And the Lord your God will consume these nations from before you little by little; you will not be able to consume them quickly, so that the land does not become desolate, and the wild beasts multiply against you. And the Lord your God will deliver them into your hands, and you will destroy them with great destruction until you utterly destroy them. And he will deliver their kings into your hands, and you will destroy their name from that place. No one will stand against your face until you utterly destroy them.

The carved images of their Gods you shall burn with fire, you shall not desire silver, nor shall you take gold from them for yourself, lest you stumble through it, because it is an abomination to the Lord your God. And you shall not bring an abomination into your house, and you will be a cursed thing just as this, you will abhor it with abhorrence, and you will detest it with detestation, because it is a cursed thing.

8

All the commandments which I command you today you shall keep to do, so that you may live and be multiplied, and enter and inherit the land which the Lord your God swore to your fathers. And you shall remember all the way which the Lord your God led you in the wilderness, so that he might humble you and test you, and that what was in your heart might be known, whether you would keep his commandments or not. And he afflicted you, and he caused you to hunger, and he fed you the manna, which your fathers did not know, so that he might declare to you that man will not live upon bread alone, but man will live upon every word proceeding through the mouth of God. Your garments did not wear out from you, your sandals did not wear out from you, your feet did not become calloused, behold forty years.

And you will know in your heart that as a man disciplines his son, thus the Lord your God will discipline you. And you shall

keep the commandments of the Lord your God to walk in his ways, and to fear him.

For the Lord your God will bring you into a good and abundant land, where torrents of waters and springs of the depths go forth through the plains and through the mountains, A land of wheat and barley, vines, fig trees, pomegranates, a land of olive oil and honey, A land upon which you shall not eat your bread in poverty, and you will not be in need of anything upon it, a land whose stones are iron, and from whose mountains you will mine bronze.

And you shall eat and be filled, and you will bless the Lord your God upon the good earth which he has given to you. Take heed for yourself that you do not forget the Lord your God, by failing to guard his commandments, and the judgments and his ordinances, which I command you today, Not having eaten and been filled, and having built good houses and dwelt in them, and when your oxen and your sheep have multiplied to you, and silver and gold have multiplied to you, and all that you will have has multiplied to you, you are exalted in heart and forget the Lord your God, who brought you out from the land of Egypt, from the house of slavery, of the one who brought you through the great and fearful wilderness, where there were biting serpents and scorpions and thirst, where there was no water, who brought out to you from the sheer rock a spring of water, of the one who fed you the manna in the wilderness which you did not know, and your fathers did not know, so that he might

humble you and test you, and do good to you in the latter days. Do not say in your heart, My strength and the power of my hand have made this great strength for me. And you shall remember the Lord your God, for he himself gives you strength to gain wealth, so that he might establish his covenant which the Lord swore to your fathers, as it is today.

And it will be if you utterly forget the Lord your God, and you go after other gods, and you serve them, and you worship them, I call to witness against you today both heaven and earth, that you will utterly perish. Just as the Lord God destroys the remaining nations before you, so you will perish, because you did not listen to the voice of the Lord your God.

9

Listen Israel, you are crossing the Jordan today to enter and inherit nations greater and stronger than you, great and fortified cities reaching to heaven, A people great and numerous and tall, the sons of Anak, whom you know, and of whom you have heard, who can stand against the sons of Anak? And you will know today that the Lord your God will go before you; he is a consuming fire. He will destroy them and turn them away from before you, and will destroy them speedily, just as the Lord said to you. Do not say in your heart when the Lord your God destroys these nations before you, saying, Because of my righteousness the Lord has brought me in to inherit this good

land. Not through your righteousness, nor through the holiness of your heart are you entering to inherit their land, but the Lord will destroy them from before you because of the impiety of these nations, and so that he might establish the covenant which the Lord swore to our fathers Abraham, Isaac, and Jacob.

And you will know today that the Lord your God does not give you this good land to inherit because of your righteousness, because you are a stiff-necked people. Remember, do not forget how many times you provoked the Lord your God in the wilderness, from the day you came out of Egypt until you came into this place, you continued disobeying the Lord.

And in Horeb you provoked the Lord, and the Lord was angry with you and wanted to destroy you, When I was ascending the mountain to take the stone tablets, the tablets of the covenant which the Lord made with you, I remained on the mountain forty days and forty nights. I ate no bread and drank no water. And the Lord gave to me the two stone tablets written with the finger of God, and upon them were written all the words which the Lord spoke to you on the mountain on the day of assembly And it happened that after forty days and forty nights the Lord gave to me the two stone tablets, the tablets of the covenant. And the Lord said to me, Arise, go down quickly from here, because your people, whom you led out from the land of Egypt, has acted lawlessly. They have quickly transgressed from the way which I commanded them, and they have made for themselves a molten image.

And the Lord said to me, saying, I have spoken to you once and twice, saying, I have seen this people, and behold, they are a stiff-necked people. And now allow me to destroy them, and I will blot out their name from under heaven, and I will make you into a great and strong nation, much more than this. And having turned back, I went down from the mountain, and the mountain was burning with fire up to heaven, and the two tablets of the testimonies were in my two hands. And seeing that you sinned before the Lord your God, and you made for yourselves a molten image, and you transgressed from the way which the Lord commanded you to do, And having taken hold of the two tablets, I threw them from my two hands, and I broke them before you. And I begged before the Lord a second time, just as before, for forty days and forty nights; I ate no bread and I drank no water, concerning all your sins which you sinned in doing evil before the Lord God to provoke him. And I am terrified because of the anger and the wrath, because the Lord was provoked upon you to destroy you, and the Lord heard me also at this time. And he was angry with Aaron to destroy him, and I prayed also concerning Aaron at that time. And I took your sin which you made, the calf, and I burned it in fire, and I ground it, crushing it exceedingly until it became fine, and it became like dust, and I threw the dust into the torrent descending from the mountain.

And in the burning, and in the trial, and in the tombs of desire, you provoked the Lord. And when the Lord sent you out from Kadesh Barnea, saying, Go up and take possession of the land

which I give to you, you disobeyed the word of the Lord your God, and you did not believe him, and you did not listen to his voice. You were disobeying the Lord from the day which he was made known to you. And I begged before the Lord forty days and forty nights, for the Lord had said he would destroy you. And I prayed to God, and I said, Lord, king of the gods, do not utterly destroy your people and your portion, which you redeemed, whom you brought out from the land of Egypt by your great strength, and by your mighty hand, and by your high arm. Remember Abraham and Isaac and Jacob, your attendants, to whom you swore by yourself; do not look upon the hardness of this people, and their impieties, and their sins. Let not those dwelling in the land from where you brought us out say, Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he led them out into the wilderness to kill them. And these are your people and your lot, whom you brought out of the land of Egypt by your great strength, and by your mighty hand, and by your high arm.

10

In that time the Lord said to me, Carve for yourself two stone tablets just as the first, and go up to me into the mountain, and you shall make for yourself a wooden ark. And you shall write upon the tablets the words which were in the first tablets which you broke, and you shall put them into the ark. And I made an ark from incorruptible wood, and I hewed the stone tablets like

the first ones, and I went up into the mountain with the two tablets in my hands. And he wrote upon the tablets according to the first writing the ten words, which the Lord spoke to you in the mountain out of the midst of the fire, and the Lord gave them to me. And having turned back, I went down from the mountain and put the tablets into the ark which I had made, and they were there, as the Lord had commanded me. And the sons of Israel departed from Beeroth of the sons of Jakan to Moserah. There Aaron died, and was buried there, and Eleazar his son served as priest instead of him. From there they departed to Gadgad, and from Gadgad to Jotbathah, a land of torrents of water.

In that time the Lord set apart the tribe of Levi, to carry the ark of the covenant of the Lord, to stand before the Lord, to minister and to pray upon his name until this day. Because of this the Levites have no portion and lot among their brothers; the Lord himself is their lot, just as he said to him. And I stood on the mountain forty days and forty nights. And the Lord heard me at this time, and the Lord did not want to destroy you. And the Lord said to me, Go, set out before this people, and let them enter and let them possess the land which I swore to their fathers to give to them.

And now, Israel, what does the Lord your God ask from you but to fear the Lord your God, and to walk in all his ways, and to love him, and to serve the Lord your God with your whole heart and with your whole soul? to keep the commandments of the

Lord your God, and his ordinances, as many as I command you today, so that it may be well with you, Behold, the heaven and the heaven of heaven belong to the Lord your God, the earth and all that is in it. The Lord chose your fathers to love them, and he chose their seed after them, you, among all the nations, as it is this day. And you will circumcise the hardness of your heart, and you will not harden your neck. For the Lord your God is the God of gods and Lord of lords, the great God, both strong and fearful, who shows no partiality and takes no bribes, He executes justice for the stranger, the orphan, and the widow, and loves the stranger, giving him bread and clothing. And you shall love the sojourner, for you were sojourners in the land of Egypt.

You shall fear the Lord your God, and you shall serve him, and you shall cling to him, and you shall swear by his name. This is your boast, and this is your God, who did these great and glorious things for you, which your eyes saw. In seventy souls your fathers went down into Egypt, and now the Lord your God has made you as the stars of heaven in multitude.

11

And you shall love the Lord your God, and you shall keep his ordinances, his statutes, his commandments, and his judgments all your days. And you will know today that it is not your children, as many as do not know nor saw the discipline of the Lord your God, and his great deeds, and the mighty hand, and

the uplifted arm, and his signs, and his wonders, as many as he did in the midst of Egypt to Pharaoh king of Egypt, and to all his land, And what he did to the power of the Egyptians, and their chariots, and their horses, and their strength, how the water of the Red Sea flooded over their face as they were pursuing after you, and the Lord destroyed them until this day, and all that he did to us in the wilderness until you came into this place And all that he did to Dathan and Abiram, sons of Eliab son of Reuben, whom the earth swallowed after opening its mouth, along with their houses and their tents and all their possessions, in the midst of all Israel, Because your eyes have seen all the great works of the Lord that he did among you today.

And you shall keep all his commandments, as many as I command you today, so that you may live and be multiplied, and having entered, you may inherit the land into which you are crossing over the Jordan there to inherit it. So that you may live long upon the earth, which the Lord swore to your fathers to give to them and to their seed with them, a land flowing with milk and honey. For the land into which you are entering there to inherit is not like the land of Egypt from which you have come out, where they sow the seed and water it with their feet, like a vegetable garden, But the land which you are entering to inherit, a land of hill country and plain, will drink water from the rain of heaven. A land which the Lord your God oversees continually, the eyes of the Lord your God are upon it from the beginning of the year until the completion of the year.

But if you truly hear all the commandments which I command to you today, to love the Lord your God and to serve him with your whole heart and with your whole soul He will give the rain to your land according to season, early and late, and you will bring in your grain, your wine, and your oil. And he will give fodder in your fields for your cattle, and you will eat and be satisfied, Take heed for yourself that your heart not be made fat, and you transgress and serve other gods and worship them, And the Lord, having been angered with wrath upon you, will shut the heaven, and there will not be rain, and the land will not give its fruit, and you will perish speedily from the good earth which the Lord gave to you.

And you will cast these words into your heart and into your soul, and you will bind them as a sign upon your hand, and it will be unshaken before your eyes, And you will teach your children to speak of them when you are sitting in your house, and when you are going on the way, and when you are sleeping, and when you are rising up. And you shall write them upon the doorposts of your houses and of your gates. so that you may live long, and the days of your sons upon the earth which the Lord swore to your fathers to give to them, as the days of heaven upon the earth. And it will be if you diligently hear all these commandments which I command to you today to do, to love the Lord our God, and to walk in all his ways, and to cling to him, And the Lord will cast out all these nations from before you, and you will inherit nations greater and stronger than you. Every place where your foot treads will be yours, from the wilderness

and Antilibanus, and from the river Melas, the river Euphrates, and as far as the sea to the west—these will be your boundaries. No one will stand against you, and the Lord your God will place fear of you and terror of you upon the face of all the earth upon which you tread, in the manner he spoke to you.

Behold, I give before you today the blessing and the curse, The blessing, if you hear the commandments of the Lord your God, which I command to you today, And the curse, if you do not hear the commandments of the Lord your God, as many as I command to you today, and you be led astray from the way which I commanded to you, having gone to serve other gods, whom you do not know. And it will be when the Lord your God brings you into the land into which you are crossing there to inherit it, you will give the blessing upon Mount Gerizim, and the curse upon Mount Ebal. Are not these things beyond the Jordan, after the way of the west of the sun in the land of Canaan, the dwelling upon the west following Golgol, near the high oak? For you are crossing over the Jordan, having entered to inherit the land which the Lord our God gives to you as an inheritance for all the days, and you will dwell in it.

And you shall keep all his commandments and these judgments that I give before you today.

12

And these are the commandments and the judgments which you shall keep to do in the land which the Lord, the God of your fathers, gives to you by lot, all the days which you live upon the earth. You shall utterly destroy all the places where they served their gods, which you will inherit, upon the high mountains, and upon the hills, and under every dense tree, And you shall destroy their altars, and you shall shatter their pillars, and you shall cut down their groves, and you shall burn their carved images of the gods with fire, and you shall destroy their name from that place. You shall not do thus to the Lord your God. But rather to the place which the Lord your God chooses in one of your cities to establish his name there and to be invoked, you shall seek it and go there. And you will bring there your burnt offerings, and your sacrifices, and your firstfruits, and your prayers, and your voluntary offerings, and your agreements, the firstborn of your oxen, and of your sheep. And you shall eat there before the Lord your God, and you will rejoice in all upon which you put your hand, you and your households, just as the Lord your God has blessed you.

You shall not do all that we do here today, each doing what is pleasing in his own eyes. For you have not come until now into the rest, and into the inheritance, which the Lord our God gives to you. And you will cross the Jordan, and you will dwell upon the land which the Lord our God is giving as an inheritance to you, and he will give you rest from all your enemies around you, and you will dwell in safety. And the place which the Lord your God shall choose to be called by his name there, there you shall

bring all that I command you today: your burnt offerings, and your sacrifices, and your tithes, and the firstfruits of your hands, and every chosen gift of yours, as many as you may vow to the Lord your God. And you will rejoice before the Lord your God, you and your sons, and your daughters, and your servants, and your maidservants, and the Levite who is at your gates, because he has no portion nor lot with you. Take heed to yourself, that you not offer up your burnt offerings in every place that you see. But into the place which the Lord your God will choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you today. But in all your desire you shall sacrifice and you shall eat meat according to the blessing of the Lord your God which he gave to you in every city; the unclean among you and the clean alike shall eat it, as the gazelle or the deer. Except you shall not eat the blood; you will pour it out upon the earth as water.

You will not be able to eat in your cities the tithe of your grain, your wine, and your oil, the firstborn of your oxen and your sheep, all the vows that you might make, your voluntary offerings, and the firstfruits of your hands. But you shall eat it before the Lord your God in the place which the Lord your God shall choose for himself, you and your son and your daughter, your servant and your maidservant, and the sojourner who is in your cities, and you shall rejoice before the Lord your God in all to which you put your hand.

Take heed for yourself not to abandon the Levite all the time as

long as you live upon the earth.

If the Lord your God enlarges your boundaries, just as he spoke to you, and you say, I will eat meat, if your soul desires to eat meat, you shall eat meat according to all the desire of your soul. If the place which the Lord your God chooses to have his name called there is far from you, then you shall sacrifice from your oxen and from your sheep which God gives to you, in the manner I commanded you, and you shall eat in your cities according to the desire of your soul. As the gazelle and the deer are eaten, thus you shall eat it; the unclean among you and the clean shall likewise eat. Take heed strongly not to eat blood, because the blood is his soul; the soul shall not be eaten with the meat. You shall not eat it; you will pour it out upon the land as water. You shall not eat it, so that it may be well with you and with your sons after you, if you do what is good and pleasing before the Lord your God. However, you must take your holy things and your vows and come to the place which the Lord your God chooses to have his name called upon there. And you will make your burnt offerings, you will offer up the meat upon the altar of the Lord your God, but you will pour out the blood of your sacrifices toward the base of the altar of the Lord your God, and you will eat the meat. Guard and listen, and you shall keep all the words which I command to you, so that it may be well with you and with your sons forever, if you do what is pleasing and good before the Lord your God.

If the Lord your God destroys the nations into whom you enter

there to inherit their land from before you, and you take possession of it, and you dwell in their land, Take heed for yourself not to inquire diligently to follow them after they are destroyed from before you, saying, How do these nations serve their gods? I will do the same. You shall not do thus to your God, for they did to their gods the abominations of the Lord which he hated, because they burn their sons and their daughters in fire to their gods.

13

Every word that I command to you today, this you shall keep to do; you shall not add to it, nor shall you take away from it.

But if a prophet or a dreamer of dreams rises among you, and gives you a sign or a wonder, and the sign or the wonder comes which he spoke to you, saying, Let us go and serve other gods whom you do not know, You will not listen to the words of that prophet or of the one dreaming that dream, because the Lord your God is testing you to know if you love your God with your whole heart and with your whole soul. Go after the Lord your God, and you shall fear him, and you will hear his voice, and you shall hold fast to him. And that prophet or that dreamer of dreams shall die, for he spoke to deceive you from the Lord your God who brought you out from the land of Egypt, who redeemed you from the slavery, to drive you out from the way which the Lord your God commanded you to walk in, and you shall

remove the evil from among you.

If your brother from your father or from your mother, or your son, or your daughter, or your wife who is in your bosom, or your friend who is equal to your soul should secretly urge you, saying, Let us go and serve other gods, whom neither you nor your fathers knew, from the gods of the nations around you, those near you or those far from you, from one end of the earth to the other end of the earth, You will not consent to him, and you will not hear him, and your eye will not spare him, you shall not desire him, nor shall you cover him, Proclaiming, you shall announce concerning him, and your hands will be upon him first to kill him, and the hands of all the people last. And they shall stone him with stones, and he shall die, because he sought to turn you away from the Lord your God who brought you out of the land of Egypt, out of the house of slavery. And all Israel, having heard, will fear and will not continue to do this evil thing among you.

But if you hear in one of your cities, which the Lord your God gives to you to dwell in, saying, Lawless men went out from your midst, and they turned away all the inhabitants of their land, saying, let us go and serve other gods, whom you did not know, And you shall inquire and question, and you shall search very diligently, and behold, if the word is clearly true, this abomination has occurred among you, You shall utterly destroy all the inhabitants in that land with the sword; you shall devote it to a curse, and all things in it. And you shall gather all its spoils

into its streets, and you shall burn the city in fire, and all its spoils with all the people before the Lord your God, and it will be uninhabited forever, it shall not be rebuilt again. And nothing from the devoted things will be joined in your hand, so that the Lord may turn away from his angry wrath, and he may give you mercy, and he may have mercy on you, and he may multiply you, in the manner which he swore to your fathers, if you hear the voice of the Lord your God, to keep his commandments, as many as I command you today, to do what is good and pleasing before the Lord your God.

14

You are sons of the Lord your God; you shall not make baldness between your eyes for a dead person. Because you are a holy people to the Lord your God, and the Lord your God chose you to become his treasured possession from all the nations upon the face of the earth. You shall not eat any abomination. These are the cattle which you shall eat: the calf from oxen, the lamb from sheep, and the kid from goats. deer, gazelle, pygarg, oryx, and giraffe. Every animal that divides the hoof, has claws clefting two hooves, and brings up cud among the cattle—these you shall eat. And you shall not eat these things from those that bring up cud and from those that divide the hooves and have claws: the camel, the hare, and the rock badger, because they bring up cud but do not divide the hoof; these things are unclean to you. And the pig, because it divides the hoof and cleaves the

claws of the hoof, but does not chew the cud, this is unclean to you. You shall not eat of their meat, and you shall not touch their carcasses.

And these things you shall eat from all that are in the water: all that have fins and scales in them, you shall eat. And all those that do not have fins and scales, you shall not eat; they are unclean to you. You shall eat every clean bird. And you shall not eat these of them: the eagle, and the griffin, and the osprey. and the vulture, and the kite, and those similar to it, and sparrow, and owl, and gull, and heron, and swan, and ibis, and the cormorant, and the hawk, and those similar to it, and the hoopoe, and the night raven and the pelican, and the plover, and those similar to it, and the purple water hen, and the bat. All the creeping things of the birds are unclean to you; you shall not eat from them. You shall eat every clean bird. Every carcass you shall not eat; it will be given to the sojourner in your cities and he will eat, or you shall sell it to the foreigner, because you are a holy people to the Lord your God. You shall not boil a lamb in his mother's milk.

You shall tithe a tenth of all the produce of your seed, the produce of your field year by year. And you shall eat it in the place which the Lord your God shall choose to have his name called there. You shall bring the tithes of your grain, and of your wine, and of your oil, the firstborn of your oxen and of your sheep, so that you may learn to fear the Lord your God all the days. If the way becomes too far from you, and you are not able

to offer them up, because the place which the Lord your God shall choose to have his name called there is far from you, because the Lord your God will bless you, And you shall sell them for silver, and you shall take the silver in your hands, and you shall go to the place which the Lord your God might choose. And you will give silver for whatever your soul desires, for oxen or for sheep, or for wine or for strong drink, or for whatever your soul desires, and you will eat there before the Lord your God, and you will rejoice, you and your household. and the Levite in your cities, because he has no portion nor inheritance with you.

After three years you shall bring out every tenth part of your produce; in that year you shall place it in your cities. And the Levite will come, because he has no portion nor lot with you, and the sojourner and the orphan and the widow who are in your cities, and they will eat and be filled, so that the Lord your God may bless you in all the works which you do.

15

Every seven years you shall make a release. And thus is the command of the release: you shall release every debt of your own which your neighbor owes to you, and you shall not demand it from your brother, for a release has been proclaimed to the Lord your God. You shall demand from the foreigner whatever he owes you, but you shall grant your brother a

release of your debt. There will not be among you one lacking, because the Lord your God will surely bless you in the land which the Lord your God gives to you by lot to inherit it.

If you diligently listen to the voice of the Lord your God to keep and to do all these commandments, as many as I command you today, because the Lord your God blessed you in the manner he spoke to you, and you will lend to many nations, but you will not borrow, and you will rule over many nations, but they will not rule over you.

If there becomes among you one lacking from your brothers in one of your cities in the land which the Lord your God gives to you, you shall not harden your heart, nor shall you close your hand from your brother who is in need. You shall freely open your hands to him, and you shall lend to him as much as he needs, because he is in need. Take heed for yourself that there not become a secret word in your heart, a transgression, saying, The seventh year approaches, the year of release, and your eye be evil toward your brother in need, and you will not give to him, and he will cry out against you to the Lord, and there will be in you great sin. You shall surely give to him, and you shall lend to him as much as he needs, just as he is in need, and you shall not be grieved in your heart when you give to him, because on account of this word the Lord your God will bless you in all your works and in all upon which you shall lay your hand. For the poor shall not fail from your land; therefore I command you to do this, saying, you shall freely open your hands to your

brother, to the poor and to the one in need in your land.

If your Hebrew brother or Hebrew woman is sold to you, he will serve you six years, and in the seventh you shall send him away free from you. Whenever you send him away free from you, you shall not send him away empty. You will supply him with provisions from your sheep, from your grain, and from your wine; as the Lord your God has blessed you, you will give to him.

And you shall remember that you were a servant in the land of Egypt, and the Lord your God redeemed you from there; because of this I command you to do this thing. If he says to you, I will not go out from you, because he has loved you and your house, because it is well with him beside you. And you will take the awl, and you will pierce his ear to the door, and he will be your servant forever, and you will do likewise to your maidservant. It will not be hard for you when they are sent away free from you, because he served you six years for the annual wage of a hired worker, and the Lord your God will bless you in all that you do.

Every firstborn that is born among your cattle and among your sheep, the males you shall consecrate to the Lord your God. You shall not work with your firstborn calf, and you shall not shear the firstborn of your sheep. Before the Lord you shall eat it year by year in the place which the Lord your God chooses, you and your household. If there is a blemish in it, lame or blind, an evil blemish, you shall not sacrifice it to the Lord your God.

In your cities you shall eat it; the unclean among you and the clean alike shall eat it as the gazelle or the deer. Except you shall not eat blood; you shall pour it out upon the land as water.

16

Guard the month of the young, and you shall make the passover to the Lord your God, because in the month of the young you went out from Egypt by night. And you shall sacrifice the passover to the Lord your God, sheep and oxen, in the place which the Lord your God chooses for his name to be called there. You shall not eat leavened bread with it; for seven days you shall eat unleavened bread with it, the bread of affliction, because you came out from Egypt in haste, so that you may remember the day of your departure from the land of Egypt all the days of your life. Leaven will not be seen to you in all your borders for seven days, and none of the meat which you sacrifice in the evening on the first day will remain until the morning. You will not be able to sacrifice the passover in any of your cities which the Lord your God gives to you. but rather in the place which the Lord your God chooses to have his name called there, you shall sacrifice the passover in the evening toward the setting of the sun, at the time when you went out of Egypt And you shall boil and roast and eat in the place which the Lord your God shall choose, and you will turn back in the morning and go to your houses. For six days you shall eat unleavened bread, and on the seventh day there shall be a

closing assembly, a feast to the Lord your God; you shall not do any work on it, except what must be done for every person.

You shall count seven weeks for yourself, beginning when you put your sickle to the harvest, you shall begin to count seven weeks. And you shall make a feast of weeks to the Lord your God, according to what your hand is able to give, as much as the Lord your God gives you.

And you shall rejoice before the Lord your God, you and your son and your daughter, your servant and your maidservant, and the Levite and the sojourner and the orphan and the widow who is among you, in the place which the Lord your God shall choose to have his name called there.

And you will remember that you became a servant in the land of Egypt, and you shall keep and do these commandments. You shall make a Feast of Tents for yourself for seven days when you gather from your threshing floor and from your winepress. And you shall rejoice in your feast, you and your son and your daughter, your servant and your maidservant, and the Levite and the sojourner and the orphan and the widow who is in your cities. Seven days you shall feast to the Lord your God in the place which the Lord your God chooses for himself, for the Lord your God will bless you in all your produce and in every work of your hands, and you will be rejoicing.

Three times of the year every male of yours will be seen before

the Lord your God in the place which the Lord shall choose, in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. You shall not appear before the Lord your God empty. Each according to the power of your hands, according to the blessing of the Lord your God which he gave to you.

You shall make judges and officers for yourself in your cities, which the Lord your God gives to you according to tribes, and they shall judge the people with just judgment. They do not turn aside judgment, nor will they take a gift, for gifts blind the eyes of the wise and remove the words of the just. Pursue justice justly, so that you may live and enter to inherit the land which the Lord your God gives to you.

You shall not plant for yourself a grove or any tree beside the altar of your God, nor shall you make one for yourself. You shall not set up for yourself a pillar, which the Lord your God has hated.

17

You shall not sacrifice to the Lord your God a calf or sheep in which there is any blemish or evil defect, because it is an abomination to the Lord your God.

But if there was found in one of your cities, which the Lord your

God gives to you, a man or woman who will do evil before the Lord your God, to pass by his covenant, and having come, they may serve other gods and worship them—the sun or the moon or any of the host of heaven—which I did not command you And it be reported to you and you shall inquire very diligently, and behold, the report has proven true, this abomination has occurred in Israel, And you will bring out that man or that woman, and you shall stone them with stones, and they shall die. The condemned shall die upon the testimony of two witnesses or three witnesses; he shall not die upon the testimony of one witness. And the hand of the witnesses will be upon him first to put him to death, and the hand of the people last, and you shall remove the evil from among you.

If a matter should be too difficult for you in judgment between blood and blood, between judgment and judgment, between touch and touch, and between dispute and dispute—matters of judgment in your cities—then you shall arise and go up to the place which the Lord your God chooses. And you will go to the priests, the Levites, and to the judge who is serving in those days, and having sought out the matter, they will declare to you the judgment. And you will act according to the matter which they report to you from the place which the Lord your God chooses, and you shall be careful to do all that is prescribed to you. According to the law and according to the judgment which they would say to you, you shall do; you shall not turn aside from the word which they declare to you, to the right nor to the left.

And the man who acts in arrogance, so as not to obey the priest who stands to minister in the name of the Lord your God, or the judge who serves in those days, that man shall die, and you shall purge the evil from Israel. And all the people, having heard, will fear and will not act impiously anymore.

If you enter into the land which the Lord your God gives to you, and you inherit it, and you dwell upon it, and you say, I will establish a ruler over myself, as the remaining nations around me, You shall surely appoint over yourself a ruler whom the Lord God shall choose, from among your brothers you shall appoint over yourself a ruler; you will not be able to set over yourself a foreign man, because he is not your brother. Because he will not multiply horses for himself, nor will he turn the people back to Egypt so that he may multiply horses for himself, for the Lord said, you shall never again return by that way. And he will not multiply women for himself, so that his heart will not turn away, and he will not multiply silver and gold for himself exceedingly.

And whenever he sits upon his throne, he will write for himself this law into a book from the Levitical priests, And it will be with him, and he will read it all the days of his life, so that he may learn to fear the Lord your God, and to keep all these commandments and to do these ordinances. so that his heart was not lifted up from his brothers, so that he does not transgress from the commandments to the right or left, so that he would prolong his days upon his rule, he himself and his sons

among the sons of Israel.

18

The priests, the Levites, the whole tribe of Levi, will not have a portion nor a lot with Israel; the offerings of the Lord are their lot, they will eat them. But they will have no lot among their brothers; the Lord himself is their lot, just as he said to them. And this is the judgment of the priests from the people, from those sacrificing the sacrifices, whether a calf or whether a sheep: you shall give the arm to the priest, and the cheeks, and the stomach. And you will give to him the firstfruits of your grain, and of your wine, and of your oil, and the firstfruits of the shearings of your sheep. Because the Lord chose him from all your tribes to stand before the Lord God, to minister and to bless in his name, he and his sons among the sons of Israel.

If the Levite should come from one of the cities of all the sons of Israel, where he dwells as a resident alien, according to what his soul desires, to the place which he might choose, he will minister in the name of the Lord his God, just as all his brothers the Levites standing there before the Lord your God. He shall eat an allotted portion, except for the sale according to family. If you enter into the land which the Lord your God gives to you, you will not learn to do according to the abominations of those nations.

There shall not be found among you one who makes his son or his daughter pass through the fire, one who practices divination, one who interprets omens, one who practices augury, or one who uses sorcery singing over an incantation, a medium, and a diviner of omens, consulting the dead. For everyone doing these things is an abomination to the Lord your God, for because of these abominations the Lord will destroy them from before you. You will be perfect before the Lord your God. For these nations whom you are dispossessing listen to omens and divinations, but the Lord your God has not permitted you to do so.

The Lord your God will raise up for you a Prophet from your brothers, as me; you will hear him. According to all that you asked from the Lord your God in Horeb on the day of the assembly, saying, We will not continue to hear the voice of the Lord your God, and we will not see this great fire any longer, lest we die. And the Lord said to me, All that they spoke to you was correct. I will raise up a Prophet for them from among their brothers, just as you, and I will put my words in his mouth, and he will speak to them everything I command him. And the man who does not hear whatever that prophet speaks in my name, I will punish him. Except the prophet who would act impiously to speak a word in my name which I did not command to speak, and who would speak in the name of other gods, that prophet shall die. But if you should say in your heart, how shall we know the word the Lord did not speak? As many things as that prophet speaks in the name of the Lord, and it does not become, and it does not happen, this is the word which the Lord did not speak;

that prophet spoke it in impiety, you shall not fear him.

19

If Lord your God destroys the nations to which God gives you the land, and you inherit them, and you dwell in their cities and in their houses, Three cities you shall separate for yourself in the midst of your earth, which the Lord your God gives to you. Consider the way for yourself, and you will divide the boundaries of your land into three parts, which the Lord your God distributes to you, and it will be a refuge for every murderer. This will be the command concerning the murderer who flees there and lives: whoever strikes his neighbor unknowingly, not having hated him previously. And if anyone enters the forest with his neighbor to gather wood, and his hand should slip with the axe while cutting the tree, and the iron falls off from the tree and by fortune strikes the neighbor, and he dies, this one shall flee for refuge into one of these cities, and will live. So that the avenger of the blood does not pursue after the murderer, because the heart has been heated, and overtake him, if the way is longer, and strike his soul, and this one does not have judgment of death, because he was not hating him before yesterday, nor before the third day. Because of this I command this word to you, saying, you shall separate three cities for yourself.

If the Lord your God enlarges your boundaries, in the manner

he swore to your fathers, and the Lord gives to you all the land which he said to give to your fathers, If you obey all these commandments which I command you today, to love the Lord your God, to walk in all his ways all the days, you shall add for yourself three more cities to these three. And innocent blood shall not be shed in the land which the Lord your God gives to you as an inheritance, and you shall not be guilty of blood.

If there is among you a man hating the neighbor, and he lies in wait for him, and rises up against him, and strikes his soul, and he dies, and flees into one of these cities, And the council of elders of his city will send, and they shall take him from there, and they will hand him over into the hands of the avengers of blood, and he will die. Your eye shall not spare him, and you shall cleanse the innocent blood from Israel, and it will be well with you.

You shall not move the boundaries of your neighbor which your fathers established in the inheritance which you have inherited in the land which the Lord your God gives to you by lot. One witness shall not stand to testify against a man for any injustice and for any sin and for any sin which he may commit; on the testimony of two witnesses and on the testimony of three witnesses shall every charge be established. If an unjust witness stands against a man, accusing him of impiety, And the two men to whom the dispute belongs shall stand before the Lord, and before the priests, and before the judges who may be in those days, And the judges should examine precisely, and behold, an

unjust witness has testified falsely and stood against his brother, And you shall do to him in the manner which he acted wickedly to do against his brother, and you shall remove the evil from among you. And the rest, having heard, will fear, and they shall not continue to do this evil thing among you. Your eye shall not spare him: soul instead of soul, eye instead of eye, tooth instead of tooth, hand instead of hand, foot instead of foot.

20

If you go out into war against your enemies, and you see horses and riders and people more numerous than you, you shall not fear them, because the Lord your God is with you, the one who brought you up out of the land of Egypt. And it will be that whenever you approach the war, the priest, having drawn near, will speak to the people, And he will say to them, Listen, Israel, you go today into war against your enemies. Let not your heart be weak, do not fear, nor be shattered, nor turn aside from their face. Because the Lord your God is the one going before you, to fight alongside you against your enemies and to save you.

And the scribes will speak to the people, saying, Who is the man who has built a new house and has not dedicated it? Let him go and let him return to his house, lest he die in the war and another man dedicate it. And who is the man who planted a vineyard and has not rejoiced from it? Let him go and let him return to his house, lest he dies in the war, and another man will

rejoice from it. And who is the man who has betrothed a woman and has not taken her? Let him go and return to his house, lest he die in the war and another man take her. And the scribes will continue to speak to the people, and they will say, Who is the man who is fearful and cowardly in heart? Let him go and return to his house, so that he does not make the heart of his brother cowardly, just as his own. And it will be that whenever the scribes cease speaking to the people, they will appoint rulers of the army to lead the people.

If you approach a city to wage war against them, then call out to them with peace. If indeed they answer you with peaceful things and they open to you, all the people found in it will be tributaries and subjects to you. But if they do not obey you, and they make war against you, you shall besiege it, Until the Lord your God delivers it into your hands, you shall strike every male of it with the sword. Except for the women and the baggage, and all the cattle, and all that exists in the city, and all the plunder you shall plunder for yourself, and you shall eat all the plunder of your enemies, which the Lord your God gives to you. Thus you shall do to all the cities that are very far from you, not to the cities of these nations, of which the Lord your God gives to you to inherit their land. You shall not preserve alive anything that breathes, But you shall devote them to a curse: the Hittite, and Amorite, and Canaanite, and Perizzite, and Hivite, and Jebusite, and Girgashite, in the manner the Lord your God commanded you. so that they may not teach you to do all their abominations that they did to their gods, and you will sin before the Lord your

God

If you besiege a city for many days to wage war against it for its capture, you shall not destroy its trees by laying iron upon them, but you shall eat from it, yet you shall not cut it down—is not the tree in the field a man, to enter from before you into the palisade? But the wood that you know is not fruit bearing, this you shall destroy and cut down, and you shall build siege works against the city which makes war toward you, until it is surrendered.

21

If a wounded person is found in the land which the Lord your God gives to you to inherit, fallen in the plain, and they do not know the one who struck him, Your council of elders and your judges will go out and measure to the cities around the slain man. And the neighboring city to the wounded man will be determined, and the council of elders of that city will take a heifer from the cattle, which has not been worked, and which has not pulled a yoke, And the council of elders of that city shall bring down the heifer into a rough ravine, which has not been worked nor is sown, and they shall break the neck of the heifer in the valley. And the Levitical priests shall come, because the Lord God chose them to stand before him and to bless in his name, and by their mouth shall be decided every dispute and every case of infection. And all the council of elders of that city

who are approaching the wounded man shall wash their hands upon the head of the heifer whose neck was broken in the valley, And answering, they will say, Our hands did not pour out this blood, and our eyes have not seen. Be gracious to your people Israel, whom you redeemed, Lord, so that innocent blood does not bring guilt upon your people Israel, and the blood will be atoned for them. You shall remove the innocent blood from among you, if you do what is good and pleasing before the Lord your God.

If you go out into war against your enemies, and the Lord your God delivers them into your hands, and you plunder their plunder, And if you see among the plunder a woman beautiful in form, and you desire her, and you take her for yourself as a wife, and you bring her inside into your house, and you shall shave her head, and you shall trim her nails, And you shall remove the garments of captivity from her, and she will sit in your house, and she shall weep for her father and her mother a month of days, and after these things you will go in to her and you shall live with her, and she will be your wife.

And if you do not want her, you shall send her away free, and she will not be sold for silver, you will not treat her as worthless, because you humbled her.

If a man has two wives, one of them beloved and one of them hated, and both the beloved and the hated bear children to him, and the firstborn son is of the hated wife, And it will be that on

the day he apportions his possessions as an inheritance to his sons, he will not be able to give firstborn rights to the son of the beloved, having overlooked the firstborn son of the hated, But he will acknowledge the firstborn son of the hated one by giving to him double of all that was found to belong to him, because this one is the beginning of his children, and to this one belongs the rights of the firstborn. If someone has a disobedient and rebellious son not obeying the voice of his father and the voice of his mother, and they discipline him, and he does not listen to them, And his father and his mother, having seized him, shall bring him out to the council of elders of his city, and to the gate of the place, And they will say to the men of their city, This son of ours disobeys and provokes, does not obey our voice, is a counterfeiter and drinks wine excessively. And the men of his city shall stone him with stones, and he shall die, and you shall purge the evil from among you, and the rest having heard shall fear.

If someone commits a sin worthy of the judgment of death, and he dies, and you shall hang him upon a tree His body shall not remain upon the tree, but you shall bury it on that day, because everyone hanging upon a tree is cursed by God, and you shall not defile the land which the Lord your God gives to you as an inheritance.

22

Do not overlook your brother's calf or his sheep wandering on the road when you see them; you shall return them to your brother. If your brother does not live near you, or you do not know him, you shall take it into your house, and it shall remain with you until your brother seeks it, and you shall return it to him. Thus you shall do with his donkey, and thus you shall do with his garment, and thus you shall do according to every lost thing of your brother, whatever should perish from him and you find; you will not be able to overlook it. You shall not see your brother's donkey or his calf fallen in the way and overlook them; you shall surely raise them up with him.

A woman shall not wear the vessels of a man, nor shall a man put on a woman's robe, because everyone doing these things is an abomination to the Lord your God. If you encounter a nest of birds before your face in the way or upon any tree, or upon the earth, with nestlings or eggs, and the mother broods over the young ones or over the eggs, you shall not take the mother with the children. You shall surely send away the mother, but the children you shall take for yourself, so that it may be well with you and you may be long lived.

If you build a new house and make a parapet for your roof, you will not be guilty of bloodshed in your house should someone fall from it. You shall not sow your vineyard with different seed, so that the produce and the seed which you sow may not be sanctified along with the produce of your vineyard. You shall not plow with a calf and donkey together. You shall not wear wool

and flax together. You shall make twisted cords for yourself on the four corners of your garments in which you clothe yourself.

If someone takes a wife and lives with her, and hates her. and he might bring pretextual charges against her and defame her name and say, I have taken this woman, and when I approached her I did not find her to be a virgin And the father and mother of the girl, having taken the tokens of her virginity, shall bring them out to the council of elders at the gate. And the father of the child will say to the council of elders, I have given this daughter of mine to this man as a wife, and he, having hated her Now this man places pretextual words upon her, saying, I have not found your daughter's virginity, and these are the proofs of my daughter's virginity. And they shall spread out the garment before the council of elders of the city. And the council of elders of that city will take that man and instruct him. And they shall fine him a hundred shekels, and they will give them to the father of the young woman, because he brought out an evil name upon an Israelite virgin, and she will be his wife; he will not be able to send her away for all time.

But if this word becomes true, and virginity was not found in the young woman, And they shall bring out the young woman to the doors of her father's house, and they shall stone her with stones, and she will die, because she committed folly among the sons of Israel by fornicating in her father's house, and you shall purge the evil from among you.

If a man is found sleeping with a woman married to a man, you shall kill both—the man sleeping with the woman and the woman—and you shall remove the evil from Israel. If a virgin servant betrothed to a man becomes such, and a man, having found her in the city, lies with her, You shall bring both of them out to the gate of their city, and they shall be stoned with stones, and they shall die—the young woman because she did not cry out in the city, and the man because he humbled his neighbor's woman—and you shall remove the evil from among you. If a man finds the betrothed child in a plain, and having forced her lies with her, you shall kill only the one sleeping with her. And the young woman has no sin of death, as if a man should rise up against his neighbor and murder his soul; thus is this matter. Because he found her in the field, the betrothed young woman cried out, and there was no one to help her.

If someone finds the virgin servant who has not been betrothed, and having forced her lies with her, and was found, The man who has slept with her will give to the father of the young woman fifty didrachmas of silver, and she will be his wife. Because he humbled her, he will not be able to send her away for all time.

23

A man will not take the wife of his father, and will not reveal the covering of his father.

He who is crushed or cut off will not enter into the assembly of the Lord. He who is born of a prostitute will not enter into the assembly of the Lord.

An Ammonite and Moabite will not enter into the assembly of the Lord, and until the tenth generation he will not enter into the assembly of the Lord, even forever. Because they did not meet you with bread and water on the way when you were going out from Egypt, and because they hired against you Balaam son of Beor from Mesopotamia to curse you. And the Lord your God was not willing to listen to Balaam, and the Lord your God changed the curses into blessing, because the Lord your God loved you. You will not address peaceful and advantageous things to them all your days forever. You shall not abhor an Edomite, because he is your brother; you shall not abhor an Egyptian, because you became a sojourner in his land. Sons, if they are born to them, in the third generation they shall enter into the assembly of the Lord.

If you go out to encamp against your enemies, you shall keep from every evil word. If there is among you a man who will not be clean from his discharge at night, he will go out outside the camp, and he will not enter into the camp. And it will be toward evening he shall bathe his body with water, and when the sun has set he will enter into the camp. And a place will be for you outside the camp, and you will go out there. And a peg shall be upon your belt, and it shall be that whenever you sit down outside, you will dig with it, and then you will cover your

nakedness. Because the Lord your God walks about in your camp to deliver you and to hand over your enemy before you, your camp shall be holy, so that no indecent thing may be seen among you, lest he turn away from you.

You shall not hand over a servant to his master who has taken refuge with you from his master. He will dwell with you, he will dwell among you wherever it pleases him, you shall not trouble him. There shall be no prostitute among the daughters of Israel, and there shall be no one who prostitutes himself among the sons of Israel, there shall be no initiator among the daughters of Israel, and there shall be no one who is initiated among the sons of Israel. You shall not bring the hire of a prostitute, nor the exchange of a dog, into the house of the Lord your God for any vow, because both are an abomination to the Lord your God.

You shall not charge your brother interest: interest on silver, interest on food, or interest on anything that you lend. To the foreigner you shall lend at interest, but to your brother you shall not lend at interest, so that the Lord your God may bless you in all your works upon the earth which you are entering there to inherit.

If you vow a vow to the Lord your God, you will not delay to repay it, because the Lord your God will surely seek it out from you, and it will be sin in you. If you are not willing to pray, there is no sin in you. You shall keep the things proceeding out through your lips, and you shall do in the manner which you

vowed to the Lord God as a gift, which you spoke with your mouth.

If you enter into your neighbor's harvest and gather ears of grain in your hands, you shall not put a sickle upon your neighbor's harvest. If you enter into the vineyard of your neighbor, you shall eat grapes as much as to satisfy your soul, but you shall not put any into a vessel.

24

If someone takes a woman and lives with her, and it happens that she does not find favor before him because he found in her an unseemly thing, then he will write her a book of divorce and give it into her hands, and he will send her away from his house, and having departed, she becomes another man's wife And if the last man hates her and writes her a certificate of divorce and puts it into her hands and sends her away from his house, or if the last man who took her as his wife dies, The former man who sent her away will not be able, having returned, to take her for himself as wife after she has been defiled, because it is an abomination before the Lord your God, and you shall not defile the land which the Lord your God gives to you as an inheritance.

If someone takes a wife recently, he will not go out to war, and no obligation will be imposed on him; he will be free in his house for one year and will gladden his wife whom he took.

You shall not take as a pledge a millstone, nor an upper millstone, because this takes a soul as pledge. If a man should be caught stealing a soul from his brothers of the sons of Israel, and having oppressed him should sell him, that thief shall die, and you shall remove the evil from among you. Take heed for yourself in the infection of leprosy; you shall be very careful to do according to all the law which the Levitical priests may announce to you; as I commanded you, so you shall be careful to do. Remember all that the Lord your God did to Miriam on the way, when you were going out from Egypt.

If there is a debt or any debt whatever in your neighbor, you will not enter into his house to take his pledge. Outside you shall stand, and the man to whom your loan is, he will bring out the pledge to you outside. If the man is poor, you shall not sleep in his pledge. You shall surely return his pledge by the setting of the sun, and he will sleep in his garment, and he will bless you, and it will be counted as righteousness to you before the Lord your God. You shall not withhold the wage of a poor and needy man from your brothers, or from the sojourners in your cities. On the same day you shall give back his wage; the sun shall not set upon it, because he is poor, and in it he has his hope, and he will cry out against you to the Lord, and it will be sin in you. Fathers shall not die for children, and sons shall not die for fathers, each shall die in his own sin. You shall not turn aside the judgment of a sojourner, an orphan, and a widow. You shall not take as a pledge the garment of a widow, and you shall remember that you were a servant in the land of Egypt, and the

Lord your God redeemed you from there; because of this I command you to do this thing.

If you reap a harvest in your field and forget a sheaf in your field, you shall not return to take it; it will be for the stranger and the orphan and the widow, so that the Lord your God may bless you in all the works of your hands. If you glean olives, you shall not turn back to gather what is behind you; it will be for the stranger and for the orphan and for the widow, and you shall remember that you were a servant in the land of Egypt; because of this I command you to do this thing. If you harvest your vineyard, you shall not glean it again; what is left behind shall be for the stranger, the orphan, and the widow. And you will remember that you were a servant in the land of Egypt; because of this I command you to do this thing.

25

If a dispute arises between men, and they come into judgment, and they judge, and they justify the just, and they condemn the ungodly, And it will be, if the ungodly one is worthy of blows, you will bring him down before the judges, and they shall flog him before them according to his impiety. And they will flog him forty times in number, they shall not add more, but if you add to flog more blows than these, your brother will be dishonored before you. You shall not muzzle an ox while it is threshing.

If brothers dwell together, and one of them dies, but he had no seed, the wife of the dead man shall not be married outside the family to a stranger; her husband's brother shall go in to her, and take her to himself as a wife, and live with her. And the child that she bears will be established from the name of the deceased, and his name will not be blotted out from Israel.

If the man does not wish to take his brother's wife, then the woman will go up to the gate to the council of elders, and will say, The brother of my husband does not want to raise up the name of his brother in Israel; the brother of my husband was not willing. And the council of elders of his city will call him, and they will say to him, and standing he should say, I do not wish to take her, And the woman of his brother, having approached before the council of elders, shall remove his sandal, the one from his foot, and shall spit in his face, and having answered will say, Thus they will do to the man who will not build the house of his brother in Israel. And his name shall be called in Israel, House of the one who loosed the sandal.

If men fight with each other, a man with his brother, and the wife of one of them approaches to deliver her husband from the hand of the one striking him, and having stretched out her hand lays hold of his testicles, You shall cut off the hand; your eye shall not show pity.

You shall not have in your bag two differing weights, one heavy and one light. There shall not be in your house two measures, a

great or a small. A true and just weight will be yours, and a true and just measure will be yours, so that you may be long lived upon the earth which the Lord your God gives to you as an inheritance. Because all doing these things, all doing unjust things, are an abomination to the Lord your God.

Remember all that Amalek did to you on the way, when you were going out from the land of Egypt, how he stood against you on the way and cut off your rear guard, the weary ones behind you, when you were hungry and weary, and he did not fear God. And it will be when the Lord your God gives you rest from all your enemies around you in the land which the Lord your God gives to you to inherit, you will blot out the name of Amalek from under heaven, and you must not forget.

26

And it will be if you enter into the land which the Lord your God gives to you to inherit, and you take possession of it, and you dwell upon it And you shall take from the firstfruits of the fruits of your earth, which the Lord your God gives to you, and you shall put them into a basket, and you shall go to the place which the Lord your God would choose for his name to be called there. And you shall come to the priest who will be in those days, and you shall say to him, I declare today to the Lord my God that I have entered into the land which the Lord swore to our fathers to give to us. And the priest will take the basket from your

hands, and will place it before the altar of the Lord your God. And answering, he will say before the Lord your God, My father forsook Syria and went down into Egypt and sojourned there with a small number, and there became a great nation and a large multitude. And the Egyptians mistreated us and humbled us and placed hard labor upon us. And we cried out to the Lord our God, and the Lord heard our voice, and saw our humiliation, and our toil, and our oppression. And the Lord himself led us out of Egypt with his great strength, and with a mighty hand, and a high arm, and with great visions, and with signs, and with wonders. And he brought us into this place and gave us this land, a land flowing with milk and honey. And now behold, I have brought the first fruits of the produce of the earth which you gave to me, Lord, a land flowing with milk and honey, and you shall place it before the Lord your God, and you shall worship before the Lord your God. And you shall rejoice in all the good things which the Lord your God gave to you, and your house, and the Levite, and the sojourner who is among you.

If you complete tithing all the tithe of your produce in the third year, the second tithe you will give to the Levite and to the stranger and to the orphan and to the widow, and they will eat in your cities, and they will rejoice.

And you will say before the Lord your God, I have removed the holy things out of my house, and I gave them to the Levite and to the sojourner and to the orphan and to the widow, according to all the commandments which you commanded to me. I have not

transgressed your commandment, and I have not forgotten. And I did not eat from them in my pain, I did not take fruit from them for unclean purposes, I did not give from them to the dead, I obeyed the voice of the Lord our God, I did as you commanded me. Look down from your holy house from heaven, and bless your people Israel, and the land which you gave to them, as you swore to our fathers, to give to us a land flowing with milk and honey.

On this day the Lord your God commanded you to do all the ordinances and the judgments, and you shall keep and shall do them with your whole heart and with your whole soul. You have chosen God today to be your God, and to walk in all his ways, and to keep the ordinances and the judgments, and to obey his voice. And the Lord chose you today to become his special people, just as he said, to guard his commandments, And you will be above all the nations, as he made you renowned and a boast and glorious, you will be a holy people to the Lord your God, as he spoke.

27

And Moses and the council of elders of Israel commanded, saying, Keep all these commandments, as many as I command to you today. And it will be on the day you cross over the Jordan into the land which the Lord your God gives to you, that you shall set up for yourself great stones and plaster them with

plaster. And you shall write upon these stones all the words of this law, as you cross over the Jordan, when you enter into the land which the Lord the God of your fathers gives to you, a land flowing with milk and honey, in the manner which the Lord the God of your fathers said to you. And it will be that when you cross over the Jordan, you shall set up these stones which I command you today on Mount Ebal, and you shall plaster them with plaster. And you shall build there an altar to the Lord your God, an altar of stones, you shall not put iron upon it, You shall build an altar to the Lord your God with whole stones, and you shall offer burnt offerings upon it to the Lord your God. And you shall sacrifice there a sacrifice of salvation, and you shall eat, and you shall be filled, and you shall rejoice before the Lord your God. And you shall write upon the stones all this law very clearly.

And Moses and the Levitical priests spoke to all Israel, saying, Be silent and listen, Israel. On this day you have become a people to the Lord your God, And you will hear the voice of the Lord your God, and you will do all his commandments and his ordinances, as many as I command to you today.

And Moses commanded the people on that day, saying, These shall stand to bless the people on Mount Gerizim after crossing the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. And these will stand for the curse on Mount Ebal: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.

And answering, the Levites will say to all Israel in a loud voice. Cursed is the man who will make a carved and molten image, an abomination to the Lord, the work of craftsmen's hands, and will place it in a secret place, and all the people answering will say, so be it. Cursed is the one dishonoring his father or his mother, and all the people will say, let it be. Cursed is the one who moves the boundaries of his neighbor, and all the people will say, So be it. Cursed is the one leading astray the blind in the way, and all the people will say, So be it. Cursed is he who turns aside the judgment of a sojourner, an orphan, and a widow, and all the people shall say, so be it. Cursed is the one who sleeps with his father's wife, because he has uncovered his father's covering, and all the people shall say, so be it. Cursed is the one sleeping with any animal, and all the people will say, so be it. Cursed is the one who sleeps with his sister, whether from his father or his mother. And all the people shall say, So be it. Cursed is the one who sleeps with his daughter-in-law, and all the people will say, so be it. Cursed is the one who sleeps with his wife's sister, and all the people will say, so be it. Cursed is the one striking his neighbor by deceit, and all the people will say, So be it. Cursed is he who takes gifts to strike an innocent soul of blood, and all the people will say, so be it. Cursed is every man who does not remain in all the words of this law to do them, and all the people will say, so be it.

28

And it will be, if you diligently obey the voice of the Lord your God, to keep and to do all these commandments which I command you today, that the Lord your God will set you high above all the nations of the earth, And all these blessings will come upon you and will find you, if you hear the voice of the Lord your God. Blessed are you in the city, and blessed are you in the field. Blessed are the offspring of your womb, and the produce of your earth, and the herds of your oxen, and the flocks of your sheep. Blessed are your storehouses, and your leftovers. Blessed are you in your entering, and blessed are you in your going out.

The Lord your God will deliver your enemies who have opposed you, broken before you; they will come out against you in one way, and they will flee from you in seven ways. The Lord will send upon you the blessing in your storerooms, and upon all that you put your hand to, upon the earth which the Lord your God gives to you. The Lord will raise you up for himself as a holy people, in the manner he swore to your fathers, if you hear the voice of the Lord your God, and you walk in all his ways. And all the nations of the earth will see you, because the name of the Lord has been called upon you, and they will fear you. And the Lord your God will multiply you into good things in the descendants of your womb, and upon the descendants of your cattle, and upon the produce of your earth, upon your earth which the Lord swore to your fathers to give to you.

The Lord will open to you his good treasure, the heaven, to give

rain upon your land in due time, to bless all the works of your hands, and you will lend to many nations, but you will not borrow. And you will rule over many nations, but they will not rule over you. The Lord your God will establish you as the head and not as the tail, and you will be then above and not below, if you hear the voice of the Lord your God, all that I command you today to keep. You shall not transgress from any of the commandments which I command you today, to the right or to the left, by going after other gods to serve them.

And it will be if you do not listen to the voice of the Lord your God, to keep all his commandments that I command you today, all these curses will come upon you and overtake you. Cursed are you in the city, and cursed are you in the field. Cursed are your storehouses, and your remnants. Cursed shall be the offspring of your womb, and the produce of your earth, the herds of your oxen, and the flocks of your sheep. Cursed are you in your entering, and cursed are you in your going out.

The Lord will send upon you lack, wasting, and consumption in all that you put your hand to, until he destroys you speedily because of your evil practices, because you abandoned me. May the Lord cause death to cling to you until he utterly consumes you from the earth which you are entering there to inherit. The Lord will strike you with perplexity, with fever, with shivering, with inflammation, with blight, and with paleness, and they shall pursue you until they destroy you. And the heaven above your head will be bronze to you, and the land under you iron.

May the Lord your God give the rain of your earth as dust, and dust from heaven will come down until he wipes you out and until he destroys you speedily. May the Lord give you to defeat before your enemies; you will go out toward them by one way, and you will flee from them by seven ways, and you will be scattered in all kingdoms of the earth. And your dead will be food to the birds of heaven and to the beasts of the earth, and there will be no one frightening them away. The Lord will strike you with Egyptian sores on the seat, and with wild scabies, and with itch, so that you will not be able to be healed. The Lord will strike you with madness, and blindness, and confusion of mind. And you will be groping at midday, as if a blind person gropes in the darkness, and your ways will not prosper, and you will then be wronged and plundered all the days, and there will be no one helping.

You shall take a wife, and another man will have her; you will build a house, and not dwell in it; you will plant a vineyard, and not harvest it. Your calf slaughtered before you, and you shall not eat from it, your donkey seized from you, and it will not be restored to you, your sheep given to your enemies, And there will be no one helping you. Your sons and your daughters will be given to another nation, and your eyes will look upon them failing, but your hand will not prevail. A nation that you do not know will eat the produce of your land and all your labors, and you will be wronged and crushed all your days. And you will be struck mad through the visions of your eyes, which you will see.

The Lord will strike you with an evil sore upon the knees and upon the shins, so that you will not be able to be healed from the sole of your feet until the crown of your head.

May the Lord bring you and your rulers whom you appoint over yourself to a nation which neither you nor your fathers have known, and there you will serve other gods of wood and stone. And you will be there as a riddle and parable and narrative among all the nations into which the Lord would lead you away.

You will carry out much seed into the plain, and you will bring in few, because the locust will devour them. You will plant a vineyard and work it, but you will not drink wine nor rejoice from it, because the worm will devour them. Olive trees will be in all your borders, and you will not anoint with oil, because your olive tree will fail. You will beget sons and daughters, but they will not be yours, for they will go away into captivity. The blight will consume all your wooden things and the produce of your land. The sojourner who is among you will go up higher and higher, but you will go down lower and lower. This one will lend to you, but you will not lend to this one; this one will be the head, but you will be the tail.

And all these curses will come upon you, and they will pursue you, and they will overtake you, until he destroys you, and until he destroys you, because you did not listen to the voice of the Lord your God, to guard his commandments and the ordinances which he commanded you. And there will be signs in you and

wonders in your seed until the end of the age. Because you did not serve the Lord your God with gladness and a good heart because of the abundance of all things.

And you shall serve your enemies, whom the Lord will send upon you, in famine, and in thirst, and in nakedness, and in lack of all things, and you will put on an iron yoke upon your neck, until he destroys you. The Lord will bring upon you a nation from afar, from the end of the earth, like the attack of an eagle, a nation whose voice you will not hear. A nation shameless in face, who will not respect the face of an old man and will not have mercy on the young. And it will devour the offspring of your cattle and the produce of your earth, so as not to leave to you grain, wine, oil, the herds of your oxen, and the flocks of your sheep, until it destroys you. And he will destroy you in your cities, until the high and fortified walls upon which you have trusted are torn down in all your land, and he will afflict you in your cities which he gave to you. And you shall eat the offspring of your womb, the flesh of your sons and your daughters, as many as he gave to you, in your distress and in your affliction with which your enemy afflicts you.

The tender and exceedingly delicate man among you will begrudge his brother, his wife in his bosom, and his remaining children who are left to him to him, so that he will not give to any of them any of the flesh of his children which he is eating, because nothing is left to him in your distress and in your affliction when your enemies afflict you in all your cities.

And the tender and delicate woman among you, whose foot has never attempted to walk upon the ground because of her delicateness and tenderness, will begrudge with her eye her husband who is in her bosom, and her son and her daughter, And the afterbirth that has come out from between her thighs, and the child that she gives birth to, for she will devour them secretly because of the lack of all things in your distress and in your affliction, which your enemy will inflict upon you in your cities. If you do not listen so as to do all the words of this law written in this book, to fear this honored and wonderful name, the Lord your God. And the Lord will make your afflictions wonderful, and the afflictions of your descendants, great and wonderful afflictions, and evil and persistent diseases. And he will return all the evil pain of Egypt which you avoided from their face, and they will cling to you. And the Lord will bring upon you every disease, and every plague not written, and every one written in the book of this law, until he destroys you. And you will be left small in number, instead of being like the stars of heaven in multitude, because you did not listen to the voice of the Lord your God.

And it will be that in the manner the Lord rejoiced over you to do good to you and to multiply you, thus the Lord will rejoice over you to destroy you, and you will be taken away speedily from the earth into which you are entering there to inherit it. And the Lord your God will scatter you among all the nations, from one end of the earth to the other, and there you will serve other gods of wood and stone, whom neither you nor your

fathers trusted. But even in those nations you will not rest, nor will the sole of your foot have a place to stand, and the Lord will give you there a disobedient heart, failing eyes, and a languishing soul. And your life will be hanging before your eyes, and you will fear day and night, and you will not believe in your life. In the morning you will say, How might it become evening, and in the evening you will say, How might it become morning, because of the fear of your heart which you will fear, and because of the visions of your eyes which you will see. And the Lord will turn you back to Egypt in ships, by the way of which I said, you shall not see it again, and you shall be sold there to your enemies as servants and maidservants, and there will be no one acquiring you.

These are the words of the covenant which the Lord commanded Moses to establish with the sons of Israel in the land of Moab, besides the covenant which he made with them in Horeb.

29

And Moses called all the sons of Israel, and said to them, You have seen all that the Lord did in the land of Egypt before your eyes to Pharaoh and to his attendants, and to all his land, The great trials that your eyes have seen, those great signs and wonders. And the Lord God did not give to you a heart to know, and eyes to see, and ears to hear until this day. And he led you

forty years in the wilderness; your garments did not wear out, and your sandals did not wear out from your feet. You did not eat bread, and you did not drink wine or strong drink, so that you might know that I am the Lord your God. And you came to this place, and Sihon king of Heshbon, and Og king of Bashan went out to meet us in war. And we struck them, and we took their land, and I gave it by lot to Reuben, and to Gad, and to the half tribe of Manasseh. And you shall keep to do all the words of this covenant, so that you may understand all that you shall do.

You all stand today before the Lord your God: the chiefs of your tribes, your council of elders, your judges, your officers, every man of Israel, Your women, your offspring, and the sojourner in the midst of your camp, from your woodcutter to your water carrier, to pass by in the covenant of the Lord your God, and in his curses, which the Lord your God makes with you today, so that he might establish you to him as a people, and he himself will be your God, in the manner he said to you, and in the manner he swore to your fathers Abraham and Isaac and Jacob. I establish this covenant and this curse not only to you, but also with those being here with you today before the Lord your God, and with those not being with you here today.

You know how we dwelt in the land of Egypt, and how we passed through the midst of the nations whom you passed. And see their abominations and their idols, wood and stone, silver and gold, which are among them. Is there not among you a man, or woman, or family, or tribe, whose mind has turned aside

from the Lord your God, having gone to serve the gods of those nations? Is there not among you a root growing upward in gall and bitterness? And it will be that if he hears the words of this curse and says within his heart, May holy things become mine, because I will go in the wandering of my heart, so that the sinner does not destroy the sinless, God will not be propitious to him, but then the wrath of the Lord and his zeal will be kindled against that man, and all the curses of this covenant, which have been written in this book, will cling to him, and the Lord will blot out his name from under heaven. And the Lord will set him apart for calamity from all the sons of Israel, according to all the curses of the covenant written in the book of this law.

And the next generation will say, your sons who will rise up after you, and the foreigner who comes from a distant land, when they see the blows of that land and its diseases which the Lord sent upon it, Brimstone and salt burned up, all the land of it will not be sown, nor will it sprout, nor should any green thing go up upon it. Just as Sodom and Gomorrah, Admah and Zeboiim were overthrown, which the Lord overthrew in anger and wrath, And all the nations will say, Why did the Lord do thus to this land? What is this great wrath? And they will say that they left the covenant of the Lord, the God of their fathers, which he made with their fathers when he led them out of the land of Egypt, And having gone, they served other gods whom they did not know and whom he did not distribute to them. And the Lord was angered in wrath against that land to bring upon it all the curses written in the book of this law. And the Lord removed

them from their land in anger and wrath and exceedingly great fury, and he cast them out into another land as now.

The hidden things belong to the Lord our God, but the manifest things belong to us and to our children forever, to do all the words of this law. The hidden things belong to the Lord our God, but the manifest things belong to us and to our children forever, to do all the words of this law.

30

And it will be when all these words come upon you, the blessing and the curse, which I set before you; and you take them to heart among all the nations where the Lord scatters you, and you will return to the Lord your God, and you will obey his voice according to all that I command you today, with your whole heart and with your whole soul And the Lord will heal your sins, and will have mercy on you, and will gather you again from all the nations among whom the Lord scattered you. If your dispersion is from one end of heaven until the other end of heaven, from there the Lord your God will gather you, and from there the Lord your God will take you. And your God will bring you from there into the land which your fathers inherited, and you will inherit it, and he will do well to you, and he will make you more numerous than your fathers. And the Lord will thoroughly cleanse your heart and the heart of your descendants to love the Lord your God with your whole heart

and with your whole soul, so that you may live.

And the Lord your God will give these curses upon your enemies and upon those hating you, who pursued you. And you will turn and you will hear the voice of the Lord your God, and you will do his commandments that I command you today. And the Lord your God will bless you in every work of your hands, in the descendants of your womb, and in the descendants of your cattle, and in the produce of your earth, because the Lord your God will again rejoice over you for good, just as he rejoiced over your fathers, If you listen to the voice of the Lord your God, to keep his commandments, and his ordinances, and his judgments written in the book of this law, if you turn back to the Lord your God with your whole heart and with your whole soul. Because this commandment which I command to you today is not too difficult, nor is it far from you. It is not in heaven above, saying, Who will go up to heaven for us and take it for us, and having heard it we will do it? Nor is it beyond the sea, saying, Who will cross over the sea for us and take it for us and make it audible to us, so that we may do it? The word is very near to you, in your mouth, and in your heart, and in your hands to do it.

Behold, I have set before you today life and death, good and evil. If you listen to the commandments of the Lord your God, which I command to you today, to love the Lord your God, to walk in all his ways, and to keep his ordinances and his judgments, then you will live, and you will be many, and the Lord your God will bless you in all the land which you enter to inherit. And if your

heart turns away, and you do not listen, and being led astray you worship other gods and serve them, I announce to you today that you will perish by destruction, and you will not live long upon the earth which you are crossing over the Jordan to inherit.

I testify to you today, heaven and earth: I have set before you life and death, blessing and curse. Choose life so that you and your descendants may live. To love the Lord your God, to listen to his voice, and to hold fast to him, because this is your life and the length of your days, to dwell upon the earth which the Lord swore to your fathers Abraham and Isaac and Jacob to give to them.

31

And Moses finished speaking all these words to all the sons of Israel. And he said to them, I am a hundred and twenty years old today. I will not be able still to enter and to go out. And the Lord said to me, You will not cross this Jordan. The Lord your God, the one going before your face, this one will destroy these nations from before your face, and you will inherit them, and Joshua, the one going before your face, as the Lord spoke. And the Lord your God will do to them as he did to Sihon and Og, two kings of the Amorites, who were beyond the Jordan, and to their land, as he destroyed them. And the Lord delivered them to you, and you shall do to them just as I commanded you. Be courageous and be

strong, do not fear, nor be terrified, nor be dismayed before them, because the Lord your God, the one going before you and with you, will neither leave you nor forsake you. And Moses called Joshua, and said to him before all Israel, Be courageous and be strong, for you will enter before the face of this people into the land which the Lord swore to your fathers to give to them, and you will give it as an inheritance to them. And the Lord who accompanies you will not let you go, nor will he forsake you; do not fear, nor be cowardly.

And Moses wrote the words of this law into a book, and gave it to the priests, the sons of Levi, who carry the ark of the covenant of the Lord, and to the elders of the sons of Israel.

And Moses commanded them on that day, saying, After seven years, at the time of the year of release, at the feast of tabernacles, When all Israel journeys together to appear before the Lord your God, in the place which the Lord chooses, you shall read this law before all Israel in their hearing. Having assembled the people—the men and the women and the offspring and the sojourner in your cities—so that they should hear, and so that they may learn to fear the Lord your God, and they will listen to do all the words of this law. And their sons who do not know will hear and will learn to fear the Lord your God all the days that they live upon the earth into which you are crossing over the Jordan to inherit it.

And the Lord said to Moses, Behold, the days of your death have

drawn near. Call Joshua, and stand beside the doors of the tent of testimony, and I will command him. And Moses and Joshua went into the tent of testimony, and they stood beside the doors of the tent of testimony. And the Lord came down in a cloud, and stood beside the doors of the tent of the testimony, and the pillar of the cloud stood beside the doors of the tent of the testimony. And the Lord said to Moses, Behold, you will sleep with your fathers, and after rising up, this people will commit fornication after the foreign gods of the land into which they are entering, and they will forsake me, and they will break my covenant which I established with them. And I will be angry with wrath toward them in that day, and I will abandon them, and I will turn away my face from them, and it will become food for consumption, and many evils and tribulations will find him, and he will say in that day, Because the Lord my God is not with me, these evils have found me. But I will surely turn away my face from them in that day, because of all the wickedness which they did, because they turned away to foreign gods.

And now write the words of this song, and teach it to the sons of Israel, and put it into their mouth, so that this song may become a witness for me before them among the sons of Israel. For I will bring them into the good land which I swore to their fathers to give to them, a land flowing with milk and honey, and they will eat and, having been filled, they will be satisfied, and they will turn to foreign gods and they will serve them and they will provoke me and they will break my covenant. And this song will stand as a witness before them, for it will not be forgotten from

their mouth or from the mouth of their descendants, for I know their wickedness and all that they do here today, before I bring them into the good land which I swore to their fathers.

And Moses wrote this song in that day, and taught it to the sons of Israel. And he commanded Joshua, and said, Be strong and be courageous, for you will bring the sons of Israel into the land which the Lord swore to them, and he will be with you.

When Moses finished writing all the words of this law in a book to the very end, And he commanded the Levites who carry the ark of the covenant of the Lord, saying, Having taken this book of the law, you will place it at the side of the ark of the covenant of the Lord your God, and it will be there as a testimony against you. Because I know your provocation and your stiff neck, for while I am still living with you today, you have been rebelling against God, how much more after my death? Assemble to me your tribal leaders, and your elders, and your judges, and your officers, so that I will speak all these words into their ears, and I call heaven and earth to witness against them. I know that after my death you will act with great lawlessness and turn aside from the way which I commanded you, and evils will befall you in the last days, because you will do evil before the Lord, provoking him with the works of your hands.

And Moses spoke the words of this song into the ears of all the assembly until the end.

32

Pay attention, heaven, and I will speak, and let the earth hear words from my mouth. Let my saying be awaited as rain, and let my words descend as dew, as showers upon grass, and as snow upon grass. Because I called on the name of the Lord, give greatness to our God. God, his works are true, and all his ways are judgments, God is faithful, and there is no injustice, the Lord is righteous and holy. They sinned; not to him are the blameworthy children, a crooked and perverted generation. Do you repay the Lord with these things? Are you thus a foolish people and not wise? Did not your father himself acquire you and make you and form you? Remember the days of old, understand the years of generations past. Ask your father and he will declare to you, ask your elders and they will say to you.

When the Most High divided the nations, as he scattered the sons of Adam, he established the boundaries of the nations according to the number of the messengers of God. And his people Jacob became the Lord's portion, Israel his measured inheritance. He sustained him in the wilderness, in the thirst of burning heat in a waterless land; he surrounded him and disciplined him, and preserved him as the pupil of the eye. As an eagle covers his nest and longs over his young, having spread his wings he received them and took them up upon his back. The Lord alone was leading them; no foreign god was with them. He brought them up upon the strength of the earth, he fed them the

produce of fields, they sucked honey out of rock, and oil out of solid rock. Butter of oxen and milk of sheep, with fat of lambs and rams, sons of bulls and goats, with fat of kidneys of wheat, and blood of grape—he drank wine. And Jacob ate and was filled, and the beloved kicked away. He grew fat, he became thick, he became wide, and he abandoned the God who made him, and departed from God his savior.

They provoked me with foreign gods; they embittered me with their abominations. They sacrificed to demons and not to God, to gods which they did not know, new and recent gods that have come, whom their fathers did not know. You abandoned God who begot you, and you forgot God who nourishes you.

And the Lord saw, and was jealous, and was provoked to anger because of his sons and daughters. And he said, I will turn my face away from them, and I will show what will be to them in the last days, because it is a perverse generation, sons in whom there is no faith.

They themselves provoked me to jealousy with what is not God; they provoked me with their idols. And I will provoke them to jealousy with what is not a nation; with a foolish nation I will anger them. That fire has been kindled out of my anger, it will burn until hades below, it will devour the land and its produce, it will set ablaze the foundations of mountains. I will heap evils upon them, and I will spend my arrows in fighting against them. Wasting away from famine and the eating of birds, and

incurable tetanus, I will send the teeth of wild beasts into them, with the wrath of those dragging upon the earth. From outside the sword will make them childless, and from the storehouses, fear—the young man with the virgin, the nursing child with the aged old man. I said, I will scatter them; I will stop their memorial from among men. If not for the anger of enemies, so that they do not prolong it, so that the adversaries do not join in attacking, lest they say, Our own hand has prevailed, and not the Lord, who did all these things.

A nation that has lost counsel, and there is no knowledge in them. They did not understand these things; let them accept them in the time to come. How will one pursue a thousand, and two dislodge ten thousands, if not God sold them, and the Lord delivered them? That their gods are not as our God, but our enemies are foolish. For from the vine of Sodom is their vine, and their branch is from Gomorrah; their grape is a grape of gall, a cluster of bitterness to them. Their wine is the wrath of dragons, and the incurable wrath of asps. Are not these things stored up with me, and sealed in my treasuries? In the day of vengeance I will repay, whenever their foot slips, because the day of destruction is near to them, and what is ready is present to you. For the Lord will judge his people and have compassion upon his servants, because he saw them weakened, having failed under affliction, and exhausted. And the Lord said, Where are their gods in which they had trusted? Of which you were eating the fat of their sacrifices, and you were drinking the wine of their libations; let them rise up and help you and become

protectors to you. See, see that I am, and there is no God except me. I kill, and I will make to live, I will strike, and I will heal, and there is no one who will deliver out of my hands. That I will lift my hand to heaven, and I will swear by my right hand, and I will say, I live forever, Because I will sharpen my sword as lightning, and my hand will take hold of judgment, I will repay penalty to my enemies, and I will repay those who hate me. I will make my arrows drunk with blood, and my sword shall devour flesh from the blood of the wounded and the captives, from the heads of the enemy leaders.

Rejoice, heavens, together with him, and let all messengers of God worship him; rejoice, nations, with his people, and let all sons of God be strengthened in him, because the blood of his sons is avenged, and he will avenge and will repay justice to the enemies, and he will repay those who hate, and the Lord will cleanse the land of his people.

And Moses wrote this song in that day, and taught it to the sons of Israel, and Moses entered, and spoke all the words of this law into the ears of the people, himself and Joshua the son of Nun. And Moses completed speaking to all Israel. And he said to them, Pay attention in your heart to all these words, which I testify to you today, which you shall command to your sons, to keep and to do all the words of this law. This is not an empty word to you, because this is your life, and because of this word you will live long upon the earth into which you are crossing over the Jordan there to inherit. And the Lord spoke to Moses on this day, saying,

Go up into the mountain of Abarim, this mountain Nebo which is in the land of Moab opposite Jericho, and see the land of Canaan, which I give to the sons of Israel, And die on the mountain to which you go up there, and be joined to your people, in the manner that Aaron your brother died on Mount Hor, and was added to his people. Because you disobeyed my word among the sons of Israel at the water of contradiction at Kadesh in the wilderness of Sin, because you did not sanctify me among the sons of Israel. Opposite you will see the land, and there you will not enter.

33

And this is the blessing which Moses, the man of God, blessed the sons of Israel before his death. And he said, The Lord has come from Sinai, and appeared to us from Seir, and hastened from the mountain of Paran, with myriads of Kadesh, his messengers with him at his right hand. And he spared his people, and all those sanctified by your hands are under you, and he received from his words. The law which Moses commanded to us is an inheritance to the congregations of Jacob. And there will be a ruler in the beloved, when rulers of peoples are gathered together with the tribes of Israel. Let Reuben live, and not die, and let him be great in number.

And this is for Judah: hear, O Lord, the voice of Judah, and may you come to his people; may his hands contend for him, and

may you be a helper against his enemies.

And to Levi he said, Give Levi his clear signs and his truth to the holy man, whom they tested in trial and reviled at the water of contradiction, The one saying to his father and mother, I have not seen you, who did not recognize his brothers and disowned his sons, kept your words and observed your covenant. They will declare your ordinances to Jacob and your law to Israel; they will place incense continually upon your altar in your wrath. Bless his strength, Lord, and receive the works of his hands; shatter the loins of his enemies who have risen up against him, and let not those who hate him rise up. And to Benjamin he said, the beloved of the Lord will dwell trusting, and God overshadows him all the days, and between his shoulders he gave rest.

And to Joseph he said, from the blessing of the Lord is his land, from the seasons of heaven, and dew, and from the springs of the depths below, and according to the season of produce, the turnings of the sun, and the conjunctions of months, From the summit of the mountains beginning, and from the summit of the everlasting hills. And according to the hour of earth's fulfillment, and the acceptable things to the one who appeared in the bush, let them come upon the head of Joseph and upon the crown of the one glorified above his brothers. His beauty is like a firstborn bull, his horns are the horns of a unicorn; with them he will gore the nations together, until the end of the earth. These are the ten thousands of Ephraim, and these are the

thousands of Manasseh. And to Zebulun he said, Rejoice, Zebulun, in your departure, and Issachar in his tents. Nations will be destroyed, and you will call there, and you will sacrifice there a sacrifice of justice, because the wealth of the sea will nourish you, and the trade of coastal dwellers.

And to Gad he said, Blessed is he who enlarges Gad; as a lion he rested, having crushed the arm and the ruler. And he saw his firstfruits, that there the land of rulers was divided, gathered together with leaders of peoples; the Lord did righteousness, and his judgment with Israel.

And to Dan he said, Dan is a lion's cub, and will leap out of Bashan. And to Naphtali he said, Naphtali, fullness of acceptable things, and let it be filled with blessing from the Lord, he will inherit the sea and the South. And to Asher he said, Blessed from children is Asher, and he will be acceptable to his brothers; he will dip his foot in oil. Iron and bronze his sandal will be, as your days, so your strength.

There is none like the God of the beloved, the one treading upon heaven, your helper, and the magnificent one of the firmament. And the beginning of God will cover you, and by the strength of everlasting arms will cast out the enemy from before your face, saying, May you perish. And Israel will dwell in trust, alone upon the land of Jacob, with grain and wine, and the heaven will be cloudy with dew for you. Blessed are you, Israel! Who is like you, a people saved by the Lord? He will shield you as your

helper, and the sword is your boast, and your enemies will lie to you, and you will tread upon their neck.

34

And Moses went up from Araboth of Moab to the mountain of Nebo, to the summit of Phasga, which is opposite Jericho, and the Lord showed him all the land of Gilead as far as Dan, and all the land of Naphtali, and all the land of Ephraim, and Manasseh, and all the land of Judah until the farthest sea, and the wilderness, and the surrounding regions of Jericho, the city of palm trees, until Zoar. And the Lord said to Moses, This is the land which I swore to Abraham and Isaac and Jacob, saying, To your seed I will give it, and I have shown it to your eyes, and there you will not enter.

And Moses the servant of the Lord died in the land of Moab through the word of the Lord. And they buried him in Ai near the house of Peor, and no one saw his burial until this day. Moses was one hundred and twenty years old when he died, his eyes were not dimmed, nor were his tortoises destroyed.

And the sons of Israel wept for Moses in Araboth of Moab upon the Jordan according to Jericho thirty days, and the days of mourning and weeping for Moses were completed. And Joshua son of Nun was filled with a spirit of understanding, for Moses had placed his hands upon him, and the sons of Israel listened to

him, and they did just as the Lord commanded Moses.

And there has not arisen since a prophet in Israel like Moses, whom the Lord knew face to face in all the signs and wonders which the Lord sent him to do in the land of Egypt, to Pharaoh and to his attendants and all his land The great wonders and the mighty hand which Moses did before all Israel.

Letter of John

1

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have beheld and our hands have handled, concerning the word of life, And the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us, What we have seen and heard, we proclaim to you, so that you also may have fellowship with us, and our fellowship is with the Father and with his Son Jesus Christ. And we write these things to you so that our joy may be complete.

And this is the message which we have heard from him and announce to you, that God is light and darkness is not in him at all. If we say that we have relationship with him and walk in the darkness, we lie and do not practice the truth. But if we walk in the light, as he himself is in the light, we have relationship with one another, and the blood of Jesus Christ his son cleanses us from all sin. If we say that we have no sin, we deceive ourselves

and the truth is not in us. If we confess our sins, he is faithful and righteous, so that he might forgive us our sins and cleanse us from all injustice. If we say that we have not sinned, we make him a liar, and his word is not in us.

2

My little children, I write these things to you so that you may not sin, and if someone sins, we have an advocate with the Father, Jesus Christ the just, And he himself is the atonement for our sins, not for ours only, but also for the sins of the whole world. And by this we know that we have known him, if we keep his commandments. The one saying, I have known him, and not keeping his commandments, is a liar, and in this one the truth is not. But whoever keeps his word, in this one the love of God has truly been perfected. By this we know that we are in him. The one saying he remains in him ought to walk just as that one walked.

Brothers, I am not writing a new commandment to you, but an old commandment which you had from the beginning; the old commandment is the word which you heard from the beginning. Again I write a new commandment to you, which is true in him and in you, because the darkness is passing away and the true light already shines. The one saying to be in the light, and hating his brother, is in the darkness until just now. The one loving his brother remains in the light, and there is no

stumbling block in him, But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he goes, because the darkness has blinded his eyes.

I write to you, little children, because your sins have been forgiven through his name. I write to you, fathers, because you have known the one from the beginning. I write to you, young men, because you have conquered the evil one. I wrote to you, children, because you have known the Father. I wrote to you, fathers, because you have known the one from the beginning. I wrote to you, young men, because you are strong and the word of God remains in you and you have overcome the evil one.

Do not love the world nor the things in the world. If someone loves the world, the love of the Father is not in him, Because everything in the world—the desire of the flesh and the desire of the eyes and the boastfulness of life—is not from the Father, but is from the world. And the world is passing away and the desire of it, but the one who does the will of God remains forever.

Children, it is the last hour, and as you heard that the antichrist comes, and now many antichrists have become, from this we know that it is the last hour. They went out from us, but they were not of us, for if they were of us, they would have remained with us, but so that it might be revealed that not all are of us. And you have an anointing from the Holy One, and you know all things. I did not write to you because you do not know the truth, but because you know it, and because no falsehood is from the

truth. Who is the liar if not the one denying that Jesus is the Christ? This is the antichrist, the one denying the father and the son. Everyone who denies the Son does not have the Father either. You therefore, let what you heard from the beginning remain in you. If what you heard from the beginning remains in you, then you also will remain in the Son and in the Father. And this is the promise that he himself promised to us, the eternal life. I wrote these things to you concerning those who are deceiving you. And as for you, the anointing which you received from him remains in you, and you have no need that someone should teach you, but as the anointing itself teaches you concerning all things, and is true and is not falsehood, and as it taught you, you will remain in him. And now, little children, remain in him, so that whenever he is revealed we may have boldness and not be ashamed before him at his appearing. If you know that he is righteous, you know that everyone doing righteousness has been born from him.

3

See what kind of love the father has given to us, so that we might be called children of God. Because of this the world does not know you, because it did not know him. Beloved, we are now children of God, and what we will be has not yet been revealed, but we know that if he is revealed, we will be like him, because we will see him as he is. And everyone having this hope in him purifies himself, just as that one is pure.

Everyone who commits sin also commits lawlessness, and sin is lawlessness. And you know that he was manifested so that he might take away our sins, and sin is not in him. Everyone who remains in him does not sin; everyone who sins has not seen him nor known him. Little children, let no one deceive you: the one doing righteousness is righteous, as that one is righteous, The one doing sin is from the devil, because the devil sins from the beginning. For this purpose the son of God was manifested, so that he might destroy the works of the devil. Everyone born of God does not commit sin, because His seed remains in him, and he is not able to sin, because he has been born of God. By this the children of God and the children of the devil are manifest. Everyone who does not do righteousness is not from God, nor is the one who does not love his brother. That this is the message which you heard from the beginning, so that we should love one another. Not as Cain, who was from the evil one and slaughtered his brother—and for what reason did he slaughter him? Because his works were evil, but his brother's works were just. Do not marvel, my brothers, if the world hates you. We know that we have passed from death into life, because we love the brothers. The one not loving the brother remains in death. Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in himself. In this we have known the love: that that one placed his soul for our sake, and we ought to place our souls for the brothers. But whoever has the world's life and observes his brother having need and shuts his inward parts from him, how does the love of God remain in him? My little children, let us not love in word nor in

tongue, but in deed and in truth. And by this we know that we are of the truth, and we will persuade our hearts before him, that if our heart condemns us, God is greater than our heart and knows all. Beloved, if our heart does not condemn us, we have boldness toward God, And whatever we ask, we receive from him, because we keep his commandments and do the things that are pleasing before him. And this is his commandment, that we should believe in the name of his son Jesus Christ and love one another as he gave commandment. The one who keeps his commandments remains in him, and he in him. And by this we know that he remains in us: by the Spirit which he gave us.

4

Beloved, do not believe every spirit, but test the spirits if they are from God, because many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses Jesus Christ has come in the flesh is from God. And every spirit that does not confess Jesus Christ having come in flesh is not from God, and this is the spirit of the antichrist which you have heard that comes, and now is already in the world. You are from God, little children, and you have overcome them, because the one in you is greater than the one in the world. They are from the world; because of this they speak from the world, and the world hears them. We are from God; the one who knows God hears us. Whoever is not from God does not hear us. From this we know the spirit of truth and the spirit of

error.

Beloved, we should love one another, because love is from God, and everyone who loves has been born from God and knows God. The one who does not love did not know God, because God is love. In this the love of God was revealed to us, because God has sent his only begotten son into the world so that we might live through him. In this is the love: not that we loved God, but that he loved us and sent his son as propitiation concerning our sins. Beloved, if God thus loved us, we also ought to love one another. No one has ever seen God, if we love one another, God remains in us and his love is perfected in us. By this we know that we remain in him and he in us, because he has given us of his Spirit. And we have beheld and testify that the Father has sent the Son as Savior of the world. Whoever confesses that Jesus is the Son of God, God remains in him and he in God. And we have known and have believed the love which God has in us. God is love, and the one who remains in love remains in God, and God in him. In this the love with us has been perfected, so that we may have boldness in the day of judgment, because as that one is, so we are in this world. There is no fear in love, but perfect love casts out fear, because fear has to do with punishment, and the one who fears has not been perfected in love. We love him because he first loved us. If someone should say that he loves God, and hates his brother, he is a liar, for the one not loving the brother whom he has seen, how is he able to love God whom he has not seen? And we have this commandment from him: that the one who loves God must also

love his brother.

5

Everyone who believes that Jesus is the Christ has been born from God, and everyone who loves the one who begot also loves the one who has been born from him. By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments, and his commandments are not burdensome. Because everyone having been born of God conquers the world, and this is the victory that has conquered the world, our faith. Who is conquering the world if not the one who believes that Jesus is the Son of God? This is the one who came through water and blood, Jesus Christ—not by water only, but by water and blood. And the Spirit is the one who bears witness, because the Spirit is the truth. That three are testifying in heaven: the Father, the Word, and the Holy Spirit, and these three are one, and three are testifying on earth, The Spirit, the water, and the blood—and these three are in one. If we receive the testimony of men, the testimony of God is greater, because this is the testimony of God which he has testified concerning his son. The one who believes in the son of God has the testimony in him; the one who does not believe God has made him a liar, because he has not believed in the testimony which God has testified concerning his son. And this is the testimony: that God gave eternal life to us, and this life is in his Son. The one who has the Son has life; the one who does

not have the Son of God does not have life.

I wrote these things to you who believe in the name of the Son of God, so that you may know that you have eternal life, and so that you may believe in the name of the Son of God. And this is the confidence that we have toward him: that if we ask anything according to his will, he hears us. And if we know that he hears us, whatever we ask, we know that we have the requests which we asked from him. If someone sees his brother sinning a sin not leading to death, he will ask, and God will give life to him—to those sinning not leading to death. There is sin leading to death; I do not say concerning that one that he should ask. All injustice is sin, and there is sin not leading to death. We know that everyone born of God does not sin, but the one born of God keeps himself, and the evil one does not touch him. We know that we are from God, and the whole world lies in evil. We know that the son of God has come and has given us mind so that we may know the true one, and we are in the true one, in his son Jesus Christ. This is the true God and eternal life.

Little children, guard yourselves from idols, amen.

Joshua

1

And it happened after the death of Moses that the Lord said to Joshua son of Nun, the assistant of Moses, saying, Moses my assistant has died. Now therefore, having risen, cross the Jordan, you and all this people, into the land which I give to them. Every place upon which you tread with the sole of your feet, I will give to you, just as I said to Moses, The wilderness and the Anti-Lebanon, until the great river, the river Euphrates, and until the farthest sea, from the west, will be your boundaries. No man will stand against you all the days of your life, and just as I was with Moses, thus I will be with you, and I will not forsake you nor overlook you. Be strong and be courageous, for you will divide to this people the land which I swore to your fathers to give to them. Be strong therefore and be courageous, to keep and to do just as Moses my servant commanded you, and you shall not turn aside from them to the right nor to the left, so that you may prosper in all which you do. And the book of this law will not depart from your mouth, and you shall meditate in it day

and night, so that you may know to do all the written things, then you will prosper, and you will make your ways prosperous, and then you will understand. Behold, I have commanded you: be strong and courageous, do not be terrified, nor fear, because the Lord your God is with you wherever you go. And Joshua commanded the scribes of the people, saying, Enter into the middle of the camp of the people, and command the people, saying, Prepare provisions, because in three more days you will cross over this Jordan, entering to seize the land which the Lord, the God of your fathers, gives to you.

And to Reuben, and to Gad, and to the half tribe of Manasseh, Joshua said, Remember the word that Moses the servant of the Lord commanded you, saying, The Lord your God has given you rest and has given you this land. Your women and your children and your livestock shall dwell in the land which he gave to you, but you shall cross over armed before your brothers, all the strong men, and you shall help them. Until the Lord our God gives rest to your brothers, just as to you, and they also inherit the land which the Lord our God gives to them, then you will depart, each to his inheritance, which Moses gave to you beyond the Jordan toward the east. And answering Joshua they said, All that you command us, we will do, and to every place where you send us, we will go. According to all that we heard Moses, we will hear you, only let the Lord our God be with you, as he was with Moses. But the man who would disobey you, and whoever does not hear your words as you command him, let him die, but be strong and courageous.

2

And Joshua son of Nun sent two young men from Shittim to spy out, saying, Go up and see the land and Jericho. And having gone, the two young men entered into Jericho, and they entered into the house of a prostitute woman, whose name was Rahab, and they lodged there.

And it was reported to the king of Jericho, saying, Men of the sons of Israel have entered here to spy out the land. And the king of Jericho sent and said to Rahab, saying, Bring out the men who entered into your house this night, for they have come to spy out the land. And the woman, having taken the two men, hid them and said to them, The men have come to me, As the gate was being shut in the darkness, the men went out. I do not know where they have gone. Pursue after them, if you will overtake them. She brought them up to the roof and hid them in the flax straw that was piled up on the roof. And the men pursued after them on the way to the Jordan at the fords, and the gate was shut.

And it happened as the pursuers went out after them, and before they went to sleep, she went up to them on the roof, And she said to them, I know that the Lord has given to you the land, for the fear of you has fallen upon us. We have heard that the Lord God dried up the red sea from before you when you went out from the land of Egypt, and all that he did to the two kings of

the Amorites who were beyond the Jordan, Sihon and Og, whom you destroyed. And when we heard it, we were amazed in our hearts, and no spirit remained in any of us because of you, because the Lord your God is God in heaven above and on the earth below. And now swear to me by the Lord God, that I show you mercy, and you also show mercy to my father's house, And spare alive the house of my father, my mother, and my brothers, and all my house, and all that belongs to them, and you shall deliver my soul from death.

And the men said to her, Our soul instead of yours into death, and she said, When the Lord delivers the city to you, you shall show me mercy and truth. And she let them down through the window, And she said to them, Go into the hill country, lest the pursuers meet you, and hide there three days until the pursuers turn back from pursuing you, and after this you shall go on your way.

And the men said to her, We are innocent of this oath of yours. Behold, we are entering into part of the city, and you shall place the sign, this scarlet cord you will let down into the window through which you let us down through it, and your father, and your mother, and your brothers, and all the house of your father you shall gather to yourself into your house. And it will be that everyone who goes out the door of your house will be guilty for himself, but we will be innocent regarding this oath of yours, and for as many as are with you in your house, we will be guilty. If someone wrongs us or reveals these words of ours, we will be

innocent of this oath of yours. And he said to them, Let it be according to your word, and he sent them out, and they went. And they came into the hill country, and they remained there three days, and the pursuers sought out all the ways, and they did not find them.

And the two young men returned, and they went down from the mountain, and crossed to Joshua son of Nun, and they recounted to him all the events that happened to them. And they said to Joshua that the Lord has delivered all the land into our hand, and all those dwelling in that land have melted away from us.

3

And Joshua rose early in the morning, and departed from Shittim, and they came to the Jordan, and they lodged there before crossing. After three days the scribes passed through the camp. And they commanded the people, saying, When you see the ark of the covenant of the Lord our God, and our priests and the Levites carrying it, you shall set out from your places, and you shall go after it. But let there be a far distance between you and it, about two thousand cubits you shall stand; do not approach it, so that you may know the way which you shall go, for you have not gone the way before yesterday or the day before that.

And Joshua said to the people, Consecrate yourselves for

tomorrow, because tomorrow the Lord will do wonderful things among you. And Joshua said to the priests, Lift up the ark of the covenant of the Lord, and go before the people. And the priests lifted the ark of the covenant of the Lord, and they went before the people. And the Lord said to Joshua, On this day I begin to exalt you before all the sons of Israel, so that they may know that just as I was with Moses, thus I will be with you. And now command the priests who carry the ark of the covenant, saying, As soon as you enter the edge of the water of the Jordan, you shall stand in the Jordan.

And Joshua said to the sons of Israel, Come near here, and hear the word of the Lord our God. By this you will know that the living God is among you, and that he will surely destroy from before us the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Amorite, and the Girgashite, and the Jebusite. Behold, the ark of the covenant of the Lord of all the earth crosses the Jordan. Choose twelve men for yourselves from the sons of Israel, one from each tribe. And it will be, as soon as the feet of the priests carrying the ark of the covenant of the Lord of all the earth rest in the water of the Jordan, the water of the Jordan will fail, and the descending water will stand.

And the people departed from their tents to cross the Jordan, and the priests carried the ark of the covenant of the Lord before the people. As the priests carrying the ark of the covenant were entering upon the Jordan, and the feet of the priests carrying the ark of the covenant of the Lord were dipped into

part of the water of the Jordan, the Jordan was full over all its banks, as in the days of wheat harvest, And the waters descending from above stood still, forming a congealed mass standing away very far off until the region of Kiriath jearim, but the descending part went down into the sea of Arabah, the sea of salt, until it completely ceased, and the people stood opposite Jericho. And the priests carrying the ark of the covenant of the Lord stood upon dry ground in the midst of the Jordan, and all the sons of Israel were crossing through on dry ground, until all the people finished crossing the Jordan.

4

And since all the people finished crossing the Jordan, the Lord said to Joshua, saying, having taken men from the people, one from each tribe, Command them to take up twelve ready stones from the midst of the Jordan, and carrying these across with you, place them in your camp where you encamp there for the night.

And Joshua summoned twelve distinguished men from the sons of Israel, one from each tribe, He said to them, Bring yourselves before me, before the face of the Lord, into the middle of the Jordan, and each having taken up a stone from there, let him take it up upon his shoulders according to the number of the twelve tribes of Israel. so that these may be to you as a sign set up continually, so that when your son asks you tomorrow

saying, What are these stones to us? And you will show your son, saying that the Jordan river ceased from before the ark of the covenant of the Lord of all the earth as it was crossing it, and these stones will be a memorial to you, to the sons of Israel forever.

And the sons of Israel did thus, just as the Lord commanded Joshua, and having taken up twelve stones from the midst of the Jordan, just as the Lord commanded Joshua at the completion of the crossing of the sons of Israel, and they carried them across together with themselves into the camp, and they placed them there. Joshua also set up twelve other stones in the Jordan itself, in the place that was under the feet of the priests carrying the ark of the covenant of the Lord, and they are there to this very day.

But the priests carrying the ark of the covenant were standing in the Jordan until Joshua completed all which the Lord commanded to announce to the people, and the people hastened and crossed over. And it happened that when all the people finished crossing, the ark of the covenant of the Lord crossed, and the stones went before them. And the sons of Reuben, and the sons of Gad, and the half tribe of Manasseh crossed over prepared before the sons of Israel, just as Moses had commanded them. Forty thousand light-armed men crossed into battle before the Lord into war toward the city of Jericho. In that day the Lord exalted Joshua before all the people of Israel, and they feared him, just as they had feared Moses, all the days of

his life.

And the Lord said to Joshua, saying, Command the priests who carry the ark of the covenant of the testimony of the Lord to go out from the Jordan. And Joshua commanded the priests, saying, Come out of the Jordan. And it happened that as the priests carrying the ark of the covenant of the Lord disembarked from the Jordan and placed their feet upon the earth, the water of the Jordan rushed back to its place and was going as yesterday and the day before through the whole bank.

And the people went up out of the Jordan on the tenth of the first month, and the sons of Israel encamped in Gilgal on the eastern side from Jericho. And these twelve stones, which he took out of the Jordan, Joshua set up in Gilgal, saying, Whenever your sons ask you, saying, What are these stones? Announce to your sons that Israel crossed this Jordan on dry ground. The Lord our God dried up the water of the Jordan before them until they crossed, just as the Lord our God dried up the Red Sea before us until we passed through, So that all the nations of the earth may know that the power of the Lord is strong, and so that you may worship the Lord our God in every deed.

5

And it happened that when the kings of the Amorites who were beyond the Jordan and the kings of Phoenicia who were beside

the sea heard that the Lord God had dried up the Jordan river before the sons of Israel when they crossed it, their minds melted, and they were struck with fear, and there was no courage left in them before the sons of Israel.

At this time the Lord said to Joshua, Make for yourself stone swords from sharp-edged rock, and sit down and circumcise the sons of Israel a second time. And Joshua made sharp stone swords, and circumcised the sons of Israel at the place called the Heap of the Foreskins. And the manner in which Joshua cleansed the sons of Israel—as many as were born on the way, and as many as were uncircumcised of those who had come out of Egypt, Joshua circumcised all these, for Israel wandered forty-two years in the wilderness of Mabaritidt. Therefore most of them were uncircumcised, the fighting men who had come out from the land of Egypt, who disobeyed the commandments of God, to whom he decreed that they should not see the land which the Lord swore to their fathers to give, a land flowing with milk and honey. Instead of these, he substituted their sons, whom Joshua circumcised, because they had been born uncircumcised along the way. Having been circumcised, they remained quiet there, sitting in the camp until they were healed. And the Lord said to Joshua son of Nun, Today I have removed the reproach of Egypt from you, and he called the name of that place Gilgal.

And the sons of Israel kept the passover on the fourteenth day of the month from evening upon the west of Jericho in the region

beyond the Jordan in the plain. And they ate unleavened and new bread from the grain of the earth. On this day the manna ceased after they had eaten from the grain of the land, and there was no longer manna for the sons of Israel, but they harvested the land of the Palms in that year.

And it happened as Joshua was in Jericho, and having looked up with his eyes, he saw a man standing before him with a sword drawn in his hand, and having approached, Joshua said to him, Are you ours, or of the adversaries? But he said to him, I am the commander in chief of the Lord's army; I have now arrived. And Joshua fell upon his face to the earth and said to him, Master, what do you command your servant? And the commander in chief of the Lord says to Joshua, Take off your sandal, for the place on which you now stand is holy.

6

And Jericho was shut up and fortified, and no one was going out of it, nor was anyone entering. And the Lord said to Joshua, Behold, I deliver into your control Jericho, and its king who is in it, and the mighty ones of strength. You, station the warriors in a circle around this. And it will be that when you sound the trumpet, let all the people shout at the same time, and when they have shouted, the walls of the city will fall automatically, and all the people will enter, each having rushed straight ahead into the city.

And Joshua the son of Nun went to the priests, And he said to them, saying, Command the people to go around and encircle the city, and let the fighting men march along armed before the Lord. And seven priests having seven sacred trumpets, let them pass likewise before the Lord and let them sound vigorously, and let the ark of the covenant of the Lord follow. The fighting men shall march before, and the priests bringing up the rear shall follow after the ark of the covenant of the Lord, blowing trumpets. Joshua commanded the people, saying, You shall not shout, nor shall anyone hear your voice, until the day he himself announces the time to shout, and then you shall shout. And having gone around, the ark of the covenant of God immediately departed into the camp and slept there.

And on the second day Joshua arose in the morning, and the priests took up the ark of the covenant of the Lord. And the seven priests carrying the seven trumpets marched ahead before the Lord, and after them the warriors were entering, and the remaining crowd followed behind the ark of the covenant of the Lord. And the priests sounded the trumpets, and all the remaining crowd encircled the city six times from nearby, and went away again into the camp. Thus they did for six days.

And on the seventh day they rose up at dawn, and they marched around the city seven times on that day. And it happened in the seventh period the priests sounded their trumpets, and Joshua said to the sons of Israel, Cry out, for the Lord has delivered the city to you. And the city will be a cursed thing, both it and all

that is in it, to the Lord of hosts, except spare Rahab the prostitute and all that is in her house. But you shall keep yourselves strictly from the devoted things, lest you yourselves take from the devoted things, and make the camp of the sons of Israel a cursed thing, and destroy us. And every silver or gold, or bronze or iron, will be holy to the Lord; it shall be brought into the treasure of the Lord.

And the priests sounded the trumpets, and when the people heard the trumpets, all the people shouted at the same time with a great and strong war cry, and all the wall fell around, and all the people went up into the city. And Joshua devoted it to destruction, and all that was in the city from man to woman, from young man to old man, and to calf and beast of burden, by the edge of the sword.

And Joshua said to the two young men who had spied out, Enter into the house of the woman, and bring her out from there, and all that is hers. And the two young men who had spied out the city entered into the house of the woman, and they brought out Rahab the prostitute, and her father, and her mother, and her brothers, and her kinship, and all that was hers, and they brought her outside the camp of Israel. And the city was burned in fire with all that was in it, except the silver and gold and bronze and iron they gave to be brought into the treasure of the Lord.

And Joshua saved alive Rahab the prostitute, and all her

paternal house, and settled them in Israel until the present day, because she hid the spies whom Joshua sent to spy out Jericho. And Joshua made an oath on that day before the Lord, saying, Cursed be the man who will rebuild that city; at the cost of his firstborn he will lay its foundation, and at the cost of his youngest he will set up its gates. And thus did Hiel of Bethel; at the cost of Abiram his firstborn he laid its foundation, and at the cost of his youngest who had been spared he set up its gates.

And the Lord was with Joshua, and his name was known throughout all the land.

7

And the sons of Israel committed a great trespass, and they misappropriated from the devoted things, and Achar son of Charmi son of Zambri son of Zara from the tribe of Judah took from the devoted things, and the Lord was angry with wrath at the sons of Israel.

And Joshua sent men to Ai, which is near Bethel, saying, Spy out Ai. And the men went up and spied out Ai. And they returned to Joshua, and they said to him, Let not all the people go up, but let about two thousand or three thousand men go up and besiege the city. Do not bring up all the people there, for they are few. And about three thousand men went up, and they fled from the men of Ai. And the men of Ai killed about thirty-six of their men,

and pursued them from the gate, and crushed them on the descent, and the heart of the people was terrified, and it became like water.

And Joshua tore his garments, and Joshua fell upon the earth upon his face before the Lord until evening, he himself and the elders of Israel, and they put dust upon their heads. And Joshua said, I beg you, Lord, why did your servant bring this people across the Jordan to deliver them to the Amorite to destroy us? If only we had remained and settled beside the Jordan. And what will I say since Israel turned its neck before its enemy? And when the Canaanite and all those dwelling in the land have heard, they will surround us, and will destroy us from the earth, and what will you do for your great name?

And the Lord said to Joshua, Arise, why have you fallen upon your face? The people have sinned and transgressed the covenant which I established with them, having stolen from the devoted things and put them into their vessels. And the sons of Israel will not be able to withstand their enemies; they will turn their backs before their enemies, because they have become a cursed thing. I will no longer be with you, if you do not remove the cursed thing from among you. Having risen, sanctify the people, and say that they are to be sanctified tomorrow. These things says the Lord, the God of Israel: the cursed thing is among you. You will not be able to stand against your enemies until you remove the cursed thing from among you. And you will all be gathered in the morning according to tribes, and the tribe which

the Lord shows you shall bring forward according to clans, and the clan which the Lord shows you shall bring forward according to house, and the house which the Lord receives you shall bring forward man by man. And whoever is shown will be burned up in fire, and all that is his, because he transgressed the covenant of the Lord, and he committed transgression in Israel.

And Joshua rose early and brought the people according to tribes, and the tribe of Judah was taken. And he was brought forward according to clans, and the clan of Zerah was shown. And he was brought forward according to man, And Achar, son of Zambri, son of Zara, was shown.

And Joshua said to Achar, Give glory today to the Lord God of Israel, and give your confession, and tell me what you have done, and do not hide it from me. And Achar answered Joshua, and said, Truly I have sinned before the Lord God of Israel, thus and thus I did. I saw in the plunder a fine embroidered garment, and two hundred didrachmas of silver, and one golden tongue of fifty didrachmas, and having considered them I took them, and behold they are hidden in my tent, and the silver is hidden under them. And Joshua sent messengers, and they ran into the tent in the camp, and these things were hidden in his tent, and the silver was under them. And they brought them out of the tent, and they brought them to Joshua and the elders of Israel, and they placed them before the Lord.

And Joshua took Achar the son of Zerah and brought him up into

the ravine of Achor, and his sons, and his daughters, and his calves, and his beasts of burden, and all his sheep, and his tent, and all his possessions, and all the people with him, and brought them up into Emek Achor. And Joshua said to Achar, Why have you brought destruction upon us? The Lord will destroy you this day. And all Israel stoned him with stones, and they raised over him a great heap of stones, and the Lord's fierce anger ceased. Because of this, he named it Emek-achor until this day.

8

And the Lord said to Joshua, Do not fear, nor be dismayed. Take with you all the men of war, and arise and go up to Ai. Behold, I have given into your hands the king of Ai and his land. And you shall do to Ai and her king as you did to Jericho and her king, and you shall plunder the livestock for yourself, but set an ambush for yourself behind the city.

And Joshua arose, and all the warriors, to go up to Ai. And Joshua chose thirty thousand mighty men of strength, and sent them by night. And he commanded them saying, You lie in ambush behind the city, do not be far from the city, and you will all be ready. And I and all those with me will approach the city, and when the inhabitants of Ai come out to meet us, just as they did before, we will flee from them. And when they come out after us, we will draw them away from the city, and they will say, These are fleeing from us, just as before. You will rise up

from the ambush and you will travel into the city. According to this word you shall do; behold, I have commanded you. And Joshua sent them, and they went to the ambush, and they sat between Bethel and Ai, on the west side of Ai.

And Joshua rose early in the morning and visited the people, and he and the elders went up before the people to Ai. And all the people, the warriors with him, went up, and as they went they came opposite the city from the east. And the ambush of the city from the sea, And it happened that when the king of Ai saw them, he hurried and went out to meet them directly for battle, he himself and all the people who were with him, and he did not know that an ambush for him was behind the city. And he saw, and Joshua and Israel withdrew from before them. And they pursued after the sons of Israel, and they themselves departed from the city. No one was left in Ai who did not pursue after Israel, and they left the city open, and they pursued after Israel.

And the Lord said to Joshua, Stretch out your hand with the javelin in your hand toward the city, for I have delivered it into your hands, and the ambush shall rise up quickly from their place. And Joshua stretched out his hand with the javelin toward the city, And the ambush rose up quickly from their place, and they went out when he stretched out his hand, and they entered the city, and they captured it, and hastening they burned the city with fire. And when the inhabitants of Ai looked around behind them, they saw smoke ascending from the city into the heaven, and they no longer had anywhere to flee, here or there. And

Joshua and all Israel saw that the ambush had taken the city and that the smoke of the city went up to heaven, and turning about, they struck the men of Ai. And these went out from the city to meet them, and they were caught between the camps, some from here and some from here, and they struck them until none of them was left as a survivor or escapee. And they seized the king of Ai alive and brought him to Joshua.

And when the sons of Israel ceased killing all those in Ai, and those in the fields, and on the mountain at the descent, where they pursued them from it to the end, then Joshua returned to Ai and struck it with the edge of the sword. And those who fell on that day, from man to woman, were twelve thousand, all the inhabitants of Ai. Except for all the spoils in the city, which the sons of Israel plundered for themselves according to the command of the Lord, in the manner the Lord commanded Joshua.

And Joshua burned the city with fire and made it an uninhabited mound forever, until this day. And he hanged the king of Ai upon a forked tree, and he was upon the tree until evening, and as the sun was setting Joshua commanded, and they took down his body from the tree, and they threw it into the pit, and they raised over him a heap of stones, until this day.

9

When the kings of the Amorites heard—those beyond the Jordan, those in the hill country, those in the plain, those in all the coastal region of the great sea, those toward the Anti-Lebanon, the Hittites, the Canaanites, the Perizzites, the Hivites, the Amorites, the Girgashites, and the Jebusites—

They all came together to wage war against Joshua and Israel.

And the inhabitants of Gibeon heard all that the Lord had done to Jericho and to Ai. And they indeed acted with cunning, and having come they provisioned and prepared themselves, and having taken old sacks upon their shoulders, and old wineskins of wine that had been torn and patched, And the hollow parts of their sandals, and their sandals were old and patched on their feet, and their garments were worn out upon them, and their bread for provisions was dry and moldy and crumbled.

And they came to Joshua into the camp of Israel at Gilgal, and they said to Joshua and Israel, we have come from a land far away, and now make a covenant with us. And the sons of Israel said to the Horite, Perhaps you dwell among us, so how can we make a covenant with you? And they said to Joshua, We are your servants, and Joshua said to them, From where are you, and from where have you come? And they said, Your servants have come from a land very far away in the name of the Lord your God, for we have heard of his name and all that he did in Egypt, And all that he did to the kings of the Amorites, who were beyond the Jordan, to Sihon king of the Amorites, and to Og king

of Bashan, who dwelt in Ashtaroth and in Edrei. And having heard, our elders and all those dwelling in our land said to us, saying, Take provisions for yourselves for the journey, and go to meet them, and say to them, We are your servants; now make a covenant with us. These loaves, we provided them warm on the day which we went out to come to you, but now they have dried up and have become moldy. And these wineskins of wine which we filled new, and these have burst, and our garments and our sandals have worn out from the very long journey.

And the rulers took their provisions, and they did not ask the Lord. And Joshua made peace with them, and they made a covenant with them to save them, and the rulers of the congregation swore to them.

And it happened three days after making a covenant with them, they heard that they were from nearby, and that they were dwelling among them. And the sons of Israel departed, and they came to their cities, and their cities were Gibeon and Chephirah and Beeroth, and the cities of Jearim. And the sons of Israel did not fight them, because all the rulers swore to them by the Lord, the God of Israel, and all the congregation grumbled against the rulers.

And the rulers said to all the congregation, We swore to them by the Lord, the God of Israel, and now we will not be able to touch them. This we will do: we will capture them alive and preserve them, and there will be no wrath against us because of the oath

which we swore to them. They will live, and they will be woodcutters and water carriers for all the congregation, just as the rulers said to them.

And Joshua called them together, and said to them, Why did you deceive me, saying, We are very far from you, but you are neighbors of the ones dwelling among us? And now you are accursed, there shall not cease from among you a slave, nor a woodcutter, nor a water carrier for me and for my God. And they answered Joshua, saying, It was reported to us what the Lord your God commanded Moses his servant: to give you this land and to destroy us and all the inhabitants upon it from before your face. And we feared exceedingly for our souls from before your face, and we did this thing. And now behold, we are subject to you; as it pleases you and as it seems good to you, do to us.

And they did thus to them, and Joshua delivered them in that day from the hands of the sons of Israel, and they did not kill them. And Joshua appointed them in that day as woodcutters and water carriers for all the congregation and for the altar of God. Because of this, the ones dwelling in Gibeon became woodcutters and water carriers for the altar of God until the present day, and for the place which the Lord might choose.

10

When Adonibezek king of Jerusalem heard that Joshua had taken Ai and utterly destroyed it, that as they had dealt with Jericho and its king, so they had dealt with Ai and its king, and that the inhabitants of Gibeon had defected to Joshua and to Israel And they were greatly afraid of them, for he knew that Gibeon was a great city, like one of the royal cities, and all its men were mighty. And Adonibezek king of Jerusalem sent to Elam king of Hebron, and to Pidon king of Jarmuth, and to Jephtha king of Lachish, and to Dabir king of Odollam, saying, Come, go up to me and help me, and let us fight against Gibeon, for they have defected to Joshua and to the sons of Israel. And the five kings of the Jebusites went up: the king of Jerusalem, and the king of Hebron, and the king of Jarmuth, and the king of Lachish, and the king of Odollam, they and all their people. And they encamped around Gibeon and besieged it.

And those dwelling in Gibeon sent to Joshua at the camp of Israel at Gilgal, saying, Do not shake off your hands from your servants. Go up to us quickly and help us and deliver us, because all the kings of the Amorites dwelling in the hill country are gathered together against us. And Joshua went up from Gilgal, he and all the warriors with him, all mighty in strength.

And the Lord said to Joshua, Do not fear them, for I have delivered them into your hands; not one of them will be left before you.

And since Joshua came upon them suddenly, the whole night he

marched out of Gilgal. And the Lord confounded them from before the sons of Israel, and the Lord crushed them with a great crushing in Gibeon, and they pursued them by the way of the ascent of Beth horon, and they cut them down until Azekah and until Makkedah. And as they fled from the face of the sons of Israel on the descent of Beth horon, the Lord cast upon them stones of hail from heaven until Azekah, and those who died through the stones of hail were more than those whom the sons of Israel killed by the sword in the war.

Then Joshua spoke to the Lord, the day God delivered the Amorite into the hand of Israel, when he crushed them in Gibeon, and they were crushed from before the sons of Israel, and Joshua said, let the sun stand still over Gibeon, and the moon over the ravine of Aijalon. And the sun stood still and the moon remained standing, until God defended against their enemies, and the sun stood in the middle of the heaven; it did not go forward to its setting until the end of one day. And there was no day like it, before or after, when God listened to a man, because the Lord fought alongside Israel.

And these five kings fled, and they hid in the cave in Makkedah. And it was reported to Joshua, saying, The five kings have been found hidden in the cave in Makkedah. And Joshua said, Roll stones upon the mouth of the cave, and appoint men to guard them. You must not stand still but pursue your enemies, seize their rear guard, and do not allow them to enter their cities, for the Lord our God has delivered them into our hands. And it

happened that Joshua and all the sons of Israel ceased cutting them down with an exceedingly great slaughter until the end, and the survivors escaped into the fortified cities.

And all the people returned to Joshua at Makkedah safely, and not one of the sons of Israel moved his tongue against them.

And Joshua said, Open the cave, and bring out these five kings from the cave. And they brought out the five kings from the cave: the king of Jerusalem, and the king of Hebron, and the king of Jarmuth, and the king of Lachish, and the king of Odollam. And since they brought them out to Joshua, Joshua called together all Israel and the leaders of the war who accompanied him, saying to them, Go forward and put your feet upon their necks, and having approached, they placed their feet upon their necks. And Joshua said to them, Do not be afraid of them, nor be dismayed. Be courageous and be strong, because thus the Lord will do to all your enemies whom you fight against. And Joshua killed them and hanged them upon five wooden posts, and they were hanging upon the wooden posts until evening. And it happened toward the setting of the sun that Joshua commanded, and they took them down from the woods, and they threw them into the cave into which they had fled there, and they rolled stones upon the cave until this very day.

And they took Makkedah on that day, and they put it to the sword, and they utterly destroyed every breathing thing which was in it, and no one was left in it surviving or escaping, and

they did to the king of Makkedah in the same manner they did to the king of Jericho.

And Joshua went away, and all Israel with him, from Makkedah into Libnah, and besieged Libnah. And the Lord delivered it into the hands of Israel, and they took it and its king, and put it to the sword, and every breathing thing in it, and no one was left in it who survived or escaped, and they did to its king as they had done to the king of Jericho.

And Joshua went away, and all Israel with him, from Libnah to Lachish, and besieged it, and besieged it. And the Lord delivered Lachish into the hands of Israel. And they took it on the second day, and put it to the sword, and utterly destroyed it, in the same manner they had done to Libnah. Then Elam king of Gezer went up to help Lachish, and Joshua struck him with the sword, and his people, until none of them was left as a survivor or escapee.

And Joshua went away, and all Israel with him, from Lachish to Odollam, and besieged it and besieged it. And the Lord delivered it into the hand of Israel, and they took it on that day, and put it to the sword, and they put every breathing thing to destruction, in the manner they had done to Lachish.

And Joshua went away and all Israel with him into Hebron, and besieged it. And they struck it with the sword, and every breathing thing that was in it—none was left remaining. In the same manner as they did to Odollam, they utterly destroyed it

and all that was in it.

And Joshua and all Israel returned to Debir, and besieged it, They took it, and its king, and its villages, and struck it with the mouth of the sword, and they utterly destroyed it, and every breathing thing in it, and they left no one surviving, in the manner they did to Hebron and its king, thus they did to Debir and its king.

And Joshua struck all the land of the hill country, and the Negev, and the lowland, and the Asedoth, and its kings; they left no survivor, and he destroyed every breathing thing of life, in the manner which the Lord the God of Israel commanded. from Kadesh Barnea to Gaza, all the land of Goshen to Gibeon. And Joshua struck all their kings and their land at once, because the Lord, the God of Israel, fought for Israel.

11

As Jabesh king of Hazor heard, he sent to Jobab king of Maron, and to the king of Symoon, and to the king of Aziph, and toward the kings according to great Sidon, into the hill country and into the Arabah opposite Keneroth, and into the plain, and into Phenaeddor, And to the coastal Canaanites from the east, and to the coastal Amorites, and the Hittites, and Perizzites, and Jebusites in the mountain, and the Hivites, and those by Hermon into the land of Massyma. And they went out, and their kings

with them, just as the sand of the sea in multitude, and horses and chariots exceedingly many. And all the kings came together and arrived at the same place, and they encamped at the waters of Maron to make war against Israel.

And the Lord said to Joshua, Do not fear them, because tomorrow at this hour I will deliver them routed before Israel. You will hamstring their horses, and you will burn up their chariots in fire. And Joshua came, and all the warrior people, upon them at the water of Maron suddenly, and they fell upon them in the hill country. And the Lord delivered them into the hands of Israel, and cutting them down they pursued them until great Sidon, and until Maseron, and until the plains of Massoch toward the east, and they cut them down until none of them was left as a survivor. And Joshua did to them as the Lord commanded him: he hamstrung their horses and burned their chariots with fire.

And Joshua turned back at that time, and he seized Hazor and its king, and Hazor was formerly ruling over all of these kingdoms. And they killed every breathing thing in it with the sword, and they utterly destroyed all, and not a breathing thing was left in it, and they burned Hazor with fire. And Joshua took all the cities of the kingdoms and their kings, and killed them with the sword, and they utterly destroyed them, in the manner which Moses the servant of the Lord commanded. But Israel did not burn all the fortified cities; Israel burned only Hazor. And the sons of Israel plundered all the spoils of it for themselves, but

they utterly destroyed all of them by the mouth of the sword until he destroyed them; they left nothing breathing from them. In the manner which the Lord commanded Moses his servant, Moses likewise commanded Joshua, and thus Joshua did; he transgressed nothing from all which Moses commanded him.

And Joshua took all the hill country, and all the land of the Negev, and all the land of Goshen, and the plain, and the land toward the west, and the mountain of Israel, and the lowlands. The region toward the mountain from Mount Halak, which ascends into Seir, and as far as Baal Gad, and the plains of Lebanon by Mount Hermon—and all their kings he took, destroyed, and killed. And Joshua made war against these kings for many days.

There was not a city that Israel did not take; they took all in war. Because through the Lord it happened that their heart was strengthened to meet Israel in war, so that they might be utterly destroyed, so that mercy might not be given to them, but so that they might be utterly destroyed, in the manner which the Lord said to Moses.

And Joshua came at that time, and he destroyed the Anakim out of the hill country, from Hebron, and from Debir, and from Anaboth, and from all Judah with their cities, and Joshua destroyed them. None of the Anakim were left among the sons of Israel, except in Gaza, in Gath, and in Ashdod.

And Joshua took all the land, just as the Lord commanded Moses, and Joshua gave them as an inheritance to Israel in division according to their tribes, and the land rested from war.

12

And these are the kings of the earth whom the sons of Israel killed, and they inherited their land beyond the Jordan from the east, from the valley of Arnon until the mountain of Hermon, and all the land of the Arabah from the east. Sihon the king of the Amorites, who dwelt in Heshbon, ruling from Arnon, which is in the valley along part of the ravine, and half of Gilead as far as Jabbok, the borders of the sons of Ammon. And the Arabah until the sea of Chinnereth to the east, and until the sea of the Arabah, the Salt Sea, from the east by the way to Beth-jeshimoth, from Teman by Asedoth Phasga. And Og king of Bashan was left from the giants, the one dwelling in Ashtaroth and in Edrei. Ruler from mountain Hermon and from Secchai, and all the Bashan until the borders of Gergesi, and the Machi, and the half of Gilead, the borders of Sihon king of Heshbon. Moses the servant of the Lord and the sons of Israel struck them, and Moses gave it as an inheritance to Reuben, and Gad, and to the half tribe of Manasseh.

And these are the kings of the Amorites, whom Joshua and the sons of Israel killed in the region beyond the Jordan beside the sea of Balagad in the plain of Lebanon, and as far as the

mountain of Chelcha going up into Seir, and Joshua gave it to the tribes of Israel to inherit according to their lot, In the mountain and in the plain and in Arabah and in Asedoth and in the wilderness and Negev: the Hittite and the Amorite and the Canaanite and the Perizzite and the Hivite and the Jebusite.

The king of Jericho, and the king of Ai, which is near Bethel, king of Jerusalem, king of Hebron, king of Jarmuth, king of Lachish, king of Elam, king of Gezer, king of Debir, king of Gader, king Hermath, king Ader, king of Lebna, king of Odollam, The king went, King Taphout, King Opher, king Ophek of Arok, king Asom, King Symoon, King Mambroth, King Aziph, king of Kadesh, king of Zahhak, king Maredoth, king Iekom of Carmel, the king of Odollam of Pheneador, the king of Gei of Galilee, The king of Tirzah, all these kings twenty-nine.

13

And Joshua was an elder, advanced in days, and the Lord said to Joshua, You have advanced in days, and much land remains for inheritance. And this is the abandoned land, the boundaries of the Philistines, the Geshurite, and the Canaanite, From the uninhabited region facing Egypt until the borders of Ekron on the left of the Canaanites, it is reckoned to the five satrapies of the Philistines: the Gazan, and the Ashdodite, and the Ashkelonite, and the Gittite, and the Ekronite, and the Euaion. from Teman and all the land of Canaan before Gaza, and the

Sidonians until Aphek, until the borders of the Amorites, and all the land of Galiath of the Philistines, and all the Lebanon from the rising of the sun, from Gilgal by the mountain of Hermon until the entrance of Hamath, All who dwell in the hill country from Lebanon until Masereph Memphomaim. All the Sidonians, I will destroy them from before Israel, but distribute it by lot to Israel, in the manner I commanded you.

And now divide this land as an inheritance to the nine tribes and to the half tribe of Manasseh. From the Jordan to the great sea toward the setting of the sun you will give it; the great sea shall be its border. To the two tribes, and to the half tribe of Manasseh, to Reuben, and to Gad, Moses gave beyond the Jordan, toward the rising of the sun. Moses the servant of the Lord has given to him. from Aroer, which is upon the bank of the torrent Arnon, and the city in the midst of the valley, and all the Misor from Medeba, All the cities of Sihon king of the Amorites, who reigned in Heshbon until the borders of the sons of Ammon, And Galaaditis, and the borders of Gesiri, and the Maachathites, all Mount Hermon, and all Basanitis as far as Acha, All the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei—this one was left from the giants, and Moses struck him and destroyed him. And the sons of Israel did not utterly destroy the Geshurites, the Maachathites, and the Canaanites, and the Geshurites and the Maachathites have dwelt among the sons of Israel until this very day.

Except to the tribe of Levi no inheritance was given; the Lord

the God of Israel is their inheritance, as the Lord said to them, and this is the distribution which Moses distributed to the sons of Israel in the plains of Moab in the region beyond the Jordan near Jericho.

And Moses gave the tribe Reuben according to their clans. And their boundaries extended from Aroer, which is on the edge of the valley of Arnon, and the city in the valley of Arnon, and all the Misor, Until Heshbon, and all the cities being in the Misor, and Dibon, and Bamoth Baal, and the house of Meelboth, and Bashan, and Bamoth, and Mephaath, and Kiriathaim, and Sebama, and Serada, and Zion in the mountain of Enab, and Beth-peor, and Asedoth-phasga, and Baiththaseinoth, and all the cities of the Misor, and all the kingdom of Sihon king of the Amorites, whom Moses struck, him and the leaders of Midian, and Evi, and Rekem, and Zur, and Hur, and Reba, ruler of the slain of Zion, and the inhabitants of Zion.

And they killed Balaam the seer, the son of Beor, in the battle.

And the boundaries of Reuben became the Jordan boundary. This was the inheritance of the sons of Reuben according to their clans, their cities and their farmsteads.

Moses gave to the sons of Gad according to their clans. And their boundaries became Jazer, all the cities of Gilead, and half the land of the sons of Ammon until Arabah, which is before Arad. And from Heshbon to Araboth according to Mizpah, and

Botanim, and Maan to the borders of Dibon, And Enadom and Othargai and Bainthanabra and Sokchotha and Saphan and the remaining kingdom of Sihon king of Heshbon, and the Jordan shall mark the boundary until part of the sea of Chinnereth beyond the Jordan from the east. This is the inheritance of the sons of Gad according to their clans and according to their cities; according to their clans they will turn their neck before their enemies, because their cities came into existence according to their clans, and their farmsteads.

And Moses gave to the half tribe of Manasseh according to their clans. And their boundaries became from Maan, and all the kingdom of Bashan, and all the kingdom of Og king of Bashan, and all the villages of Jair, which are in Bashan, sixty cities. And the half of Gilead, and in Ashtaroth, and in Edrei, cities of the kingdom of Og in Bashan, to the sons of Machir, sons of Manasseh, and to the half of the sons of Machir, sons of Manasseh, according to their clans. These are the ones whom Moses gave as an inheritance beyond the Jordan in Araboth Moab, in the region beyond the Jordan near Jericho from the east.

14

And these are the ones who distributed the inheritance to the sons of Israel in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the rulers of the families of the

tribes of the sons of Israel distributed as inheritance to them. According to lots they inherited, in the manner which the Lord commanded by the hand of Joshua, to the nine tribes and the half tribe. from beyond the Jordan. And he gave no inheritance to the Levites among them, Because the sons of Joseph were two tribes, Manasseh and Ephraim, and no portion was given in the land to the Levites, but only cities to dwell in, and the lands set apart for them for their cattle, and their livestock. As the Lord commanded Moses, so the sons of Israel did, and they divided the land.

And the sons of Judah came forward to Joshua in Gilgal, and Caleb the son of Jephunneh the Kenizzite said to him, You know the word which the Lord spoke to Moses the man of God concerning me and you in Kadesh Barnea. For I was forty years old when Moses the servant of God sent me from Kadesh Barnea to spy out the land, and I answered him with a word according to his mind. My brothers who went up with me turned away the heart of the people, but I was fully determined to follow the Lord my God. And Moses swore on that day, saying, The land upon which you stepped will be yours as an inheritance, and to your children forever, because you were devoted to follow after the Lord our God. And now the Lord has nourished me in the manner he said, this forty-fifth year from when the Lord spoke this word to Moses, and Israel went in the wilderness, and now behold, I am eighty-five years old today, I am still strong today, as when Moses sent me; likewise I am strong now to go out and enter into war. And now I ask you for this mountain, as the Lord

said on that day, because you heard this word on that day, and now the Anakim are there, fortified and great cities, if therefore the Lord is with me, I will destroy them, in the manner the Lord said to me.

And Joshua blessed him, and gave Hebron to Caleb son of Jephunneh son of Kenaz as an inheritance. Through this, Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite until this day, because he followed the command of the Lord God of Israel. But the name of Hebron was before the city Argob, this metropolis of the Anakim, and the land ceased from war.

15

And the boundaries of the tribe of Judah according to their clans came into existence from the borders of Idumea, from the wilderness of Sin until Kadesh toward the south.

And their boundaries extended from the South to part of the Salt Sea, from the ridge leading toward the South. And it passes through opposite the ascent of Akrabbim, and goes around Zina, and goes up from the south to Kadesh Barnea, and goes out to Hezron, and goes up to Addar, and goes out to Kadesh on the west, And it goes out upon Salmona and passes through to the valley of Egypt, and the outlet of the boundaries will be upon the sea; this is their boundary from the South.

And the boundaries from the east: all the salt sea until the Jordan. And their boundaries from the north, and from the ridge of the sea and from the part of the Jordan. The boundary goes up to Bethaglaim, and it passes along from the north to Betharabah, and the boundary ascends to the stone of Bohan son of Reuben. And the boundary goes up to the fourth part of the valley of Achor, and goes down to Gilgal, which is opposite the ascent of Adummim, which is south of the valley, and passes through to the water of the spring of the sun, and its outlet will be the spring of Rogel. And the boundary goes up into the ravine of Hinnom, upon the ridge of the Jebusite from the south (this is Jerusalem), and the boundary passes through to the summit of the mountain, which faces the valley of Hinnom toward the sea, which is in the northern part of the land of Rephaim, And the boundary passes through from the summit of the mountain to the spring of water at Nephtoah, and passes through to Mount Ephron, and the boundary will lead to Baal, this is the city of Jarim. And the boundary will go around from Baal to the sea, and will pass into Mount Assar on the ridge north of the city of Jarin, which is Chaslon, and will go down to the city of the sun, and will pass to the South, And the boundary passes along the back of Ekron to the north, and the boundaries will extend to Succoth, and the boundaries will pass by to the south, and will extend to Libnah, and the outlet of the boundaries will be at the sea. And their boundaries from the sea—the great sea shall mark the border. These are the boundaries of the sons of Judah all around according to their clans.

And to Caleb the son of Jephunneh he gave a portion in the midst of the sons of Judah because of the command of God, and Joshua gave to him the city Arboc, the mother city of Anak; this is Hebron. And Caleb son of Jephunneh destroyed from there the three sons of Anak: Sheshai, Talmai, and Ahiman. And Caleb went up from there against the inhabitants of Debir, and the name of Debir was formerly the City of Letters.

And Caleb said, Whoever takes and captures the city of the Letters and takes possession of it, I will give to him my daughter Achsah as a wife. And Othniel son of Kenaz, Caleb's brother, took it, and he gave him Achsah his daughter as a wife. And it happened as she was going out that she counseled him, saying, I will ask my father for a field, and she cried out from the donkey, and Caleb said to her, What do you want? And she said to him, Give me a blessing, because you have given me the land of Negev. Give me the Bothanis. And he gave to her the upper Gonathlah and the lower Gonathlah.

This is the inheritance of the tribe of the sons of Judah. And their cities were cities near the tribe of the sons of Judah on the borders of Edom in the wilderness, including Baseeleel, and Ara, and Hazor, And Ikam, and Regma, and Arouel. and Kadesh, and Asorionain, and Mainam, and Balmaana, and their villages, And the cities of Asheron—this is Hazor. and Shen, and Salma, and Moladah, and Seri and Baalath, and Cholasheola, and Beersheba, and their villages, and their farmsteads, Bala, Bakok, and Asom, and Elboudad, and Bethel, and Hormah, and Ziklag, and

Macharim, and Sethennak, And Labos, and Sale, and Eromoth, twenty-nine cities, and their villages.

In the plain: Ashtaol, and Zorah, and Eshtaol. And Stitched, and Stretched, and Iluthoth, and Midwife, and Jermouth, and Odollam, and Membra, and Saocho, and Iazeka, and Sakarim, and Gadera, and its farmsteads, fourteen cities, and their villages Seneh, Adasan, and Magadalgad, Dalad, Mizpah, and Iachareel, and Basedoth, and Ideadalea, and Chabra, Maches, and Maachos, and Gedor, and Bagadiel, and Noman, and Machedan, sixteen cities, and their villages, Lebna, Ithak, and Enoch, and Iana and Nasib, and Keilam, and Akiezi, and Kezib, and Bathesar, and Ailom: ten cities, and their villages, Ekron, and its villages, and their farmsteads, From Ekron to Gemna, and all that are near Asedoth, and their villages, Asiedoth, with its villages and farmsteads, Gaza, with its villages and farmsteads, as far as the torrent of Egypt, and the great sea forms the boundary.

And in the hill country: Shamir, and Jether, and Socoh, and Renna, and the city of Letters, this is Debir, and Anon, and Into, and Manna, and Aisam, and Goshen, and Halu, and Hanna, and Gilom, eleven cities, and their villages, Airem, Remna, and Soma, and Jemain, and Baethachu, and Phakoua, And Euma, and the city Arbok (this is Hebron), and Sorath: nine cities and their farmsteads. Maon, and Carmel, and Ziph, and Juttah, Jariel, Arikam, and Zakanaim, and Gibeah, and Timnah: nine cities, and their villages, Ailoua, Beth zur, and Geddon, and Magaroth,

and Bethanam, and Thekoum, six cities, and their villages Kiriath baal, this is the city of Jarim, and Sotheba: two cities, and their farmsteads. and Baddargeis, and Tharabaam, and Ainon, And Aiochioza, and Naflazon, and the cities Sadon and Arcades, seven cities, and their villages.

And the Jebusite dwelt in Jerusalem, and the sons of Judah were not able to destroy them, and the Jebusites dwelt in Jerusalem until this day.

16

And the boundaries of the sons of Joseph were from the Jordan near Jericho from the east, and it will go up from Jericho into the mountainous wilderness, into Bethel Luz. And it will go out into Bethel, and will pass by upon the boundaries of Ahatarthi. And it will pass through to the sea at the boundaries of Attalim as far as the borders of lower Beth horon, and their outlet will be at the sea. And the sons of Joseph, Ephraim and Manasseh, inherited.

And the boundaries of the sons of Ephraim came into existence according to their clans, and the boundaries of their inheritance came into existence from the east: Ataroth and Eroch as far as upper Beth horon and Gazara. And the boundaries will come upon the sea into Icasmon from the North Warm, will go around to the east into Thenasa and Shelesh, and will pass by from the

east into Ianoka. And into Macho, and Ataroth, and their villages, and will come upon Jericho, and will go out upon the Jordan. And from the Tomb the boundaries will go upon the sea to Chelkana, and their outlet will be upon the sea; this is the inheritance of the tribe of Ephraim according to their clans.

And the cities having been set apart to the sons of Ephraim between the inheritance of the sons of Manasseh, all the cities and their villages. And Ephraim did not destroy the Canaanite dwelling in Gezer, and the Canaanite dwelt in Ephraim until this day, until Pharaoh king of Egypt went up and took it and burned it in fire, and they pierced the Canaanites and the Perizzites and the inhabitants dwelling in Gezer, and Pharaoh gave it as a dowry to his daughter.

17

And it happened that the boundaries of the tribe of the sons of Manasseh, because this was the firstborn to Joseph, belonged to Machir the firstborn of Manasseh, the father of Gilead, for he was a warrior man, in Gilead and in Bashan. And it happened to the remaining sons of Manasseh according to their clans: to the sons of Iezer, and to the sons of Helek, and to the sons of Jeziel, and to the sons of Shechem, and to the sons of Shemida, and to the sons of Hepher. These were males according to their clans.

And Zelophehad son of Hepher had no sons but daughters, and

these are the names of the daughters of Zelophehad: Mahlah, Noah, Hoglah, Milcah, and Tirzah. And they stood before Eleazar the priest, and before Joshua, and before the rulers, saying, God commanded through the hand of Moses to give us an inheritance in the midst of our brothers, and there was given to them through the command of the Lord a lot among the brothers of their father. And their territory fell from Anassa and the plain of Labek out of the land of Gilead, which is beyond the Jordan. Because the daughters of the sons of Manasseh inherited a lot among their brothers, but the land of Gilead went to the remaining sons of Manasseh.

And the boundaries of the sons of Manasseh were Delehanath, which is before the sons of Anath, and it goes to the boundaries at Jamin and Jassib to the spring of Taphthoth. It will belong to Manasseh, and Taphath upon the borders of Manasseh, to the sons of Ephraim. And the boundaries will go down to the ravine of Charan on the south side of the ravine of Jariel, a terebinth belonging to Ephraim between the city of Manasseh, and the boundaries of Manasseh on the north to the torrent, and its outlet will be the sea. From the South to Ephraim, and on the North to Manasseh, and the sea will be their boundary, and they shall meet Asher on the North, and Issachar from the east. And Manasseh will have in Issachar and in Asher Baitan and their villages, and the inhabitants of Dor and its villages, and the inhabitants of Megiddo and its villages, and the third of Mapheta and its villages.

And the sons of Manasseh were not able to destroy these cities, and the Canaanite began to dwell in this land. And it happened that since the sons of Israel prevailed, they made the Canaanites subjects, but they did not utterly destroy them.

But the sons of Joseph answered Joshua saying, Why did you give us one lot and one measured portion? But I am a great people and God has blessed me. And Joshua said to them, If you are a great people, go up into the forest and clear land for yourself if the mountain of Ephraim confines you. And they said, The mountain of Ephraim does not please us, and the Canaanite dwelling in it, in Beth-shean and in its villages, and in the valley of Jezreel, has chosen horses and iron. And Joshua said to the sons of Joseph, If you are a great people and have great strength, you will not have one lot, For the thicket will be yours, because it is a thicket and you will clear it out, and it will be yours, and when you utterly destroy the Canaanite, because he has chosen horses, for you will prevail over him.

18

And all the congregation of the sons of Israel assembled at Shiloh, and they pitched there the tent of testimony, and the land was subdued by them.

And the sons of Israel who had not inherited were left, seven tribes. And Joshua said to the sons of Israel, How long will you

grow weary to inherit the land which the Lord our God gave? Give three men from your tribe, and having risen let them go through the land, and let them describe it before me, as it will be necessary to divide it. And they went through to him. And he divided seven portions to them. Judah will stand as their boundary from the South, and the sons of Joseph will stand as theirs from the North. You, however, divide the land into seven portions, and bring them here to me, and I will cast lots for you before the Lord our God. For there is not a portion to the sons of Levi among you, for the priesthood of the Lord is his portion, and Gad and Reuben and the half tribe of Manasseh took their inheritance beyond the Jordan on the east, which Moses the servant of the Lord gave to them.

And the men rose and went, and Joshua commanded the men who were going to survey the land, saying, Go and survey the land, and come to me, and here I will bring out to you your lot before the Lord in Shiloh. And they went and traversed the land and saw it, and they wrote it according to cities, seven portions into a book, and they brought it to Joshua. And Joshua cast lots for them in Shiloh before the Lord.

And the lot of the tribe of Benjamin went out first according to their clans, and the boundaries of their lot went out between the sons of Judah and between the sons of Joseph.

And their boundaries from the north came into existence: from the Jordan the boundary shall go up along the ridge of Jericho

from the north, and shall go up to the mountain toward the sea, and its outlet shall be the Mabdaritis of Bethon. And from there the boundary will pass through Luz on the southern slope of Luz, which is Bethel, and the boundary will go down to Matarot Orech upon the hill country, which is toward the south of lower Beth horon.

And the boundary will pass through and will pass by the part looking toward the sea from the south, from the mountain facing Beth horon on the south, and its outlet will be into Kiriath Baal, this is Kiriath jearim, a city of the sons of Judah; this is the part toward the sea.

And the part toward the South from the part of Kiriath Baal, and the boundaries will pass through into Gasin, upon the spring of the water of Nephtoah. And the boundary will go down to a part, that is, facing the valley of Sonnam, which is in the part of Emek Rephaim from the north, and will go down to Gaienna on the ridge of Jebousai from the south, and will go down to the spring of Rogel, And it will pass through the spring of Beth-shemesh and will pass by Galiloth, which is opposite the ascent of Etham, and will go down to the stone of Baion of the sons of Reuben. And it will pass along the ridge of Betharabah from the north and will go down to the boundaries at the northern ridge of the sea. And the outlet of the borders will be upon the ridge of the Salt Sea upon the North into the part of the Jordan from the South; these are the boundaries from the South.

And the Jordan shall mark the boundary from the eastern part, this the inheritance of the sons of Benjamin, its boundaries around according to their clans.

And the cities of the sons of Benjamin became according to their clans: Jericho, and Bethegai, and Amekasis, and Baithabara, and Sarai, and Besana, and Aien, and Phara, and Ephrathah, And Caraphah, and Chephirah, and Moni, and Gibeah: twelve cities and their villages, Gibeon, Ramah, and Beeroth, and Mass, and Miron, and Amok, Phira, Kaphan, Nakan, Zelekan, and Thareela, And Jebus, which is Jerusalem, and Gabaoth, Jarim, thirteen cities, and their villages—this is the inheritance of the sons of Benjamin according to their clans.

19

And the second lot went out for the sons of Simeon, and their inheritance lay between the portions of the sons of Judah. And their lot was Beersheba, and Samaa, and Moladah, and Arsola, and Bola, and Jason, And Erthoula, and Plans, and Hormah, and Sicelac, and Baithmachereb, and Sarsusin, and Batharoth, and their fields, thirteen cities, and their villages. Quiet, and Warm, and Jether, and Dry: four cities and their villages, Around their cities until Balek, proceeding to Bameth according to the South, this is the inheritance of the tribe of the sons of Simeon according to their clans. From the lot of Judah came the inheritance of the tribe of the sons of Simeon, because the

portion of the sons of Judah became greater than theirs, and the sons of Simeon inherited in the midst of their lot.

And the third lot went out to Zebulun according to their clans. The boundaries of their inheritance will be Eshedekgola, their boundaries, the sea and Magelda, and it will meet at Betharabah in the ravine, which is opposite Jeknam. And it returned from Seddouk from the opposite side, from the east of Beth shemesh, to the boundaries of Chaseloth aith, and it will pass through to Dabiroth, and shall go up to Phanggai. And from there he will go around from the opposite direction upon the east to Geba, to the city of Kattath, and will pass through to Rimmon and to the rock of the cliff. And the boundaries will go around to the north to Hamath, and their outlet will be at Ziphron. and Katanath, and Nabaal, and Symoon, and Jericho, and Baithman. This is the inheritance of the tribe of the sons of Zebulun according to their clans, the cities and their villages.

And the fourth lot went out to Issachar. And their boundaries were Iaziel, and Chasaloth, and Sunam, Agis, Siona, Reeroth, and Anachereth, and Dabiron, and Kishon, and Rebes, Remmas, Ieon, Tomman, Aimarek, and Bersaphes. And the boundaries will join upon Gathbor and upon Salim toward the sea, and Beth shemesh, and the outlet of his boundaries will be the Jordan. This is the inheritance of the tribe of the sons of Issachar according to their clans, their cities and their villages.

And the fifth lot went out to Asher according to their clans. And

their boundaries became Exeleketh, and Aleph, and Baithok, and Keaph. Elimelech, Ammiel, and Maaseiah, and it will join to Carmel by the sea, and to Zion and Labanath. And it will return from the east of the sun and Bethgeneth, and will join to Zebulun and Ekgai, and Iphtahel according to the North, and will enter the boundaries of Saphthaibaithme and Inael, and will pass through into Chobamasomel. And Having come, and Rahab, and I have been eager, and Kanthan until Sidon the great. And the boundary will turn back to Ramah, and as far as the spring of Masphassat, and of the Tyrians, and the boundary will turn back upon Jasiph, and its outlet will be the sea, and Apoleb, and Echozob. Archob, Aphek, and Rhaau. This is the inheritance of the tribe of the sons of Asher according to their clans, the cities and their villages.

And the sixth lot went out to Naphtali. And their boundaries became Moolam, and Mola, and Besemiin, and Arme, and Nabok, and Iephthamai, until Dodam, and his passages became Jordan. And the boundary will turn back to the sea at Aththabor and will pass through from there to Iakana and will meet Zebulun on the south, and Asher will meet it by the sea, and the Jordan on the east.

And the fortified cities of the Tyrians: Tyre, and Omathadaketh, and Cenereth, and Armath, and Arael, and Hazor, and Kades, and Assari, and the spring of Asor, And Keroe, and Megalaarim, and Baiththame, and Thessamys. This is the inheritance of the tribe of the sons of Naphtali.

And the seventh lot went out to Dan And their boundaries were Sarath, and Asa, and the cities of Sammaus, and Salamis, and Ammon, and Silatha, and having taken Timnah and Ekron, And Alcatha, and Begeton, and Gebeelan, and Azor, and Banaibakat, and Gethremmon, and from the sea of Hawks, a boundary near Joppa. This is the inheritance of the tribe of the sons of Dan according to their clans, their cities and their villages.

And the sons of Dan went and fought against Lachish, and captured it, and struck it with the edge of the sword, and settled in it and called its name Leshem dan.

And they went to take possession of the land according to their boundary, and the sons of Israel gave a lot to Joshua the son of Nun among them. Through the command of God, they gave to him the city which he asked for, Timnath serah, which is in the mountain of Ephraim, and he built the city and dwelt in it.

These are the divisions which Eleazar the priest, and Joshua the son of Nun, and the rulers of the families in the tribes of Israel assigned as an inheritance according to lots in Shiloh before the Lord, beside the doors of the tent of the testimony, and they went to take possession of the land.

20

And the Lord spoke to Joshua, saying, Speak to the sons of Israel,

saying, Give the cities of refuge which I said to you through Moses. A refuge for the murderer who has struck a soul unintentionally, and the cities shall be to you a refuge, and the murderer shall not die by the avenger of the blood, until he stands before the congregation for judgment.

And he set apart Kadesh in Galilee in the mountain of Naphtali, and Shechem in the mountain of Ephraim, and the city of Arboc, which is Hebron, in the mountain of Judah.

And in the region beyond the Jordan he gave Bosor in the wilderness in the plain from the tribe of Reuben, and Aremoth in Gilead from the tribe of Gad, and Gaulon in Bashan from the tribe of Manasseh.

These are the cities designated for the sons of Israel and for the stranger dwelling among them, to flee there for everyone striking a soul unintentionally, so that he does not die at the hand of the avenger of blood, until he stands before the congregation for judgment.

21

And the chief fathers of the sons of Levi came forward to Eleazar the priest, and to Joshua the son of Nun, and to the chief leaders of the families from the tribes of Israel, And they said to them in Shiloh in the land of Canaan, saying, The Lord

commanded by the hand of Moses to give to us cities to dwell in, and the pasture lands for our cattle. And the sons of Israel gave to the Levites, in the allotting through the command of the Lord, the cities and their pasture lands.

And the lot went out to the people of Kohath, and it happened that the sons of Aaron the priests, the Levites, received by lot thirteen cities from the tribe of Judah, from the tribe of Simeon, and from the tribe of Benjamin.

And to the remaining sons of Kohath, from the tribe of Ephraim and from the tribe of Dan and from the half tribe of Manasseh, by lot, ten cities.

And to the sons of Gershon, from the tribe of Issachar and from the tribe of Asher and from the tribe of Naphtali and from the half tribe of Manasseh in Bashan, thirteen cities.

And to the sons of Merari according to their clans, from the tribe of Reuben and from the tribe of Gad and from the tribe of Zebulun by lot, twelve cities.

And the sons of Israel gave to the Levites the cities and their pasture lands by lot, in the manner which the Lord commanded Moses.

And the tribe of the sons of Judah and the tribe of the sons of

Simeon and from the tribe of the sons of Benjamin gave these cities, and they were called To the sons of Aaron from the people of Kohath of the sons of Levi, because the lot fell to these. And he gave to them Kiriath arba, the mother city of the Anak—this is Hebron in the mountain of Judah—but the pasture lands around it, And Joshua gave the fields of the city and its villages to the sons of Caleb son of Jephunneh as a possession.

And to the sons of Aaron he gave the city of refuge for the murderer, Hebron, and the lands set apart with it, and Lemna, and the lands set apart adjoining it, And Ailom with its separated lands, and Tema with its separated lands, And Laughter, and the lands set apart for it, and Debir, and the lands set apart for it, And Asa with its separated lands, and Tanu with its separated lands, and Beth shemesh with its separated lands: nine cities from these two tribes. And from the tribe of Benjamin, Gibeon and the lands set apart for it, and Gath and the lands set apart for it, And Anathoth with its pasture lands, and Gamala with its pasture lands: four cities. All the cities of the sons of Aaron the priests, thirteen.

And to the remaining Levite sons of Kohath, the city of their priests came from the tribe of Ephraim, And they gave to them the city of refuge for the murderer, Shechem, and the lands set apart for it, and Gazara and the lands belonging to it, and the lands set apart for it, And Beth horon, and the cities set apart for it, four cities. And out of the tribe of Dan, Elkothaim and the lands set apart for it, and Gethedan and the lands set apart for it,

And Aijalon with its pasture lands, and Getheremmon with its pasture lands: four cities. And from the half tribe of Manasseh, Taanach and the lands set apart for it, and Iebatha and the lands set apart for it, two cities. All ten cities, and the lands set apart with them, to the families of the sons of Kohath who remained.

And to the sons of Gershon the Levites, from the half tribe of Manasseh, the cities set apart for those who murdered: Golan in Bashan and its pasture lands, and Bezer and its pasture lands, two cities. And from the tribe of Issachar, Kishon and its pasture lands, and Debba and its pasture lands, And Ramoth and the lands set apart for it, and the Spring of Writings and the lands set apart for it, four cities. And from the tribe of Asher, Basellath and the lands set apart for it, and Dabbon and the lands set apart for it, And Chelkat and its separated lands, and Rahab and its separated lands, four cities. And out of the tribe of Naphtali, the city set apart for the murderer, Kadesh in Galilee, and its pasture lands, and Hammoth and its pasture lands, and Kartan and its pasture lands, three cities. All the cities of Gershon according to their clans were thirteen cities.

And to the people of the sons of Merari, the remaining Levites, from the tribe of Zebulun: Maan and its pasture lands, and Kadesh and its pasture lands, And Zillah, and its pasture lands, three cities. And beyond the Jordan near Jericho, from the tribe of Reuben, the city of refuge for the murderer, Bosor in the wilderness, Misor, and its pasture lands, and Jazer, and its pasture lands, And Dekmon and its pasture lands, and Mapha

and its pasture lands: four cities. And from the tribe of Gad, the city of refuge for the murderer, and Ramoth in Gilead and its pasture lands, Mahanaim and its pasture lands, and Heshbon with its pasturelands, and Jazer with its pasturelands—four cities in all. All the cities given to the sons of Merari according to their clans, from those remaining of the tribe of Levi, were twelve cities in total.

All the cities of the Levites in the midst of the possession of the sons of Israel were forty-eight cities, and their pasture lands. around these cities, a city and the pasture lands around the city for all these cities,

And the Lord gave to Israel all the land which he swore to give to their fathers, and they inherited it, and they dwelt in it. And the Lord gave them rest all around, just as he swore to their fathers. No one arose before them from all their enemies; the Lord delivered all their enemies into their hands. Not one failed from all of the good words which the Lord spoke to the sons of Israel; all came to pass.

22

Then Joshua called together the sons of Reuben, and the sons of Gad, and the half tribe of Manasseh, And he said to them, You have heard all that Moses the servant of the Lord commanded you, and you obeyed my voice according to all that he

commanded you. You have not forsaken your brothers these many days; until today you have kept the commandment of the Lord your God. Now the Lord our God has given rest to our brothers, as he said to them. Therefore now, having turned away, go to your houses and to the land of your possession, which Moses gave to you beyond the Jordan. But be exceedingly careful to do the commandments and the law which Moses the servant of the Lord commanded us to do: to love the Lord our God, to walk in all his ways, to keep his commandments, and to be devoted to him, and to serve him with all your mind and with all your soul. And Joshua blessed them and sent them out, and they went into their houses.

And to the half tribe of Manasseh, Moses gave land in Bashan, and to the other half, Joshua gave land with his brothers beyond the Jordan beside the sea, and when Joshua sent them out to their houses, he blessed them. And they departed to their houses with much wealth, and very many cattle, and silver, and gold, and iron, and much clothing; they divided the plunder of the enemies with their brothers.

And the sons of Reuben, and the sons of Gad, and the half tribe of Manasseh went from the sons of Israel in Shiloh in the land of Canaan to go away into Gilead, into the land of their possession, which they inherited through the command of the Lord by the hand of Moses.

And they came into Gilead of the Jordan, which is in the land of

Canaan, and the sons of Reuben, and the sons of Gad, and the half tribe of Manasseh built there an altar upon the Jordan, a great altar to be seen.

And the sons of Israel heard it said, Behold, the sons of Reuben, and the sons of Gad, and the half tribe of Manasseh have built an altar upon the borders of the land of Canaan at Gilead of the Jordan, on the far side from the sons of Israel. And all the sons of Israel were gathered at Shiloh, so that they might go up and wage war against them.

And the sons of Israel sent to the sons of Reuben and to the sons of Gad and to the sons of the half tribe of Manasseh into the land of Gilead, Phinehas the son of Eleazar, the son of Aaron the high priest, And ten of the rulers with him, one ruler from each family house from all the tribes of Israel; they are rulers of ancestral houses, commanders of thousands in Israel. And they arrived at the sons of Reuben, and at the sons of Gad, and at the half tribe of Manasseh in the land of Gilead, and they spoke to them, saying, All the congregation of the Lord says these things: what is this transgression which you have committed before the God of Israel, turning away today from the Lord by building for yourselves an altar, becoming apostates from the Lord? Is the sin of Peor not a small thing to us, that we have not been cleansed from it until this day? And a plague came upon the congregation of the Lord. And you have turned away today from the Lord, and it will be that if you depart today from the Lord, then tomorrow the wrath will be upon all Israel. And now if the land of your

possession is small, cross over into the land of the Lord's possession, where the tent of the Lord dwells, and you shall inherit among us, and do not become rebels against God, nor depart from the Lord by building an altar outside the altar of the Lord our God. Did not Achar the son of Zerah commit a trespass concerning the devoted thing, and wrath came upon all the congregation of Israel? And this one man did not die alone in his own sin.

And the sons of Reuben, and the sons of Gad, and the half tribe of Manasseh answered and spoke to the commanders of thousands of Israel, saying, The God of gods, the Lord, is God, and the God of gods himself knows, and Israel himself will know: if we have transgressed before the Lord in apostasy, may he not deliver us on this day. And if we built for ourselves an altar to depart from the Lord our God, to offer up upon it a sacrifice of burnt offerings, to make upon it a sacrifice of salvation, the Lord will seek it out.

But we did this on account of caution concerning a word, saying, so that your children might not say tomorrow to our children, What have you to do with the Lord, the God of Israel? And the Lord placed boundaries between us and you, the Jordan, and there is no portion of the Lord for you, and your sons will estrange our sons, so that they may not worship the Lord. And we said to do thus, to build this altar not on account of offerings nor on account of sacrifices, But so that this may be a testimony between us and you, and between our generations after us, to

serve the Lord before him with our offerings and our sacrifices and our sacrifices of salvation, and your children will not say to our children tomorrow, you have no portion in the Lord. And we said, If it ever happens that they speak to us, or to our generations tomorrow, and they say, See the likeness of the altar of the Lord, which our fathers made not on account of offerings nor on account of sacrifices, but it is a testimony between you and between us, and between our sons. May it not be therefore that we turn away from the Lord on this present day to depart from the Lord, so that we build for ourselves an altar for the fruit offerings and for the sacrifices of Salamis and for the sacrifice of salvation, except for the altar of the Lord which is before his tent.

And Phinehas the priest and all the rulers of the congregation of Israel who were with him, having heard the words which the sons of Reuben and the sons of Gad and the half tribe of Manasseh spoke, it pleased them. And Phinehas the priest said to the sons of Reuben and to the sons of Gad and to the half tribe of Manasseh, Today we have known that the Lord is with us, because you have not committed a transgression before the Lord, and because you have delivered the sons of Israel out of the hand of the Lord. And Phinehas the priest and the rulers turned back from the sons of Reuben and from the sons of Gad and from the half tribe of Manasseh out of Gilead into the land of Canaan to the sons of Israel, and they answered the words to them. And it pleased the sons of Israel, and they spoke to the sons of Israel, and they blessed the God of the sons of Israel, and

they said no longer to go up against them into war to destroy the land of the sons of Reuben and of the sons of Gad and of the half tribe of Manasseh, and they dwelt upon it.

And Joshua named the altar of Reuben and of Gad and of the half tribe of Manasseh, and said that it is a testimony between them that the Lord is their God.

23

And it happened after many days, after the Lord gave rest to Israel from all his enemies all around, that Joshua was an elder, advanced in days. And Joshua called together all the sons of Israel and their council of elders and their rulers and their judges and their scribes, and said to them, I have grown old and am advanced in years, You have seen all that the Lord our God did to all these nations before us, because the Lord your God is the one who fought for you. See that I have cast to you the nations left remaining to you as inheritances for your tribes, from the Jordan—all the nations which I utterly destroyed—and from the great sea it shall border upon the west.

But the Lord our God will destroy them from before us until they perish, and he will send wild beasts against them until he destroys them and their kings from before you, and you will inherit their land, as the Lord our God spoke to you. Therefore be very strong to guard and to do all the things written in the

book of the law of Moses, so that you may not turn aside to the right or to the left. so that you do not enter into these remaining nations, and the names of their gods shall not be named among you, nor shall you serve them, nor shall you worship them, But you will cling to the Lord our God, just as you have done until this day. And the Lord will destroy from before you great and strong nations, and no one has stood against us until this day. One of you pursued a thousand, because the Lord our God fought for you, just as he said to us.

And take great care to love the Lord our God. For if you turn away and join the remaining nations, these with you, and make intermarriages with them, and mingle with them and they with you, You know that the Lord will not continue to destroy these nations from before you, and they will be traps to you, and stumbling blocks, and goads in your heels, and arrows in your eyes, until you perish from this good land which the Lord your God gave to you.

I am going the way of all upon the earth, and you will know in your heart and in your soul that not one word has fallen from all the words which the Lord our God said concerning all the things belonging to us; not one of them has failed. And it will be that in the same manner all the good words which the Lord spoke concerning you have come to us, so the Lord God will bring upon you all the evil words until he destroys you from this good land which the Lord gave to you. In transgressing the covenant of the Lord our God, which he commanded us, and

having gone to serve other gods and worship them.

24

And Joshua gathered all the tribes of Israel into Shiloh, and called together their elders and their scribes and their judges, and set them up before God.

And Joshua said to all the people, These things says the Lord, the God of Israel: Beyond the river your fathers sojourned from the first, Terah the father of Abraham and the father of Nahor, and they served other gods. And I took your father Abraham from beyond the river, and I led him through all the land, and I multiplied his seed, and I gave to him Isaac, And to Isaac, Jacob and Esau; and I gave to Esau the mountain of Seir to inherit, and Jacob and his sons went down into Egypt, and they became there a great, numerous, and mighty nation, and the Egyptians mistreated them. And I struck Egypt with signs which I performed among them. And after these things he led our fathers out of Egypt, and you entered into the Red Sea, and the Egyptians pursued our fathers in chariots and on horses into the Red Sea. And we cried out to the Lord, and he gave cloud and gloom between us and the Egyptians, and brought upon them the sea, and covered them, and your eyes saw as many things as the Lord did in the land of Egypt, and you were in the wilderness many days.

And he led us into the land of the Amorites who were dwelling beyond the Jordan, and the Lord delivered them into our hands, and you inherited their land, and you destroyed them from before you.

And Balak the son of Zippor, king of Moab, arose and drew up for battle against Israel, and he sent and called Balaam to curse us. And the Lord your God was not willing to destroy you, and blessed us with blessings, and he delivered us out of their hands, and delivered them. And you crossed the Jordan and you came into Jericho, and they fought against us, the ones dwelling in Jericho: the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, and the Hittite, and the Girgashite, and the Lord delivered them into our hands. And he sent out the hornet before you, and it drove out from before us twelve kings of the Amorites, not by your sword nor by your bow.

And he gave to you land upon which you did not labor, and cities which you did not build, and you settled in them, and vineyards and olive groves which you did not plant, you shall eat.

And now fear the Lord, and serve him in uprightness and in righteousness, and remove the foreign gods which our fathers served beyond the river and in Egypt, and serve the Lord. If it does not please you to serve the Lord, choose for yourselves today whom you will serve, whether the gods of your fathers who were beyond the river, or the gods of the Amorites in whose land you dwell, but I and my house will serve the Lord, because

he is holy.

And in answer, the people said, May it never be that we should leave the Lord to serve other gods. The Lord our God, he himself is God; he himself brought us and our fathers up from Egypt, and preserved us in all the way in which we went, and among all the nations through which we passed. And the Lord cast out the Amorite and all the nations dwelling in the land from our face, but we also will serve the Lord, for this is our God.

And Joshua said to the people, You are not able to serve the Lord, because God is holy, and this jealous one will not let go of your sins and your lawless deeds, When you forsake the Lord and serve other gods, he will come upon you and harm you and consume you instead of the good he did you. And the people said to Joshua, No, but we will serve the Lord.

And Joshua said to the people, You are witnesses against yourselves, that you have chosen the Lord to serve him. And now take off the foreign gods that are among you, and make straight your heart toward the Lord God of Israel. And the people said to Joshua, We will serve the Lord and we will hear his voice.

And Joshua made a covenant with the people on that day, and gave them law and judgment in Shiloh before the tent of the God of Israel. And he wrote these words into the book of the laws of God, and he took a great stone, and Joshua set it up by the

terebinth before the Lord. And Joshua said to the people, Behold, this stone will be a testimony among you, because it has heard all the things said to it by the Lord, which he spoke to you today, and this will be a testimony among you in the last days, when you would deal falsely with the Lord my God. And Joshua sent the people away, and they each went to his own place. And Israel served the Lord all the days of Joshua, and all the days of the elders who prolonged their time after Joshua, and who saw all the works of the Lord that he did for Israel.

And it happened after those things that Joshua son of Nun, slave of the Lord, died at a hundred and ten years. And they buried him at the borders of his lot in Timnath serah, in the mountain of Ephraim, north of the mountain of Gilead.

And the sons of Israel brought up the bones of Joseph out of Egypt, and buried them in Shechem, in the portion of the field which Jacob acquired from the Amorites dwelling in Shechem for a hundred lambs, and he gave it to Joseph as a portion.

And it happened after these things that Eleazar son of Aaron the high priest died, and was buried in Gibeah of Phinehas his son, which had been given to him in the mountain of Ephraim.