

# Numbers

**1** <sup>1</sup> The Lord spoke to Moses in the Tent of Meeting while they were in the Sinai desert. This was on the first day of the second month of the second year after the Israelites had left Egypt. He told him, <sup>2</sup> “Census all the Israelites according to their tribe and family. Count every man and keep a record of each individual's name.

<sup>3</sup> Those aged twenty or older who can do military service are to be registered by you and Aaron in their Israelite army divisions. <sup>4</sup> A representative from each tribe, the head of a family, must be there with you.

<sup>5</sup> These are the names of the men who will work with you:

From the tribe of Reuben, Elizur, son of Shedeur;

<sup>6</sup> from the tribe of Simeon, Shelumiel, son of Zurishaddai;

<sup>7</sup> from the tribe of Judah, Nahshon, son of Amminadab;

<sup>8</sup> from the tribe of Issachar, Nethanel, son of Zuar;

<sup>9</sup> from the tribe of Zebulun, Eliab, son of Helon;

<sup>10</sup> from the sons of Joseph: from the tribe of Ephraim, Elishama, son of Ammihud, and from the tribe of Manasseh, Gamaliel, son of Pedahzur;

<sup>11</sup> from the tribe of Benjamin, Abidan, son of Gideon;

<sup>12</sup> from the tribe of Dan, Ahiezer, son of Ammishaddai;

<sup>13</sup> from the tribe of Asher, Pagiel, son of Ocran;

<sup>14</sup> from the tribe of Gad, Eliasaph, son of Deuel;

<sup>15</sup> and from the tribe of Naphtali, Ahira, son of Enan.”

<sup>16</sup> These were the men chosen from the Israelite community. They were the leaders of their fathers' tribes; the heads of the families of Israel. <sup>17</sup> Moses and Aaron summoned these men who had been selected by name. <sup>18</sup> They had all the Israelites gather together on the first day of the second month, and recorded the people's genealogy according to their tribe and family, and counted up the names of all those aged twenty or older, <sup>19</sup> as the Lord had told Moses to do. Moses conducted this census in the Sinai desert.

<sup>20</sup> The descendants of Reuben, (he was Israel's firstborn son), men aged twenty or over, were recorded by name according to the genealogical records of their tribe and families. All those registered

who could serve in the army <sup>21</sup> from the tribe of Reuben totaled 46,500.

<sup>22</sup> The descendants of Simeon, men aged twenty or over, were recorded by name according to the genealogical records of their tribe and families. All those registered who could serve in the army <sup>23</sup> from the tribe of Simeon totaled 59,300.

<sup>24</sup> The descendants of Gad, men aged twenty or over, were recorded by name according to the genealogical records of their tribe and families. All those registered who could serve in the army <sup>25</sup> from the tribe of Gad totaled 45,650.

<sup>26</sup> The descendants of Judah, men aged twenty or older, were recorded by name according to the genealogical records of their tribe and families. All those registered who could serve in the army <sup>27</sup> from the tribe of Judah, totaled 74,600.

<sup>28</sup> The descendants of Issachar, men aged twenty or older, were recorded by name according to the genealogical records of their tribe and families. All those registered who could serve in the army <sup>29</sup> from the tribe of Issachar, totaled 54,400.

<sup>30</sup> The descendants of Zebulun, men aged twenty or older, were recorded by name according to the genealogical records of their tribe and families. All those registered who could serve in the army <sup>31</sup> from the tribe of Zebulun, totaled 57,400.

<sup>32</sup> The descendants of Joseph: the descendants of Ephraim, men aged twenty or older, were recorded by name according to the genealogical records of their tribe and families. All those registered who could serve in the army <sup>33</sup> from the tribe of Ephraim, totaled 40,500.

<sup>34</sup> And the descendants of Manasseh, men aged twenty or older, were recorded by name according to the genealogical records of their tribe and families. All those registered who could serve in the army <sup>35</sup> from the tribe of Manasseh, totaled 32,200.

<sup>36</sup> The descendants of Benjamin, men aged twenty or older, were recorded by name according to the genealogical records of their tribe and families. All those registered who could serve in the army <sup>37</sup> from the tribe of Benjamin, totaled 35,400.

<sup>38</sup> The descendants of Dan, men aged twenty or older, were recorded by name according to the genealogical records of their

tribe and families. All those registered who could serve in the army<sup>39</sup> from the tribe of Dan, totaled 62,700.

<sup>40</sup> The descendants of Asher, men aged twenty or older, were recorded by name according to the genealogical records of their tribe and families. All those registered who could serve in the army<sup>41</sup> from the tribe of Asher, totaled 41,500.

<sup>42</sup> The descendants of Naphtali, men aged twenty or older, were recorded by name according to the genealogical records of their tribe and families. All those registered who could serve in the army<sup>43</sup> from the tribe of Naphtali, totaled 53,400.

<sup>44</sup> These were the totals of the men counted and registered by Moses and Aaron, with the help of the twelve leaders of Israel, who each represented their family.<sup>45</sup> In this way all the Israelite men aged twenty or older who were able to serve in Israel's army were registered according to their families.<sup>46</sup> The sum total of those registered was 603,550.

<sup>47</sup> However, the Levites were not registered with the others according to their tribe and families.<sup>48</sup> This was because the Lord had told Moses,<sup>49</sup> “Don't register the tribe of Levi; don't count them in the census with the other Israelites.<sup>50</sup> Put the Levites in charge of the Tabernacle and of the Testimony,<sup>a</sup> as well as all its furniture and everything it contains. They are the ones responsible for carrying the Tabernacle and all its items. They are to care for it, and to make their camp around it.<sup>51</sup> When it's time to move the Tabernacle, the Levites shall take it down, and when it's time to make camp, the Levites shall put it up. Any outsider who goes near it must be put to death.<sup>52</sup> The Israelites are to make camp according to their tribal divisions, each person in their own camp under their own flag.<sup>53</sup> But the Levites are to set up their camp around the Tabernacle of the Testimony to stop anyone making me angry with the Israelites.<sup>b</sup> The Levites are responsible for looking after the Tabernacle of the Testimony.”

<sup>54</sup> The Israelites did everything that the Lord ordered Moses that they should do.

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<sup>a</sup>**1:50.** The Testimony refers to the stone tablets of the Ten Commandments contained inside the Ark.

<sup>b</sup>**1:53.** Presumably by preventing anyone who was not a priest approaching too close to the Tabernacle.

**2**<sup>1</sup> The Lord told Moses and Aaron, <sup>2</sup>“The Israelites are to set up their camp around the Tent of Meeting but some distance from it. Every member of each tribe will camp under their own flag and family banner. <sup>3</sup> The tribal division of Judah is to camp under their flag on the east side. Their leader is Nahshon, son of Amminadab, <sup>4</sup> and he has 74,600 men. <sup>5</sup> The tribe of Issachar will camp next to them. Their leader is Nethanel, son of Zuar, <sup>6</sup> and he has 54,400 men. <sup>7</sup> Next is the tribe of Zebulun. Their leader is Eliab, son of Helon, <sup>8</sup> and he has 57,400 men. <sup>9</sup> So the total number of men in the area of the camp of Judah is 186,400. When it's time to march out,<sup>c</sup> they are the ones who will lead.

<sup>10</sup> The tribal division of Reuben is to camp under their flag on the south side. Their leader is Elizur, son of Shedeur, <sup>11</sup> and he has 46,500 men. <sup>12</sup> The tribe of Simeon will camp next to them. Their leader is Shelumiel, son of Zurishaddai, <sup>13</sup> and he has 59,300 men. <sup>14</sup> Next is the tribe of Gad. Their leader is Eliasaph, son of Deuel, <sup>15</sup> and he has 45,650 men. <sup>16</sup> So the total number of men in the area of the camp of Reuben is 151,450. They shall march out in second place.

<sup>17</sup> The Tent of Meeting which stands at the center of the camp is to accompany the Levites. They are to march out in the same order as they set up camp, each in their rightful place under their flag.

<sup>18</sup> The tribal division of Ephraim is to camp under their flag on the west side. Their leader is Elishama, son of Ammihud, <sup>19</sup> and he has 40,500 men. <sup>20</sup> The tribe of Manasseh will camp next to them. Their leader is Gamaliel, son of Pedahzur, <sup>21</sup> and he has 32,200 men. <sup>22</sup> Next is the tribe of Benjamin. Their leader is Abidan, son of Gideon, <sup>23</sup> and he has 35,400 men. <sup>24</sup> So the total number of men in the area of the camp of Ephraim is 108,100. They shall march out in third place

<sup>25</sup> The tribal division of Dan is to camp under their flag on the north side. Their leader is Ahiezer, son of Ammishaddai, <sup>26</sup> and he has 62,700 men. <sup>27</sup> The tribe of Asher will camp next to them. Their leader is Pagiel, son of Ocran, <sup>28</sup> and he has 41,500 men. <sup>29</sup> Next is the tribe of Naphtali. Their leader is Ahira son of Enan, <sup>30</sup> and he has 53,400 men. <sup>31</sup> So the total number of men in the area of the camp of Dan is 157,600;. They shall march out in last, with their flags.”

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<sup>c</sup>2:9. “When it's time to leave”: supplied for clarity.

<sup>32</sup> This sums up the registration of the Israelites, carried out by family. The final total of those counted in the camps by their tribal division was 603,550. <sup>33</sup> However, the Levites were not counted among the other Israelites, following the Lord's instructions to Moses.

<sup>34</sup> The Israelites did everything the Lord had ordered Moses. They set up their camps under their flags in their assigned positions, and marched out in the same order, each with their own tribe and family.

**3** <sup>1</sup> This is the account concerning Aaron and Moses when the Lord spoke to Moses on Mount Sinai. <sup>2</sup> The names of the sons of Aaron were: Nadab (firstborn), Abihu, Eleazar, and Ithamar. <sup>3</sup> These were the names of Aaron's sons who were anointed and ordained to serve as priests.

<sup>4</sup> Nadab and Abihu died in the Lord's presence when they offered forbidden fire before the Lord in the Sinai desert. Since they didn't have any sons, Eleazar and Ithamar served as priests while their father Aaron was alive.

<sup>5</sup> The Lord told Moses, <sup>6</sup> "Gather the tribe of Levi together and present them to Aaron the priest to help him with the ministry. <sup>7</sup> They are to carry out duties on his behalf and for all the Israelites at the Tent of Meeting, looking after the service of the Tabernacle. <sup>8</sup> They are responsible for caring for all the furniture of the Tent of Meeting, serving the Israelites through what they do in the Tabernacle. <sup>9</sup> The Levites are to work exclusively for Aaron and his sons of because this is their assignment among the Israelites. <sup>10</sup> You are to appoint Aaron and his sons to have the responsibility of the priesthood. Anyone else who tries to act as a priest must be executed."

<sup>11</sup> The Lord told Moses, <sup>12</sup> "I've taken the Levites from the Israelites in place of every one of their firstborn. The Levites belong to me <sup>13</sup> because all the firstborn are mine. When I killed every firstborn in Egypt I set apart as holy to me all the firstborn of Israel, human and animal. They are mine. I am the Lord."

<sup>14</sup> The Lord spoke to Moses in the Sinai desert. He told him, <sup>15</sup> "Register the Levites by their father's line and family. Count every male aged one month or older." <sup>16</sup> So Moses registered them following the Lord's instructions, just as he had been told.

<sup>17</sup> These were the names of Levi's sons: Gershon, Kohath, and Merari. <sup>18</sup> These were the names of the Gershon's sons by family:

Libni and Shimei. <sup>19</sup> Kohath's sons by family were Amram, Izhar, Hebron, and Uzziel. <sup>20</sup> Merari's sons by family were Mahli and Mushi. These were the families of the Levites, according to their father's line.

<sup>21</sup> The family of Libni and the family of Shimei came from Gershon. These were the families of Gershon. <sup>22</sup> The total of all males aged one month or older was 7,500. <sup>23</sup> The camp of families of Gershon was to the west, behind the Tabernacle. <sup>24</sup> The leader of the Gershon families was Eliasaph, son of Lael. <sup>25</sup> Their assigned responsibility for the Tent of Meeting was to take care of the Tabernacle and tent, its covering, the curtain at the entrance of the Tent of Meeting, <sup>26</sup> the courtyard curtains, the curtain at the entrance to the courtyard surrounding the Tabernacle and altar, the ropes, and everything connected with their use.

<sup>27</sup> The families of Amram, Izhar, Hebron, and Uzziel came from Kohath. These were the families of Kohath. <sup>28</sup> The total of all males aged one month or older was 8,600. Their assigned responsibility was to take care of the sanctuary. <sup>29</sup> The camp of families of Kohath was on the south side of the Tabernacle. <sup>30</sup> The leader of the Kohath families was Elizaphan son of Uzziel. <sup>31</sup> Their assigned responsibility was to care for the Ark, the table, the lampstand, the altars, the articles of the sanctuary used with them, the veil, and everything connected with these items. <sup>32</sup> The chief of the leaders of the Levites was Eleazar, son of Aaron the priest. He was in charge of those responsible for serving in the sanctuary.

<sup>33</sup> The family of Mahli and the family of Mushi came from Merari. These were the families of Merari. <sup>34</sup> The total of all males aged one month or older was 6,200. <sup>35</sup> The leader of the Merari families was Zuriel, son of Abihail. Their camp was on the north side of the Tabernacle. <sup>36</sup> Their assigned responsibility was to take care of the Tabernacle's frames, crossbars, posts, stands, all its equipment, and everything connected with their use, <sup>37</sup> as well as the posts of the surrounding courtyard with their stands, tent pegs, and ropes.

<sup>38</sup> The camp of Moses, Aaron, and Aaron's sons was to the east of the Tabernacle, in the direction of the sunrise, in front of the Tent of Meeting. They were responsible for the sanctuary on behalf of the Israelites. Anyone else who tried to act as a priest was to be executed. <sup>39</sup> The sum total of Levites registered by Moses and Aaron

as the Lord ordered was 22,000. This included all males aged one month or older.

<sup>40</sup> The Lord told Moses, “Conduct a census of all the firstborn Israelite males aged one month or older, and register their names.

<sup>41</sup> Assign the Levites to me. I am the Lord. They are in place of all of the Israelites' firstborn children. The livestock of the Levites are in place of all the Israelites' firstborn livestock.”

<sup>42</sup> Moses conducted a census of all the firstborn of the Israelites, as the Lord had instructed him. <sup>43</sup> The sum total of the firstborn males a month old or more, registered by name, was 22,273.

<sup>44</sup> The Lord spoke to Moses and told him, <sup>45</sup> “You are to take the Levites in place of all the firstborn children of Israel, and the livestock of the Levites in place of their livestock, because the Levites belong to me. I am the Lord. <sup>46</sup> In order to buy back the 273 firstborn Israelites who are more than the number of Levites, <sup>47</sup> collect five shekels for each of them, (using the sanctuary shekel standard of twenty gerahs). <sup>48</sup> He handed the money over to Aaron and his sons as the redemption price for the extra Israelites.”

<sup>49</sup> Moses collected the redemption money for those extra Israelites that were more than the number redeemed by the Levites. <sup>50</sup> He collected the money given on behalf of the Israelites' firstborn children. It came to 1,365 shekels, (using the sanctuary shekel standard). <sup>51</sup> Moses gave this redemption money to Aaron and his sons as the Lord had told him to, following the Lord's instructions.

**4** <sup>1</sup> The Lord told Moses and Aaron, <sup>2</sup> “Register the descendants of Kohath from the tribe of Levi, according to their family and father's line. <sup>3</sup> Count men aged thirty to fifty—all who are entitled to do the work of serving in the Tent of Meeting. <sup>4</sup> This work that they are to do in the Tent of Meetings involves the things that are most holy. <sup>5</sup> Whenever you move camp, Aaron and his sons will go in, take down the veil, and place it over the Ark of the Testimony. <sup>6</sup> On top of this they are to put a fine leather covering, spread a cloth of solid blue over it, and then insert its carrying poles. <sup>7</sup> Have them spread a blue cloth over the table of the Presence as well, and put the plates and cups on it, as well as the bowls and jugs for the drink offering. The current bread offering is to stay on it. <sup>8</sup> Over everything they are to spread a crimson cloth, next a fine leather covering, and then insert its carrying poles.

<sup>9</sup> Using a blue cloth, they are to cover the lampstand of light, together with its lamps, wick tongs, and trays, as well as the jars of olive oil used to fill them. <sup>10</sup> Then have them wrap it together with all its utensils inside a fine leather covering and place it on the carrying frame. <sup>11</sup> They are to spread a blue cloth over the gold altar, cover it with fine leather, and then insert its carrying poles. <sup>12</sup> They are to place all the utensils used for the service in the sanctuary in a blue cloth, cover them with fine leather, and place them on the carrying frame.

<sup>13</sup> Have them clean the ashes from the bronze altar and spread a purple cloth over it, <sup>14</sup> and put on it all the equipment used in the services on the altar: the firepans, meat forks, shovels, and sprinkling bowls. Spread over it a fine leather covering and then insert its carrying poles.

<sup>15</sup> Once Aaron and his sons have finished covering these holy things and all the equipment connected with them, when the camp is ready to move, the priests of the Kohath family are to come and carry them. But they are forbidden to touch anything holy, otherwise they'll die. These are their responsibilities for moving the Tent of Meeting.

<sup>16</sup> Eleazar, son of Aaron the priest, is to supervise obtaining olive oil for the lamps, the aromatic incense, the daily grain offering, and the anointing oil. He is in charge of the whole Tabernacle and everything in it—all the holy things and equipment.”

<sup>17</sup> The Lord told Moses and Aaron, <sup>18</sup> “Make sure the families of Kohath are not wiped out from the Levites. <sup>19</sup> This is what you have to do so that they'll live and won't die by getting too close to something holy. Aaron and his sons must go in and tell each of them what they have to do and what they have to carry. <sup>20</sup> But they must not go in and look at the things that are most holy, even for just a moment, otherwise they'll die.”

<sup>21</sup> The Lord told Moses, <sup>22</sup> “Register the descendants of Gershon, according to their family and father's line <sup>23</sup> Count men aged thirty to fifty—all who are entitled to do the work of serving in the Tent of Meeting. <sup>24</sup> This is how the families of Gershon will serve in terms of working and carrying: <sup>25</sup> Have them carry the Tabernacle curtains, the Tent of Meeting with its fine leather covering, the curtains for the entrance to the Tent of Meeting, <sup>26</sup> the courtyard curtains, the curtain

at the entrance to the courtyard surrounding the Tabernacle and altar, the ropes, and everything connected with their use. The families of Gershon are responsible for everything required involving these items. <sup>27</sup> All that they do is to be under the supervision of Aaron and his sons—all their work and carrying assignments. You are to tell them all they are required to carry. <sup>28</sup> These are their responsibilities for moving the Tent of Meeting, carried out under the direction of Ithamar, son of Aaron the priest.

<sup>29</sup> Register the descendants of Merari, according to their family and father's line. <sup>30</sup> Count men aged thirty to fifty—all who are entitled to do the work of serving in the Tent of Meeting. <sup>31</sup> This is how they will serve in handling the Tent of Meeting: they are to carry the frames of the Tabernacle with its crossbars, posts, and stands, <sup>32</sup> the posts of the surrounding courtyard with their stands, tent pegs, and ropes, all their equipment and everything connected with their use. You are to tell them by name what they are responsible for carrying. <sup>33</sup> These are their responsibilities for all their work in moving the Tent of Meeting, carried out under the direction of Ithamar, son of Aaron the priest.”

<sup>34</sup> Moses, Aaron, and the Israelite leaders registered the families of Kohath according to their family and father's line. <sup>35</sup> They counted men aged thirty to fifty—all who were entitled to do the work of serving in the Tent of Meeting. <sup>36</sup> The total by families was 2,750. <sup>37</sup> This was the total of the families of Kohath—all who were entitled to do the work of serving in the Tent of Meeting. Moses and Aaron registered them in accordance with the Lord's instructions to Moses.

<sup>38</sup> The families of Gershon were counted, according to their family and father's line, <sup>39</sup> men aged thirty to fifty—all who were entitled to do the work of serving in the Tent of Meeting. <sup>40</sup> The total by families and father's line was 2,630. <sup>41</sup> This was the total of the families of Gershon—all who were entitled to do the work of serving in the Tent of Meeting. They were registered by Moses and Aaron in accordance with the Lord's instructions.

<sup>42</sup> The families of Merari were counted, according to their family and father's line, <sup>43</sup> men aged thirty to fifty—all who were entitled to do the work of serving in the Tent of Meeting. <sup>44</sup> The total by families was 3,200. <sup>45</sup> This was the total of the families of Merari

registered by Moses and Aaron in accordance with the Lord's instructions.

<sup>46</sup> This is how Moses, Aaron, and the Israelite leaders registered all the Levites according to their family and father's line. <sup>47</sup> They counted men aged thirty to fifty—all who were entitled to do the work of serving in the Tent of Meeting and carrying it. <sup>48</sup> The sum total was 8,580. <sup>49</sup> It was in response to the Lord's instructions that they were registered by Moses. Each of those registered were told what to do and what to carry, as the Lord had ordered Moses.

**5** <sup>1</sup> The Lord told Moses, <sup>2</sup> “Order the Israelites to expel from the camp anyone who has a skin disease, or who has a discharge, or who is unclean from touching a dead body.<sup>d</sup> <sup>3</sup> Whether male or female, you must expel them so they won't make their camp unclean, for that is where I live with them.”

<sup>4</sup> The Israelites followed these instructions, and expelled such people from the camp. They did what the Lord had told Moses they should do.

<sup>5</sup> The Lord told Moses, <sup>6</sup> “Tell the Israelites that when a man or woman is unfaithful to the Lord by sinning against someone else, they are guilty <sup>7</sup> and must confess their sin. They have to pay the full amount of compensation plus one fifth of its value, and give this to the person they have wronged. <sup>8</sup> However, if that person<sup>e</sup> doesn't have a relative who can be paid the compensation, it belongs to the Lord and shall be given to the priest, together with a sacrificial ram by which the guilty person is set right. <sup>9</sup> All holy offerings that the Israelites bring to the priest belong to him. <sup>10</sup> Your holy offerings belong to you, but once you give them to the priest they belong to him.”

<sup>11</sup> The Lord told Moses, <sup>12</sup> “Tell the Israelites that these are the instructions to follow<sup>f</sup> if a man's wife has an affair, being unfaithful to him <sup>13</sup> by sleeping with someone else. It may be that her husband doesn't find out and her unclean act wasn't witnessed—she wasn't caught out. <sup>14</sup> But if her husband becomes jealous and suspicious of his wife, whether she's guilty or not, <sup>15</sup> he is to take her before the

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<sup>d</sup>5:2. “Unclean from touching a dead body”: This seems to be a temporary exclusion. See Leviticus 11:24.

<sup>e</sup>5:8. This provision relates to a situation where the person wronged has died.

<sup>f</sup>5:12. “These are the instructions to follow”: supplied for clarity.

priest. He is also to take with him on her behalf an offering of one tenth of an ephath of barley flour. He must also bring for her an offering of an ephah of barley flour. He's not to pour olive oil over it or put frankincense on it, since it's a grain offering for jealousy, a reminder offering to remind people about sin.

<sup>16</sup> The priest is to lead the wife forward and have her stand before the Lord. <sup>17</sup> Then he shall fill a clay jar with holy water in a clay jar and sprinkle on it some dust from the floor of the Tabernacle.

<sup>18</sup> Once the priest has had the woman stand before the Lord, he shall let her hair loose and have her hold the reminder grain offering—the grain offering used in cases of jealousy. The priest shall hold the bitter water that curses. <sup>19</sup> He shall place the woman under oath and tell her, ‘If no one else has slept with you and you have not been unfaithful and become unclean while married to your husband, may you not be harmed by this bitter water that curses. <sup>20</sup> But if you have been unfaithful while married to your husband and have become unclean and have had sex with someone else...’ <sup>21</sup> (Here the priest shall place the woman under the oath of the curse as follows.) “May the Lord place a curse on you that everyone knows about by having your thighs shrink and your belly swell up. <sup>22</sup> May this water that curses go into your stomach and make your belly swell up and your thighs shrink.”

The woman is to answer, “I agree, I agree.”<sup>g</sup>

<sup>23</sup> The priest is to write these curses on a scroll and then wash them off into the bitter water. <sup>24</sup> He shall make the woman drink the bitter water that curses, and it will cause her bitter pain if she is guilty.<sup>h</sup>

<sup>25</sup> The priest shall take back from her the grain offering for jealousy, wave it before the Lord, and take it to the altar. <sup>26</sup> Then the priest shall take a handful of the grain offering as a reminder portion and burn it on the altar, and make the woman drink the water.

<sup>27</sup> After he has made her drink the water, if she has made herself unclean and has been unfaithful to her husband, then the water that curses will cause her bitter pain. Her belly will swell up and her thighs will shrink. She will become a cursed woman among her people. <sup>28</sup> But if the woman has not made herself unclean by being

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<sup>g</sup>5:22. Literally, “Amen, Amen.”

<sup>h</sup>5:24. “If she is guilty”: implied.

unfaithful and is clean, she will not experience this punishment and she will still be able to have children.

<sup>29</sup> This is the rule to follow in cases of jealousy when a wife has an affair and makes herself unclean while married to her husband, <sup>30</sup> or when a husband starts feeling jealous and becomes suspicious of his wife. He shall have his wife stand before the Lord, and the priest is to carry out every part of this rule. <sup>31</sup> If she is found guilty,<sup>i</sup> her husband will not be held responsible. But the woman will bear the consequences of her sin.

**6**<sup>1</sup> The Lord told Moses, <sup>2</sup> “Tell the Israelites: If a man or a woman makes a special promise to become a Nazirite,<sup>j</sup> to dedicate themselves to the Lord, <sup>3</sup> they must not drink any wine or other alcoholic drink. They must not even drink vinegar made from wine or other alcoholic drink, or any grape juice or eat grapes or raisins. <sup>4</sup> The whole time they are dedicated to the Lord they must not eat anything from a grapevine, not even grape seeds or skins.

<sup>5</sup> They must not use a razor on their heads during the whole time of this promise of dedication. They must remain holy until their time of dedication to the Lord is finished. They must let their hair grow long.

<sup>6</sup> During this time of dedication to the Lord they must not go near a dead body. <sup>7</sup> Even if it's their father, mother, brother or sister who has died, they are not to make themselves unclean, because their uncut hair announces their dedication to God. <sup>8</sup> Through the whole time of their dedication they are to be holy to the Lord.

<sup>9</sup> However, if someone dies suddenly close to them, making them unclean, they must wait seven days, and on the seventh day when they are made clean again they are to shave their heads. <sup>10</sup> On the eighth day they shall take two turtledoves or two young pigeons to the priest at the entrance to the Tent of Meeting. <sup>11</sup> The priest will offer one as a sin offering and the other as a burnt offering to make them right, because they became guilty by being near the dead body. On that day they must re-dedicate themselves and let their hair grow again. <sup>12</sup> They must re-dedicate themselves to the Lord for the full time they originally promised and bring a one-year-old male lamb as a guilt offering. The previous days don't count towards the time of dedication because they became unclean.

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<sup>i</sup>5:31. “If she is found guilty”: implied.

<sup>j</sup>6:2. “Nazirite”: means “dedicated.”

<sup>13</sup> These are the rules to be observed when the Nazirite's time of dedication is finished. They are to be taken to the entrance to the Tent of Meeting. <sup>14</sup> There they are to present an offering to the Lord of a one-year-old male lamb without defects as a burnt offering, a one-year-old female lamb without defects as a sin offering, and ram without defects as a peace offering. <sup>15</sup> In addition they are to bring a basket of bread without yeast made from the best flour mixed with olive oil and wafers without yeast coated with olive oil as well as their grain offerings and drink offerings. <sup>16</sup> The priest will present all these before the Lord as well as sacrificing the sin offering and the burnt offering. <sup>17</sup> He will also sacrifice a ram as a peace offering to the Lord, together with the basket of bread made without yeast. In addition the priest will present the grain offering and drink offering.

<sup>18</sup> Then the Nazirites are to shave their heads at the entrance to the Tent of Meeting. They shall take the hair from their heads that were dedicated, and place it on the fire under the peace offering. <sup>19</sup> Once the Nazirites have shaved, the priest will take the boiled shoulder from the ram, one bread without yeast from the basket, and one wafer without yeast, and place them in their hands. <sup>20</sup> The priest will wave them as a wave offering before the Lord. These items are holy and belong to the priest, as well as the breast of the wave offering and the thigh that was offered. Once this is finished, Nazirites may drink wine. <sup>21</sup> These are the rules to be observed when a Nazirite promises to give offerings to the Lord regarding their dedication. They can also bring additional offerings if they can afford it. Every Nazirite must fulfill whatever promises they have made when they dedicated themselves.”

<sup>22</sup> The Lord told Moses, <sup>23</sup> “Tell Aaron and his sons: This is how you are to bless the Israelites. This is what they are to say:

<sup>24</sup> ‘May the Lord bless you and take care of you. <sup>25</sup> May the Lord smile on you and be gracious to you. <sup>26</sup> May the Lord watch over you and give you peace.’ <sup>27</sup> Whenever the priests bless the Israelites in my name, I will bless them.”

**7** <sup>1</sup> On the same day that Moses finished putting up the Tabernacle, he anointed it and dedicated it, along with all its furniture, the altar, and all its utensils. <sup>2</sup> The Israelite leaders who were the heads of their families came and gave an offering. They were the same leaders

of the tribes who had worked on the registration<sup>k</sup> of the Israelites. <sup>3</sup> They brought to the Lord an offering of six covered wagons and twelve oxen. Each leader gave an ox, and two leaders shared in giving a wagon. They presented them in front of the Tabernacle.

<sup>4</sup> The Lord told Moses, <sup>5</sup> “Accept what they're giving you and use them in the work of the Tent of Meeting. Give them to the Levites to use as required.”

<sup>6</sup> Moses accepted the wagons and oxen and handed them over to the Levites. <sup>7</sup> He gave two wagons and four oxen to the families of Gershon to use as they required. <sup>8</sup> He gave four wagons and eight oxen to the families of Merari, to use as they required. The work was all to be done under the direction of Ithamar, son of Aaron the priest. <sup>9</sup> He didn't give any wagons or oxen to the Kohathites because their responsibility was to carry on their shoulders the holy objects assigned to their care.

<sup>10</sup> The day the altar was anointed, the leaders came forward with their dedicatory offerings, presenting them in front of it. <sup>11</sup> The Lord told Moses, “Have one leader come every day and present his offering for the dedication of the altar.”

<sup>12</sup> The first day Nahshon, son of Amminadab, of the tribe of Judah came forward with his offering. <sup>13</sup> His offering was a silver plate that weighed a hundred and thirty shekels, and a silver bowl that weighed seventy shekels, (using the sanctuary shekel standard). They were both filled with the best flour mixed with olive oil as a grain offering. <sup>14</sup> He also presented a gold dish that weighed ten shekels filled with incense. As sacrifices he brought <sup>15</sup> a young bull, a ram, and a one-year-old male lamb as a burnt offering, <sup>16</sup> a male goat as a sin offering, <sup>17</sup> and a peace offering of two oxen, five rams, five male goats, and five one-year-old male lambs. This was the offering of Nahshon, son of Amminadab.

<sup>18</sup> The second day Nethanel, son of Zuar, the leader of the tribe of Issachar, came forward. <sup>19</sup> The offering he presented was a silver plate that weighed a hundred and thirty shekels, and a silver bowl that weighed seventy shekels, (using the sanctuary shekel standard). They were both filled with the best flour mixed with olive oil as a grain offering. <sup>20</sup> He also presented a gold dish that weighed ten shekels filled with incense. As sacrifices he brought <sup>21</sup> a young bull,

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<sup>k</sup>7:2. See chapter 1.

a ram, and a one-year-old male lamb as a burnt offering,<sup>22</sup> a male goat as a sin offering,<sup>23</sup> and a peace offering of two oxen, five rams, five male goats, and five year-old male lambs. This was the offering of Nethanel, son of Zuar.

<sup>24</sup> The third day Eliab, son of Helon, the leader of the tribe of Zebulun, came forward. <sup>25</sup> The offering he presented was a silver plate that weighed a hundred and thirty shekels, and a silver bowl that weighed seventy shekels, (using the sanctuary shekel standard). They were both filled with the best flour mixed with olive oil as a grain offering. <sup>26</sup> He also presented a gold dish that weighed ten shekels filled with incense. As sacrifices he brought <sup>27</sup> a young bull, a ram, and a one-year-old male lamb as a burnt offering, <sup>28</sup> a male goat as a sin offering, <sup>29</sup> and a peace offering of two oxen, five rams, five male goats, and five year-old male lambs. This was the offering of Eliab, son of Helon.

<sup>30</sup> The fourth day Elizur, son of Shedeur, the leader of the tribe of Reuben, came forward. <sup>31</sup> The offering he presented was a silver plate that weighed a hundred and thirty shekels, and a silver bowl that weighed seventy shekels, (using the sanctuary shekel standard). They were both filled with the best flour mixed with olive oil as a grain offering. <sup>32</sup> He also presented a gold dish that weighed ten shekels filled with incense. As sacrifices he brought <sup>33</sup> a young bull, a ram, and a one-year-old male lamb as a burnt offering, <sup>34</sup> a male goat as a sin offering, <sup>35</sup> and a peace offering of two oxen, five rams, five male goats, and five year-old male lambs. This was the offering of Elizur, son of Shedeur.

<sup>36</sup> The fifth day Shelumiel, son of Zurishaddai, the leader of the tribe of Simeon, came forward. <sup>37</sup> The offering he presented was a silver plate that weighed a hundred and thirty shekels, and a silver bowl that weighed seventy shekels, (using the sanctuary shekel standard). They were both filled with the best flour mixed with olive oil as a grain offering. <sup>38</sup> He also presented a gold dish that weighed ten shekels filled with incense. As sacrifices he brought <sup>39</sup> a young bull, a ram, and a one-year-old male lamb as a burnt offering, <sup>40</sup> a male goat as a sin offering, <sup>41</sup> and a peace offering of two oxen, five rams, five male goats, and five year-old male lambs. This was the offering of Shelumiel, son of Zurishaddai.

<sup>42</sup> The sixth day Eliasaph, son of Deuel, the leader of the tribe of Gad, came forward. <sup>43</sup> The offering he presented was a silver plate that weighed a hundred and thirty shekels, and a silver bowl that weighed seventy shekels, (using the sanctuary shekel standard). They were both filled with the best flour mixed with olive oil as a grain offering. <sup>44</sup> He also presented a gold dish that weighed ten shekels filled with incense. As sacrifices he brought <sup>45</sup> a young bull, a ram, and a one-year-old male lamb as a burnt offering, <sup>46</sup> a male goat as a sin offering, <sup>47</sup> and a peace offering of two oxen, five rams, five male goats, and five year-old male lambs. This was the offering of Eliasaph, son of Deuel.

<sup>48</sup> The seventh day Elishama, son of Ammihud, the leader of the tribe of Ephraim, came forward. <sup>49</sup> The offering he presented was a silver plate that weighed a hundred and thirty shekels, and a silver bowl that weighed seventy shekels, (using the sanctuary shekel standard). They were both filled with the best flour mixed with olive oil as a grain offering. <sup>50</sup> He also presented a gold dish that weighed ten shekels filled with incense. As sacrifices he brought <sup>51</sup> a young bull, a ram, and a one-year-old male lamb as a burnt offering, <sup>52</sup> a male goat as a sin offering, <sup>53</sup> and a peace offering of two oxen, five rams, five male goats, and five year-old male lambs. This was the offering of Elishama, son of Ammihud.

<sup>54</sup> The eighth day Gamaliel, son of Pedahzur, the leader of the tribe of Manasseh, came forward. <sup>55</sup> The offering he presented was a silver plate that weighed a hundred and thirty shekels, and a silver bowl that weighed seventy shekels, (using the sanctuary shekel standard). They were both filled with the best flour mixed with olive oil as a grain offering. <sup>56</sup> He also presented a gold dish that weighed ten shekels filled with incense. As sacrifices he brought <sup>57</sup> a young bull, a ram, and a one-year-old male lamb as a burnt offering, <sup>58</sup> a male goat as a sin offering, <sup>59</sup> and a peace offering of two oxen, five rams, five male goats, and five year-old male lambs. This was the offering of Gamaliel, son of Pedahzur.

<sup>60</sup> The ninth day Abidan, son of Gideoni, the leader of the tribe of Benjamin, came forward. <sup>61</sup> The offering he presented was a silver plate that weighed a hundred and thirty shekels, and a silver bowl that weighed seventy shekels, (using the sanctuary shekel standard). They were both filled with the best flour mixed with olive oil as a

grain offering. <sup>62</sup> He also presented a gold dish that weighed ten shekels filled with incense. As sacrifices he brought <sup>63</sup> a young bull, a ram, and a one-year-old male lamb as a burnt offering, <sup>64</sup> a male goat as a sin offering, <sup>65</sup> and a peace offering of two oxen, five rams, five male goats, and five year-old male lambs. This was the offering of Abidan, son of Gideoni.

<sup>66</sup> The tenth day Ahiezer, son of Ammishaddai, the leader of the tribe of Dan, came forward. <sup>67</sup> The offering he presented was a silver plate that weighed a hundred and thirty shekels, and a silver bowl that weighed seventy shekels, (using the sanctuary shekel standard). They were both filled with the best flour mixed with olive oil as a grain offering. <sup>68</sup> He also presented a gold dish that weighed ten shekels filled with incense. As sacrifices he brought <sup>69</sup> a young bull, a ram, and a one-year-old male lamb as a burnt offering, <sup>70</sup> a male goat as a sin offering, <sup>71</sup> and a peace offering of two oxen, five rams, five male goats, and five year-old male lambs. This was the offering of Ahiezer, son of Ammishaddai.

<sup>72</sup> The eleventh day Pagiel, son of Ocran, the leader of the tribe of Asher, came forward. <sup>73</sup> The offering he presented was a silver plate that weighed a hundred and thirty shekels, and a silver bowl that weighed seventy shekels, (using the sanctuary shekel standard). They were both filled with the best flour mixed with olive oil as a grain offering. <sup>74</sup> He also presented a gold dish that weighed ten shekels filled with incense. As sacrifices he brought <sup>75</sup> a young bull, a ram, and a one-year-old male lamb as a burnt offering, <sup>76</sup> a male goat as a sin offering, <sup>77</sup> and a peace offering of two oxen, five rams, five male goats, and five year-old male lambs. This was the offering of Pagiel, son of Ocran.

<sup>78</sup> The twelfth day Ahira, son of Enan, the leader of the tribe of Naphtali, came forward. <sup>79</sup> The offering he presented was a silver plate that weighed a hundred and thirty shekels, and a silver bowl that weighed seventy shekels, (using the sanctuary shekel standard). They were both filled with the best flour mixed with olive oil as a grain offering. <sup>80</sup> He also presented a gold dish that weighed ten shekels filled with incense. As sacrifices he brought <sup>81</sup> a young bull, a ram, and a one-year-old male lamb as a burnt offering, <sup>82</sup> a male goat as a sin offering, <sup>83</sup> and a peace offering of two oxen, five rams,

five male goats, and five year-old male lambs. This was the offering of Ahira, son of Enan.

<sup>84</sup> So on the day the altar was anointed, the dedicatory offerings brought by the Israelite leaders were twelve silver plates, twelve silver bowls, and twelve gold dishes. <sup>85</sup> Each silver platter weighed a hundred and thirty shekels, and each bowl weighed seventy shekels. The total weight of the silver was two thousand four hundred shekels, (using the sanctuary shekel standard). <sup>86</sup> The twelve gold dishes filled with incense each weighed ten shekels, (using the sanctuary shekel standard). The total weight of the gold was a hundred and twenty shekels. <sup>87</sup> The animals presented as a burnt offering were twelve bulls, twelve rams, and twelve one-year-old male lambs, as well as their grain offerings, and twelve male goats as the sin offering. <sup>88</sup> The animals presented as a peace offering were twenty-four bulls, sixty rams, sixty male goats, and sixty one-year-old male lambs. This was the dedicatory offering for the altar once it had been anointed.

<sup>89</sup> Whenever Moses went into the Tent of Meeting to speak with the Lord, he would hear the voice speaking to him from the atonement cover on the Ark of the Testimony between the two cherubim. This is how the Lord spoke to him.

**8** <sup>1</sup> The Lord told Moses, <sup>2</sup> “Tell Aaron, ‘When you place the seven lamps on the lampstand, make sure they shine towards the front.’” <sup>3</sup> So that’s what Aaron did. He placed the lamps facing towards the front of the lampstand, as the Lord had ordered Moses.

<sup>4</sup> The lampstand was made of hammered gold from its base to the flower decorations on the top, in accordance with the design that the Lord had shown Moses.

<sup>5</sup> The Lord told Moses, <sup>6</sup> “Separate the Levites from the other Israelites and purify them. <sup>7</sup> This is how you will purify them. Sprinkle on them the water of purification. They are to shave off all the hair from their bodies and wash their clothes so they will be clean. <sup>8</sup> Have them bring a young bull with its grain offering of the best flour mixed with olive oil, and you are to bring a second young bull as a sin offering. <sup>9</sup> Take the Levites and have them stand in front of the Tent of Meeting and have all the Israelites gather there. <sup>10</sup> When you bring the Levites to the Lord the Israelites are to place their hands upon them. <sup>11</sup> Aaron shall present the Levites to

the Lord as a wave offering from the Israelites so that they can do the Lord's work. <sup>12</sup> The Levites are to place their hands on the heads of the bulls. One is to be sacrificed as a sin offering to the Lord, and the other as a burnt offering to set the Levites right with the Lord. <sup>13</sup> Have the Levites stand in front of Aaron and his sons and present them to the Lord as a wave offering. <sup>14</sup> This is how you are to separate the Levites from the rest of the Israelites, and the Levites will belong to me. <sup>15</sup> They can come and serve at the Tent of Meeting once you've purified them and presented them as a wave offering.

<sup>16</sup> The Levites have been completely given over to me by the Israelites. I have accepted them as mine in place of all the firstborn sons of the Israelites. <sup>17</sup> Every firstborn male in Israel belongs to me, both human and animal. I reserved them for myself at the time when I killed all the firstborn in Egypt. <sup>18</sup> I have taken the Levites in place of all the firstborn sons of the Israelites. <sup>19</sup> Of all the Israelites, the Levites are a gift from me to Aaron and his sons to serve the Israelites at the Tent of Meeting, and on their behalf to set them right, so that nothing bad will happen to them when they come to the sanctuary.”

<sup>20</sup> Moses, Aaron, and all the Israelites did everything that the Lord had ordered Moses that they should do regarding the Levites. <sup>21</sup> The Levites purified themselves and washed their clothes. Then Aaron presented them as a wave offering to the Lord. Aaron also presented the sacrifice to make them right with the Lord so they would be clean. <sup>22</sup> Afterwards the Levites came to perform their service at the Tent of Meeting under the direction of Aaron and his sons. They followed all the instructions regarding the Levites that the Lord had given to Moses.

<sup>23</sup> The Lord told Moses, <sup>24</sup> “This rule <sup>23</sup> applies to the Levites. Those twenty-five or older shall serve at the Tent of Meeting. <sup>25</sup> However, once they reach the age of fifty they need to retire from the work and won't serve any longer. <sup>26</sup> They can still help their fellow Levites in their assignments, but they are not to do the actual work themselves. These are the arrangements in the case of the Levites.”

**9** <sup>1</sup> The Lord spoke to Moses in the Sinai desert in the first month of the second year after Israel had left Egypt. He told him,

<sup>2</sup> “The Israelites are to keep the Passover at its designated time.

<sup>3</sup> Observe it at the time required—in the evening after sunset on the

fourteenth day of this month, and do so in accordance with its rules and regulations.”

<sup>4</sup> Moses told the Israelites to observe the Passover. <sup>5</sup> So they kept the Passover in the Sinai desert, beginning in the evening after sunset on the fourteenth day of the first month. The Israelites followed all the instructions the Lord had given to Moses.

<sup>6</sup> However, there were some men who were unclean because they had been contact with a dead body, so they could not keep the Passover on that day. They went to see Moses and Aaron the same day <sup>7</sup> and explained to Moses, “We are unclean because of a dead body, but why should that mean we're prevented from giving our offering to the Lord with the other Israelites at the appropriate time?”

<sup>8</sup> “Stay here while I find out what the Lord's instructions are concerning you,” Moses responded.

<sup>9</sup> The Lord told Moses, <sup>10</sup> “Tell the Israelites: ‘If you or your descendants are unclean because of a dead body, or are away traveling, you can still keep the Lord's Passover. <sup>11</sup> You are to observe it in the evening after sunset on the fourteenth day of the second month. You are to eat the lamb with the bread made without yeast, and the bitter herbs. <sup>12</sup> You must not leave any of it until the following morning and you must not break any of its bones. You must observe the Passover according to all the regulations.

<sup>13</sup> However, anyone ceremonially clean and not away traveling who neglects to observe the Passover must be expelled from their people, because they didn't present the Lord's offering at the appropriate time. They will bear the responsibility for the consequences of their sin. <sup>14</sup> Any foreigners living among you who want to observe the Lord's Passover can do so following the Passover rules and regulations. The same rules apply to the foreigners as they do to you.”

<sup>15</sup> The cloud covered the Tent of the Testimony (the Tabernacle) on the day that it was set up, and looked like fire above it from evening until the morning. <sup>16</sup> It was always like this. The cloud covered the Tabernacle during the day<sup>1</sup> and at night it looked like fire. <sup>17</sup> When the cloud rose from over the Tent, the Israelites would move on, and where the cloud stopped, the Israelites would set up camp there.

<sup>18</sup> The Israelites moved on when the Lord told them to, and set up

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<sup>19:16</sup>. “During the day”: Septuagint reading.

camp when the Lord told them to. While the cloud stayed over the Tabernacle, they remained camped there. <sup>19</sup> Even if the cloud didn't move for a long time, the Israelites did what the Lord told them and didn't move on. <sup>20</sup> Sometimes the cloud only stayed over the Tabernacle for a few days. As always they followed the Lord's command as to whether to camp or to move on. <sup>21</sup> Sometimes the cloud only stayed overnight, so when it rose in the morning they would move on. Whenever the cloud rose, day or night, they would leave. <sup>22</sup> If the cloud stayed in one place for two days, or a month, or longer, the Israelites stayed where they were and didn't leave as long as the cloud remained over the Tabernacle. However, once it rose, they would leave. <sup>23</sup> They camped when the Lord told them to, and left when he told them to. They followed the Lord's instructions that he gave to Moses.

**10** <sup>1</sup> The Lord told Moses, <sup>2</sup> “Make two trumpets out of hammered silver. They are to be used for summoning the Israelites and to have the camp move out. <sup>3</sup> When both trumpets are blown, all the Israelites are to gather before you at the entrance to the Tent of Meeting. <sup>4</sup> But if only one is blown, then only the tribal leaders are to gather before you.

<sup>5</sup> When you blow the trumpet loudly, which is the alarm signal to move out, the camps on the east side are to march out first. <sup>6</sup> When you blow the trumpet loudly the second time, the camps on the south side are to march out. That's their signal to start moving. <sup>7</sup> To summon the people, blow the trumpets normally, not the loud alarm signal. <sup>8</sup> Aaron's descendants are to blow the trumpets. This regulation is for all time and for all future generations.

<sup>9</sup> When you're in your own land and have to go into battle against an enemy who has attacked you, blow the alarm signal and the Lord your God won't forget you—he will save you from your enemies.

<sup>10</sup> Blow the trumpets when you celebrate too, at your regular feasts and at the beginning of each month. This is when you give your burnt offerings and fellowship offerings which act as a reminder for you before your God. I am the Lord your God.”

<sup>11</sup> The cloud rose up from the Tabernacle of the Testimony on the twentieth day of the second month of the second year. <sup>12</sup> The Israelites left the Desert of Sinai and moved from place to place until

the cloud stopped in the Desert of Paran. <sup>13</sup> This was the first time they moved out following the Lord's command through Moses.

<sup>14</sup> The tribal divisions of Judah went first, marching out under their flag, with Nahshon, son of Amminadab, in charge. <sup>15</sup> Nethanel, son of Zuar, was in charge of the tribal division of Issachar, <sup>16</sup> and Eliab, son of Helon, was in charge of the tribal division of Zebulun. <sup>17</sup> Then the Tabernacle was dismantled, and the Gershonites and the Merarites set off, carrying it.

<sup>18</sup> Then came the divisions of Reuben who marched out under their flag, with Elizur, son of Shedeur, in charge. <sup>19</sup> Shelumiel, son of Zurishaddai, was in charge of the tribal division of Simeon, <sup>20</sup> and Eliasaph, son of Deuel, was in charge of the tribal division of Gad. <sup>21</sup> Then the Kohathites set off, carrying the holy objects. The Tabernacle would be put up before they arrived.

<sup>22</sup> Then came the divisions of Ephraim who marched out under their flag, with Elishama, son of Ammihud in charge. <sup>23</sup> Gamaliel, son of Pedahzur, was in charge of the tribal division of Manasseh, <sup>24</sup> and Abidan, son of Gideoni, was in charge of the tribal division of Benjamin.

<sup>25</sup> Lastly came the divisions of Dan who marched out under their flag, defending the rear of all the tribal groups, with Ahiezer, son of Ammishaddai, in charge. <sup>26</sup> Pagiél, son of Ocran, was in charge of the tribal division of Asher, <sup>27</sup> and Ahira, son of Enan, was in charge of the tribal division of Naphtali. <sup>28</sup> This was the order in which the Israelite tribal divisions moved out.

<sup>29</sup> Moses explained to Hobab, the son of Moses' father-in-law Reuel the Midianite,<sup>m</sup> “We're leaving for the place of which the Lord promised, ‘I'm going to give it to you.’ Come with us, and we'll be good to you, because the Lord has promised good things to Israel.”

<sup>30</sup> “No, I won't go—I'll return to my own country and my own people,” Hobab replied.

<sup>31</sup> “Please don't abandon us now,” Moses said, “because you're the one who knows where we should camp in the desert and you can guide us. <sup>32</sup> If you come with us, whatever good things the Lord blesses us with we'll share with you.”

<sup>33</sup> They left the mountain of the Lord to go on a three-day journey. The Ark of the Lord's Agreement led the way for them during these

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<sup>m</sup>10:29. This would make Hobab Moses' brother-in-law.

three days to find a place for them to camp. <sup>34</sup> The cloud of the Lord was above them during day as they moved on from the camp.

<sup>35</sup> Whenever the Ark was carried out, Moses would call out, “Stand up, Lord, and may your enemies be scattered, and may those who hate you run away from you.”

<sup>36</sup> Whenever it was set down, he would call out, “Return, Lord, to the thousands and thousands of the people of Israel.”

**11** <sup>1</sup> It wasn't long before the people started to complain about how much they were suffering. When the Lord heard what they were saying, he became angry. Fire from the Lord burned them, destroying some on the edge of the camp. <sup>2</sup> The people cried to Moses for help. He prayed to the Lord and the fire subsided. <sup>3</sup> So that place was named Taberah,<sup>n</sup> because the fire from the Lord burned them.

<sup>4</sup> A group of troublemakers<sup>o</sup> among them had such intense food cravings they affected the Israelites who started crying again, asking “Who's going to get us some meat to eat? <sup>5</sup> We think back to all the fish we ate in Egypt that didn't cost us anything, as well as the cucumbers, melons, leeks, onions, and garlic. <sup>6</sup> We're fading away here! The only thing we ever see is this manna!”

<sup>7</sup> Manna looked like coriander seeds, light in color like gum resin. <sup>8</sup> The people would go out and collect it, grind it up in a mill or crush it in a mortar. Then they would boil it in a pot and make it into flatbread. It tasted like pastries made with the best olive oil. <sup>9</sup> When the dew came down on the camp at night the manna would come down with it.

<sup>10</sup> Moses heard all the families crying at the entrance to their tents. The Lord became very angry, and Moses was also upset. <sup>11</sup> He asked the Lord, “Why have you made things so tough for me, your servant? Why are you so unhappy with me that you have placed on me the heavy responsibility for all these people? <sup>12</sup> Are they my children? Did I give birth to them, so you could tell me, ‘Hold them close to your chest like a nurse carrying a baby’ and take them to the land you promised to give to their forefathers? <sup>13</sup> Where am I supposed to get meat for all of them? They keep on complaining to

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<sup>n</sup>11:3. “Taberah” means “burning.”

<sup>o</sup>11:4. Generally associated with the “mixed multitude” that left Egypt with the Israelites (see Exodus 12:38)

me, ‘Get us some meat to eat!’ <sup>14</sup> I can't go on carrying all these people by myself—it's just too much. <sup>15</sup> If this is the way you're going to treat me, then please just kill me now so I don't have to face how depressed I've become. Please grant me this one request.”

<sup>16</sup> The Lord told Moses, “Bring before me seventy Israelite elders who you know are respected as leaders by the people. Take them to the Tent of Meeting. They will stand there with you. <sup>17</sup> I will come down and talk with you there. I will take some of the Spirit you have and give it to them. They will take some of the responsibility for the people so you won't have to bear it alone.

<sup>18</sup> Tell the people: Purify yourselves, for tomorrow you'll have meat to eat, because you were complaining and the Lord heard you saying, ‘Who's going to get us some meat to eat? We were better off in Egypt!’ So the Lord is going to provide you with meat to eat.

<sup>19</sup> You're going to eat it, not for just a day or two, and not for five or ten or twenty days. <sup>20</sup> You're going to eat it for a whole month until it makes you vomit and it comes out through your nostrils, because you have rejected the Lord who is right here with you, complaining to him by saying, ‘Why on earth did we ever leave Egypt?’”

<sup>21</sup> But Moses replied, “Here I am with 600,000 people and you're telling me, ‘I'm going to give them meat and they'll eat it for a month’? <sup>22</sup> Even if all our flocks and herds were slaughtered, would that be enough for them? Even if all the fish in the sea were caught, would that be enough for them?”

<sup>23</sup> “Doesn't the Lord have the power to do that?” the Lord responded. “Now you're going to find out whether what I've said will happen or not!”

<sup>24</sup> Moses went and shared with the people what the Lord said. He summoned seventy elders of the people and had them stand around the tent. <sup>25</sup> Then the Lord came down and talked to him. The Lord took some of the Spirit Moses had and gave it to them. They prophesied, but this didn't ever happen again.

<sup>26</sup> However, two men named Eldad and Medad had stayed behind in the camp. The Spirit came on them too. (They had been put on the list of the seventy elders, but they hadn't gone to the tent. But they prophesied where they were in the camp anyway.) <sup>27</sup> A young lad ran and told Moses, “Eldad and Medad are prophesying in the camp.”

<sup>28</sup> Joshua, son of Nun, who had been Moses' assistant since he was young, reacted, saying, "Moses, my lord, you have to stop them!"

<sup>29</sup> "Are you jealous for my reputation?" Moses replied. "I wish that every one of the Lord's people were prophets and that the Lord would give his Spirit to all of them!" <sup>30</sup> Then Moses went back to the camp with the elders of Israel.

<sup>31</sup> The Lord sent a wind that blew quail in from the sea and deposited them near the camp. They covered the ground to a depth of about two cubits and extended for a day's journey in every direction from the camp. <sup>32</sup> All through that day and night, and all through the next day, the people went on collecting the quail. Everyone collected at least ten homers,<sup>p</sup> and they spread them out to dry all around the camp.

<sup>33</sup> But while the people were still biting into the meat, before they even chewed it down, the Lord showed his burning anger against them, killing some of them with a severe disease. <sup>34</sup> They named that place Kibroth-hattaavah,<sup>q</sup> because that was where they buried the people who had these intense food cravings.

<sup>35</sup> Then they moved on from Kibroth-hattaavah to Hazeroth, where they stayed for some time.

**12** <sup>1</sup> Miriam and Aaron were critical of Moses because of his Ethiopian<sup>r</sup> wife—he'd married an Ethiopian woman. <sup>2</sup> "Is it only through Moses that the Lord speaks?" they asked. "Doesn't he speak through us too?" The Lord heard all this.

<sup>3</sup> Moses was a very humble man, more than anyone else on earth.

<sup>4</sup> All of a sudden the Lord called for Moses, Aaron, and Miriam, telling them, "The three of you, come to the Tent of Meeting." The three of them did so.

<sup>5</sup> The Lord came down in a pillar of cloud and stood in the entrance to the Tent. He called Aaron and Miriam and they came forward.

<sup>6</sup> "Now listen to my words, he told them. If you had prophets, I the Lord would reveal myself to them in visions; I would communicate with them in dreams. <sup>7</sup> But it's not like this with my servant Moses, who of all my people is the one who is faithful. <sup>8</sup> I talk to him personally, face to face. I speak plainly, not in riddles. He sees the

<sup>p</sup>11:32. Estimated at a volume of 220 liters.

<sup>q</sup>11:34. Meaning "graves of craving."

<sup>r</sup>12:1. "Ethiopian": literally, "Cushite," referring to the land southeast of Egypt.

likeness of the Lord. So why weren't you afraid when you criticized my servant Moses?"<sup>9</sup> The Lord was angry with them, and he left.

<sup>10</sup> As the cloud rose above the Tent, Miriam's skin suddenly turned white with leprosy. Aaron turned to look and saw that she had leprosy. <sup>11</sup> He said to Moses, "My lord, please don't punish us for this sin that we've so stupidly committed. <sup>12</sup> Please don't let her become like a stillborn baby whose flesh is already decaying when they're born!"

<sup>13</sup> Moses called out to the Lord, "God, please heal her!"

<sup>14</sup> But the Lord replied to Moses, "If her father had spit in her face wouldn't she have been disgraced for seven days? Keep her in isolation outside the camp for seven days, and then she can be taken back in."

<sup>15</sup> Miriam was kept in isolation outside the camp for seven days, and the people did not move on until she was taken back in. <sup>16</sup> Then the people left Hazeroth and set up camp in the Desert of Paran.

**13** <sup>1</sup> The Lord told Moses, <sup>2</sup> "Send some men to explore the land of Canaan, the country I'm giving to the Israelites. Choose one of the leaders from each of the tribes to go and do this."

<sup>3</sup> Moses did as the Lord had ordered and sent the men out from the Desert of Paran. They were all leaders of the Israelites. <sup>4</sup> Their names were:

Shammua son of Zaccur, from the tribe of Reuben.

<sup>5</sup> Shaphat, son of Hori, from the tribe of Simeon.

<sup>6</sup> Caleb, son of Jephunneh, from the tribe of Judah.

<sup>7</sup> Igal, son of Joseph, from the tribe of Issachar.

<sup>8</sup> Hoshea,<sup>s</sup> son of Nun, from the tribe of Ephraim.

<sup>9</sup> Palti son of Raphu, from the tribe of Benjamin.

<sup>10</sup> Gaddiel, son of Sodi, from the tribe of Zebulun.

<sup>11</sup> Gaddi, son of Susi, from the tribe of Manasseh (a tribe of Joseph).

<sup>12</sup> Ammiel, son of Gemalli, from the tribe of Dan.

<sup>13</sup> Sethur, son of Michael, from the tribe of Asher.

<sup>14</sup> Nahbi, son of Vophsi, from the tribe of Naphtali.

<sup>15</sup> Geuel, son of Machi, from the tribe of Gad.

<sup>16</sup> These were the names of the men that Moses sent to explore the country. Moses called Hoshea Joshua.

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<sup>s</sup>13:8. Also called Joshua, see verse 16.

<sup>17</sup> Moses sent them out to explore the land of Canaan, telling them, “Go through the Negev and on into the hill country. <sup>18</sup> See what the place looks like, and find out about the people living there—are they strong or weak? Are there many of them or only a few? <sup>19</sup> Is the land where they're living good or bad? Are their towns like open camps, or do they have defensive walls? <sup>20</sup> Is the soil productive or not? Is it forested? Be brave, and bring back some of the country's fruit.” (It was the beginning of the grape harvest.)

<sup>21</sup> So the men went and explored the land all the way from the Desert of Zin to Rehob, bear Lebo-hamath. <sup>22</sup> They went through the Negev and arrived in Hebron where Ahiman, Sheshai, and Talmai, the descendants of Anak, lived. This town was built seven years before the Egyptian town of Zoan.

<sup>23</sup> When they arrived at the Valley of Eshcol they chopped down a branch that had just one bunch of grapes. They had to carry it on a pole held between two men. They also collected some pomegranates and figs. <sup>24</sup> (The place was named the Valley of Eshcol<sup>t</sup> because of the bunch of grapes they took from there.)

<sup>25</sup> Forty days later the men returned from exploring the country. <sup>26</sup> They went to see Moses and Aaron, and all the Israelites gathered there at their camp in Kadesh in the Desert of Paran. They gave a report before everyone and showed them the fruit they had brought back from the country.

<sup>27</sup> This is the report they gave to Moses: “We went and explored the country you sent us to, and it is definitely very productive, as if it was flowing with milk and honey. Just look at some of its fruit! <sup>28</sup> But the people living there are strong, and their towns are big and have defensive walls. We also saw some descendants of Anak there. <sup>29</sup> The Amalekites live in the Negev. The Hittites, Jebusites, and the Amorites live in the hill country. The Canaanites live on the sea coast and also beside the Jordan.”

<sup>30</sup> Then Caleb asked for quiet as the people stood before Moses and told them, “Let's go and take over the land. We can conquer the country, no doubt about it!”

<sup>31</sup> But the men who had gone with him disagreed. “We can't go and fight these people! They're much stronger than us!” <sup>32</sup> They spread a negative report among the Israelites about the country they had

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<sup>t</sup>13:24. “Eshcol” means “bunch.”

explored. They told people, “The country we explored destroys the people that live there. Plus everyone we saw was really big! <sup>33</sup> We even saw giants there—people descended from Anak the giant! Compared to them we looked like grasshoppers, and we must have looked like that to them too!”

**14** <sup>1</sup> Then everybody there cried out loud all night. <sup>2</sup> All the Israelites went and complained to Moses and Aaron, telling them, “If only we’d died in Egypt, or here in this desert! <sup>3</sup> Why is the Lord taking us to this country only to get us killed? Our wives and children will be captured and taken away as slaves! Wouldn’t we be better off going back to Egypt?”

<sup>4</sup> They said to one another, “Let’s choose a new leader us and go back to Egypt.”

<sup>5</sup> Moses and Aaron fell facedown on the ground in front of all the assembled Israelites. <sup>6</sup> Joshua, son of Nun, and Caleb, son of Jephunneh, were there. They had been part of the group who had gone to spy out the land. They ripped their clothes,<sup>u</sup> <sup>7</sup> and told the Israelites, “The country we traveled through and explored has very good land. <sup>8</sup> If the Lord is happy with us, he will take us there and give it to us, a land that’s so productive it’s like flowing with milk and honey. <sup>9</sup> Don’t rebel and fight against the Lord. You don’t need to be afraid of the people living there in the country—we can take them easily! They’re defenseless and the Lord is with us. Don’t be frightened of them!”

<sup>10</sup> In reply all the people shouted out, “Stone them!” But the glory of the Lord suddenly appeared in the Tent of Meeting, right in the middle of the Israelites.

<sup>11</sup> The Lord told Moses, “How long are these people going to reject me? How long are these people going to refuse to trust in me despite all the miracles I have done right in front of them? <sup>12</sup> I’m going to make them sick with a disease and kill them. Then I will make you into a nation that’s greater and strong than them.”

<sup>13</sup> But Moses told the Lord, “The Egyptians will find out about it! It was by your power that you led the Israelites out from among them. <sup>14</sup> They will tell the people living in this country all about it. They’ve already heard that you, Lord, are with us Israelites, that you, Lord, are seen face to face, that your cloud stands guard over them,

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<sup>u</sup>14:6. A sign of grief and intense emotion.

and that you lead them by a pillar of cloud during day and a pillar of fire at night. <sup>15</sup> If you kill all these people in one go, the nations who have heard about you will say, <sup>16</sup> ‘The Lord killed these people in the desert because he wasn't able to take them to the country he promised to give them. He's killed them all in desert!’

<sup>17</sup> Now, Lord, please demonstrate the extent of your power just as you have said: <sup>18</sup> The Lord is slow to become angry and is full of trustworthy love, forgiving sin and rebellion. However, he will not allow the guilty to go unpunished, bringing the consequences of the parents' sin on their children, grandchildren, and great-grandchildren. <sup>19</sup> Please forgive the sin of these people since your trustworthy love is so great, in the same way that you have forgiven them from the time they left Egypt until now.”

<sup>20</sup> “I have forgiven them as you asked,” the Lord replied. <sup>21</sup> “But even so, as I live and as the whole earth is filled with the Lord's glory, <sup>22</sup> not a single one of the those who saw my glory and the miracles I did in Egypt and in the desert—but provoked me and refused to obey me time and time again<sup>v</sup>— <sup>23</sup> not a single one of them is ever going to see the country I promised to give their forefathers. None of those who rejected me will see it.

<sup>24</sup> But because my servant Caleb has a totally different spirit and is fully committed to me, I will lead him to the country he visited, and his descendants will own it. <sup>25</sup> Since the Amalekites and Canaanites are living in the valleys, tomorrow you are to turn around and head back into the desert, taking the route towards the Red Sea.”

<sup>26</sup> The Lord told Moses and Aaron, <sup>27</sup> “How much longer are these wicked people going to criticize me? I've heard what they're saying, making complaints against me. <sup>28</sup> Go and tell them, ‘As I live, declares the Lord, I'll do just what I heard you say you wanted, believe me! <sup>29</sup> All of you will die in this desert, everyone who was registered in the census that counted those aged twenty or over, because you made complaints against me. <sup>30</sup> Absolutely none of you will enter the country I promised to give you to live in, except for Caleb, son of Jephunneh, and Joshua, son of Nun. <sup>31</sup> However, I will take your children—those you said would be taken away as plunder—into the country you rejected, and they will appreciate it.

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<sup>v</sup>**14:22.** “Time and time again”: literally, “ten times,” but this is thought to be an expression of multiple times.

<sup>32</sup> But you—you are all going to die in this desert. <sup>33</sup> Your children will wander in the desert for forty years, suffering because of your lack of trust until all your bodies lie buried in the desert.

<sup>34</sup> Just as you explored the country for forty days, so shall your punishment for your sins be forty years, a year for every day, and you will see what happens when I oppose you. <sup>35</sup> I, the Lord, have spoken! Just see if I won't do this to all these wicked Israelites who have got together to oppose me! They will end their lives in the desert—they will die there.”

<sup>36</sup> The men that Moses had sent to explore the country—those who came back and because they gave a bad report they made all the Israelites complain against the Lord—<sup>37</sup> those men who gave the bad report died before the Lord from plague. <sup>38</sup> The only ones who lived were Joshua son of Nun and Caleb son of Jephunneh of those who went to explore the country.

<sup>39</sup> When Moses told the Israelites what the Lord had said they were very, very sad. <sup>40</sup> They got up early the next morning planning to go into the hill country. “Yes we really did sin,” they said, “but now we're here and we'll go where the Lord told us.”

<sup>41</sup> But Moses objected. “Why are you disobeying the Lord's command? You won't succeed in your plan! <sup>42</sup> Don't try and go, otherwise you will be killed by your enemies, because the Lord isn't with you. <sup>43</sup> The Amalekites and Canaanites living there will attack you, and you will die by the sword. Because you rejected the Lord, he won't help you.”

<sup>44</sup> But they were arrogant and went up into the hill country, even though Moses and the Ark of the Lord's Agreement didn't move from the camp. <sup>45</sup> The Amalekites and Canaanites who lived there in the hill country came down and attacked the Israelites and defeated them, and chased them all the way to Hormah.

**15** <sup>1</sup> The Lord told Moses, <sup>2</sup> “Tell the Israelites, ‘These are instructions about what you are to do once you arrive in the country I'm giving you to live in. <sup>3</sup> When you bring an offering to the Lord from your herd or flock (whether it's a burnt offering, a sacrifice to fulfill a promise you made, or a freewill or festival offering) that will be acceptable to the Lord, <sup>4</sup> then you shall also present a grain offering of one tenth of an ephah of best flour mixed

with a quarter hin of olive oil. <sup>5</sup> Add a quarter of a hin of wine as a drink offering to the burnt offering or the sacrifice of a lamb.

<sup>6</sup> When it comes to a ram, present a grain offering of two tenths of an ephah of best flour mixed with a third of a hin of olive oil, <sup>7</sup> along with a third of a hin of wine as a drink offering, all of them to be acceptable to the Lord.

<sup>8</sup> When you bring a young bull as a burnt offering or a sacrifice to fulfill a promise you made or as a peace offering to the Lord, <sup>9</sup> then you shall also with the bull a grain offering of three-tenths of an ephah of the best flour mixed with half a hin of olive oil. <sup>10</sup> Add a half a hin of wine as a drink offering. All this is an offering to be acceptable to the Lord.

<sup>11</sup> This is to be done for every bull, ram, lamb, or goat brought as an offering.<sup>w</sup> <sup>12</sup> This is what you need to do for each one, however many. <sup>13</sup> Every Israelite is to follow these instructions when they present an offering that is accepted by the Lord. <sup>14</sup> This also applies for all future generations that if a foreigner living among you or anyone else among you wishes to present an offering acceptable to the Lord: they are to do exactly what you do. <sup>15</sup> The whole congregation must have the same rules for you and for the foreigner living among you. This is a permanent law for all future generations. You and the foreigner are to be treated the same way before the law. <sup>16</sup> The same rules and regulations apply to you and the foreigner living among you.”

<sup>17</sup> Then the Lord told Moses, <sup>18</sup> “Tell the Israelites, ‘When you get to the country where I’m leading you <sup>19</sup> and you eat the food produced there, you shall give some of it as an offering to the Lord. <sup>20</sup> You are to give some of the flour you make into loaves as a gift—present it just like an offering from the threshing floor. <sup>21</sup> For all future generations, you are to give the Lord an offering from the first of your flour.

<sup>22</sup> Now if you collectively sin without meaning to and don’t follow all these instructions that the Lord has given Moses— <sup>23</sup> everything that the Lord has ordered you to do through Moses from the time that the Lord gave them and for all future generations— <sup>24</sup> and if it was done unintentionally without everyone knowing about it, then the whole congregation is to present a young bull as a burnt

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<sup>w</sup>**15:11.** “Brought as an offering”: supplied for clarity.

offering to be accepted by the Lord, along with its grain offering and drink offering presented according to the rules, as well as a male goat as a sin offering. <sup>25</sup> In this way the priest is to make the whole congregation of Israel right with the Lord so that they can be forgiven, because the sin was unintentional and they have presented the Lord with an burnt offering and a sin offering, offered before the Lord for their unintentional sin. <sup>26</sup> Then the whole congregation of Israel and the foreigners living among them will be forgiven, because the people sinned unintentionally.

<sup>27</sup> In the case of an individual who sins without meaning to—they are to present a year-old female goat as a sin offering. <sup>28</sup> The priest will make the person who sinned unintentionally right before the Lord their behalf. Once they have been made right, they will be forgiven. <sup>29</sup> You shall apply the same law for the one who mistakenly sins to an Israelite or a foreigner living among you.

<sup>30</sup> But the person who sins in defiance, whether an Israelite or foreigner, is blaspheming<sup>x</sup> the Lord. They shall be expelled from their people. <sup>31</sup> They have to be expelled, because they have treated the word of the Lord with contempt and broken his commandment. They are responsible for the consequences of their own guilt.”

<sup>32</sup> During the time the Israelites were wandering in the desert, a man was caught collecting firewood on the Sabbath. <sup>33</sup> The people who found him collecting wood brought him before Moses, Aaron, and the rest of the Israelites. <sup>34</sup> They placed him under guard because it wasn't clear what should happen to him. <sup>35</sup> The Lord told Moses, “This man has to be executed. All the Israelites are to stone him outside the camp.” <sup>36</sup> So they all took the man outside the camp and stoned him to death as the Lord had ordered Moses.

<sup>37</sup> Sometime later the Lord told Moses, <sup>38</sup> “Tell the Israelites that for all future generations you must make tassels for the hems of your clothes and attach them with blue cord. <sup>39</sup> When you look at these tassels you will be reminded to keep all the commandments of the Lord and not be unfaithful, following your own thoughts and desires. <sup>40</sup> In this way you'll remember to keep all my commandments and you will be holy to your God. I am the Lord your God who led you out of Egypt to be your God. <sup>41</sup> I am the Lord your God!”

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<sup>x</sup>15:30. “Blaspheming”: in the sense of deliberately abusing the Lord.

**16**<sup>1</sup> Korah, <sup>y</sup>son of Izhar, son of Kohath, son of Levi tried to take over leadership, along with Dathan and Abiram, sons of Eliab, and On, son of Peleth, who were from the tribe of Reuben. <sup>2</sup> They rebelled against Moses, and were joined by 250 well-respected Israelite leaders and members of the assembly. <sup>3</sup> They joined together in opposition to Moses and Aaron, telling them, “You’ve taken too much power for yourselves! Every one of the Israelites is holy, and the Lord is among them. So why do you set yourselves above the Lord’s assembly?”

<sup>4</sup> When Moses heard what they were saying, he fell facedown on the ground. <sup>5</sup> Then he told Korah and all those with him, “In the morning the Lord is going to make it clear who is his and who is holy, and allow that person to approach him. He will only allow whoever he chooses to approach him. <sup>6</sup> This is what you, Korah, and everyone with you are going to do. Take some incense burners, <sup>7</sup> and tomorrow put incense in them and set it on fire in the presence of the Lord. Then the man the Lord chooses is the one who is holy. It is you Levites who are taking too much power for yourselves!”

<sup>8</sup> Moses also told Korah, “Listen, you Levites! <sup>9</sup> Do you think it’s something insignificant that the God of Israel chose you from all the other Israelites and allowed you to approach him and carry out the work in the Lord’s Tabernacle, to stand before the Israelites and serve them? <sup>10</sup> He has allowed you the privilege of approaching him, Korah, you and all the other Levites, but now you want to have the priesthood as well! <sup>11</sup> So in reality you and those who have joined you are fighting against the Lord—because who is Aaron that you should complain about him?”

<sup>12</sup> Moses summoned Dathan and Abiram, the sons of Eliab, but they replied, “We’re not going to appear before you!<sup>z</sup> <sup>13</sup> Haven’t you done enough by taking us away from a land flowing with milk and honey in order to kill us out here in the desert? Do you have to make yourself a dictator as well, someone to rule us? <sup>14</sup> On top of that you haven’t taken us to a land flowing with milk and honey or given

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<sup>y</sup>**16:1.** Korah was a cousin of Moses and Aaron, and jealousy of their position may have been behind his rebellion.

<sup>z</sup>**16:12.** In other word they refused to acknowledge Moses’ authority to require them to appear before him to be judged.

us fields and vineyards to own. Do you really think you can fool everyone?<sup>a</sup> No, we will not attend!”

<sup>15</sup> Moses got really angry and said to the Lord, “Don't accept their offerings. I have never taken even a donkey from them or treated any of them badly.”

<sup>16</sup> Moses told Korah, “You and all those who have joined you must appear before the Lord tomorrow—all of you and Aaron too. <sup>17</sup> Each one will take his incense burner, put incense in it, and offer it before the Lord. All 250 of you will use your incense burners and Aaron will as well.”

<sup>18</sup> So each one took his incense burner, put incense in it, set it on fire, and stood together with Moses and Aaron at the entrance to the Tent of Meeting. <sup>19</sup> When Korah had gathered all his rebellious group at the entrance to the Tent of Meeting, the Lord's glory appeared before the whole congregation.

<sup>20</sup> The Lord told Moses and Aaron, <sup>21</sup> “Step away from these Israelites and I will destroy them right away.”

<sup>22</sup> But Moses and Aaron fell facedown on the ground said, “God—God of everything that lives—when it's just one man who sins, do you have to be angry with the everybody?”

<sup>23</sup> Then the Lord told Moses, <sup>24</sup> “Tell the people to move away from the homes of Korah, Dathan, and Abiram.”

<sup>25</sup> So Moses went over to Dathan and Abiram, and the Israelite elders of Israel followed him. <sup>26</sup> He ordered the people, “Move away from the tents of these wicked men and don't touch anything that belongs to them, otherwise you will be destroyed along with them in all their sins.”

<sup>27</sup> The people moved away from the homes of Korah, Dathan, and Abiram. Dathan and Abiram came out and stood at the entrances to their tents along with their wives, children and little ones.

<sup>28</sup> Moses said, “This is how you will know that the Lord did send me to carry out everything I've done, for it wasn't anything I thought up.<sup>b</sup> <sup>29</sup> If these men die a natural death, experiencing the destiny of every human being, then the Lord didn't send me. <sup>30</sup> But if the

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<sup>a</sup>**16:14.** The expression used here “Will you gouge out the eyes of these men?” is taken to mean something like “Are you going to pull the wool over their eyes?”

<sup>b</sup>**16:28.** “It wasn't anything I thought up”: literally, “not from my heart,” because it was believed that the heart was the place where thinking occurred.

Lord does something totally different, and the earth opens up and swallows them down along with everything that belongs to them so that they go down alive into Sheol, then you will know that these men have acted with contempt to the Lord.”

<sup>31</sup> Immediately Moses finished saying all this the ground under the rebels split apart, <sup>32</sup> and the earth opened up and swallowed them and their households down, as well as everyone who was there with Korah and everything that belonged to them. <sup>33</sup> They went down alive into Sheol with all that they had. The earth closed over them, and they were no more.

<sup>34</sup> When they heard their cries, all the Israelites nearby ran away, shouting, “Watch out! The earth could swallow us too!” <sup>35</sup> Fire burst out from the Lord and burned up the 250 men who were offering incense.

<sup>36</sup> Then the Lord said to Moses, <sup>37</sup> “Tell Eleazar, son of Aaron the priest, to collect the holy incense burners from among those who have been burned up, and scatter the coals used for the incense well away from the camp. <sup>38</sup> Have the incense burners of those who sinned at the expense of their own lives hammered into metal sheets as a covering for the altar, because they were offered before the Lord, and so have become holy. They will be a reminder to Israelites of what happened.”

<sup>39</sup> So Eleazar the priest collected the bronze incense burners used by those who had been burned up, and had them hammered out as a covering for the altar, <sup>40</sup> following the instructions given to him from the Lord through Moses. This was to remind the Israelites that no one who is not a descendant of Aaron should come and offer incense before the Lord, otherwise they could end up like Korah and those with him.

<sup>41</sup> The next day all the Israelites complained to Moses and Aaron, saying, “You have killed the Lord's people!” <sup>42</sup> But as the people gathered to confront them, Moses and Aaron went over to the Tent of Meeting, and suddenly the cloud covered it and the Lord's glory appeared. <sup>43</sup> Moses and Aaron went and stood at the front of the Tent of Meeting, <sup>44</sup> and the Lord said to Moses, <sup>45</sup> “Get away from these people and I will finish them off immediately.” Moses and Aaron fell facedown on the ground.

<sup>46</sup> Moses told Aaron, “Put some coals from the altar and some incense in your incense burner. Then run to the people and make them right before the Lord, for the Lord is angry with them and a plague has started.”

<sup>47</sup> Aaron took the incense burner just as Moses had told him and ran into the middle of the assembly. He saw that the plague had started to affect the people so he offered the incense and made the people right with the Lord. <sup>48</sup> He stood between those who had died and those who were still alive, and the plague was stopped. <sup>49</sup> However, 14,700 died from the plague in addition to those who'd died because of Korah.

<sup>50</sup> Then Aaron went back to Moses at the entrance to the Tent of Meeting because the plague had been stopped.

**17** <sup>1</sup> The Lord told Moses, <sup>2</sup> “Tell the Israelites to bring twelve walking sticks, one from the leader of each tribe. Write the name of each man on the walking stick, <sup>3</sup> and write Aaron's name on the walking stick of the tribe of Levi, because there has to be a walking stick for the head of each tribe. <sup>4</sup> Place the walking sticks in the Tent of Meeting in front of the Testimony<sup>c</sup> where I meet with you. <sup>5</sup> The walking stick that belongs to the man I choose will sprout buds, and I will put a stop to the Israelites' constant complaints against you.”

<sup>6</sup> Moses explained this to the Israelites, and each of their leaders gave him a walking stick, one for each of the leaders of their tribes. So there were twelve walking sticks including the one belonging to Aaron. <sup>7</sup> Moses placed the walking sticks before the Lord in the Tent of the Testimony.

<sup>8</sup> The next day Moses went into the Tent of the Testimony and saw that Aaron's walking stick that represented the tribe of Levi, had sprouted and developed buds, flowered and produced almonds. <sup>9</sup> Moses took all the walking sticks from the presence of the Lord and showed them to all the Israelites. They saw them, and each man collected his own walking stick.

<sup>10</sup> The Lord told Moses, “Put Aaron's walking stick back in front of the Testimony, to be kept there as a reminder to warn anyone who

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<sup>c</sup>17:4. The Testimony referred to the two stone tablets of the Ten Commandments which were kept inside the Ark.

wants to rebel, so that you may stop their complaining against me. Otherwise they'll die.”<sup>11</sup> Moses did what the Lord ordered him to do.

<sup>12</sup> Then the Israelites came and told Moses, “Can't you see we're all going to die? We'll be destroyed! We're all going to be killed!

<sup>13</sup> Anyone who dares to approach the Tabernacle of the Lord will die. Are we all going to be completely wiped out?”

**18**<sup>1</sup> The Lord told Aaron, “You and your sons and the other Levites bear the responsibility for sins relating to the sanctuary. You and your sons alone bear the responsibility for sins relating to your priesthood. <sup>2</sup> Have your brothers from the tribe of Levi, your father's tribe, join you to help you and your sons with your service in the Tent of the Testimony. <sup>3</sup> They will take care of your responsibilities and those relating to the Tent, but they must not come too close to the sacred objects of the sanctuary or the altar, otherwise they will die, and you will too. <sup>4</sup> They are to help you and take care of the responsibilities of the Tent of Meeting, doing all the work at the Tent, but they are not allowed to be with you during your priestly ministry.<sup>d</sup>

<sup>5</sup> You are to carry out the responsibilities relating to the sanctuary and the altar, so that my anger will not fall on the Israelites again.

<sup>6</sup> Look, I myself have chosen your brothers the Levites from the Israelites as my gift to you, dedicated to the Lord to do the work that relates the Tent of Meeting. <sup>7</sup> But only you and your sons are responsible for your priesthood, doing all that concerns the altar and is behind the veil. Only you are to perform that service. I am giving you the gift of your priesthood, but anyone else who approaches the sanctuary must be executed.”

<sup>8</sup> The Lord told Aaron, “Listen, I have put you in charge of officiating at my offerings. All the holy contributions of the Israelites that they bring are reserved for you, and this is a permanent rule.

<sup>9</sup> Part of the most holy offerings taken from the burnt offerings are yours. Part of all the offerings they give me as most holy offerings, whether it's grain offerings or sin offerings or guilt offerings, that part belongs to you and your sons. <sup>10</sup> You shall eat it in a most

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<sup>d</sup>18:4. “During your priestly ministry”: supplied for clarity.

holy place.<sup>e</sup> Every male is allowed to eat it. You are to regard it as something holy.

<sup>11</sup> The following also belongs to you: the voluntary gifts as well as all the wave offerings of the Israelites. I have given this to you and your sons and daughters as a permanent rule. Everyone in your household who is ceremonially clean is allowed to eat it. <sup>12</sup> I am giving you all the best olive oil and all the best new wine and grain that the Israelites give as firstfruits to the Lord. <sup>13</sup> The firstfruits of all the crops they produce in their land that they bring to the Lord are yours. Everyone in your family who is ceremonially clean is allowed to eat them.

<sup>14</sup> Everything in Israel that is dedicated to the Lord is yours.

<sup>15</sup> Every firstborn, whether human or animal, that is offered to the Lord is yours. But you must buy back every firstborn son and every firstborn male of unclean animals. <sup>16</sup> When they are one month old you shall pay the redemption price of five shekels of silver, (using the sanctuary shekel standard), equivalent to twenty gerahs.

<sup>17</sup> But you are not allowed to redeem the firstborn of an ox, a sheep, or a goat because they are holy. You shall sprinkle their blood on the altar, and burn their fat as a burnt offering accepted by the Lord. <sup>18</sup> Their meat is yours, in the same way that the breast and right thigh of the wave offering are yours.

<sup>19</sup> I am giving all the voluntary gifts that the Israelites present to the Lord to you and to your sons and daughters as a permanent rule. It is a permanent agreement of salt<sup>f</sup> before the Lord for you and your descendants.”

<sup>20</sup> “You won't possess property in their country, and you won't have a share in their land. I am your share and your possession among the Israelites. <sup>21</sup> Instead I have given the Levites all the tithes in Israel as compensation for the service they provide in doing the work in the Tent of Meeting.

<sup>22</sup> The Israelites are no longer allowed to approach the Tent of Meeting, or they will commit an offense and die. <sup>23</sup> The Levites

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<sup>e</sup>**18:10.** As required by Levitical law—see for example Leviticus 6:16, Leviticus 16:26; Leviticus 7:6.

<sup>f</sup>**18:19.** “Permanent agreement of salt”: meaning an agreement that could not be broken. Salt was used as a preservative, and offerings to the Lord included salt (see Leviticus 2:13).

are to carry out the work in the Tent of Meeting, and they must take responsibility for any sins involved. This is a permanent rule for all future generations. The Levites won't receive a share of land among the Israelites. <sup>24</sup> Instead I have given to the Levites as their compensation the tithe that the Israelites give to the Lord as a contribution. That's why I told them that they wouldn't receive a share of land among the Israelites.”

<sup>25</sup> The Lord told Moses, <sup>26</sup> “Talk to the Levites and explain to them, ‘When you receive from the Israelites the tithe that I have given you as your compensation, you must return part of it as an offering to the Lord: a tithe of the tithe. <sup>27</sup> Your offering will be considered as if it were the firstfruits of grain from your threshing floor or grape juice from the winepress. <sup>28</sup> In this way you are to contribute an offering to the Lord from every tithe you receive from the Israelites, giving the Lord's offering to Aaron the priest. <sup>29</sup> From all the gifts you receive you are to contribute as the Lord's offering the very best, the holiest part of every gift.’

<sup>30</sup> So tell the Levites, ‘When you have presented the best part, it will be considered as your contribution produced by your threshing floor or winepress. <sup>31</sup> You and your families may eat it anywhere because it's compensation for your service in the Tent of Meeting. <sup>32</sup> You will not be considered to have sinned if you have presented the best part of it. But if you treat the sacred offerings of the Israelites with disrespect you will die.’”

**19** <sup>1</sup> The Lord told Moses and Aaron, <sup>2</sup> “This is a legal regulation the Lord has ordered, saying, ‘Tell the Israelites to bring you a red cow<sup>g</sup> without defects which has never been yoked. <sup>3</sup> Hand it over to Eleazar the priest, and he will take it outside the camp and have it slaughtered before him. <sup>4</sup> Eleazar the priest will put some of its blood on his finger and sprinkle it seven times towards the entrance of the Tent of Meeting. <sup>5</sup> Then the cow must be burned as he watches. All of it is to be burned—its skin, meat, and blood, as well as its excrement. <sup>6</sup> The priest shall throw cedar wood, hyssop, and crimson thread on the burning cow.

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§19:2. “Cow”: the word used here is usually translated as “heifer” which in English refers to a young female cow that has not had a calf. However, as is clear from 1 Samuel 6:7 the word is also used to describe a cow that has had a calf and is producing milk.

<sup>7</sup> Then the priest shall wash his clothes and his body in water, and after that he may enter the camp, but he will remain unclean until the evening. <sup>8</sup> The person who burned the cow shall also wash his clothes and his body in water, and he too will remain unclean until the evening.

<sup>9</sup> Then a man who is clean shall collect the ashes of the cow and keep them in a clean place outside the camp. They are to be kept by the Israelites to prepare the water of purification which is for purifying from sin. <sup>10</sup> The man who collected the ashes of the cow shall also wash his clothes, and he will remain unclean until the evening. This is a permanent rule for the Israelites and for the foreigner that lives with them.

<sup>11</sup> If you touch a dead body you will be unclean for seven days. <sup>12</sup> You must purify yourself with the water of purification on the third day and on the seventh day, and then you will be clean. But if you don't purify yourself on the third and seventh days, you won't be clean. <sup>13</sup> If you touch a dead body and don't purify yourself you make the Tabernacle of the Lord unclean and must be expelled from Israel. You are still unclean because the water of purification hasn't been sprinkled on you, and your uncleanness remains.

<sup>14</sup> The following regulation applies when a person dies in a tent. Everyone who comes into the tent and everyone who is already in the tent will be unclean for seven days. <sup>15</sup> Any open container there that doesn't have a closed lid is unclean. <sup>16</sup> If you're out in the open and you touch someone who has been killed by the sword or who has died naturally, or if you touch a human bone or a grave, then you'll be unclean for seven days.

<sup>17</sup> This is the process for the purification if you are unclean. Take some of the ashes of the burnt offering for purification, and put them in a jar with fresh water. <sup>18</sup> A man who is clean shall take some hyssop and dip it in the water. Then sprinkle the tent and everything inside it, and everybody who was there. He would also need to sprinkle you if you who touched a bone, or a grave, or someone who has died or has been killed.

<sup>19</sup> The man who is clean is to sprinkle you both on the third day and on the seventh day. After you are purified on the seventh day, you must wash your clothes and yourself in water, and that evening you'll be clean. <sup>20</sup> But if you don't purify yourself, you will be

expelled from the Israelites, because you have made the Tabernacle of the Lord unclean. The water of purification hasn't been sprinkled on you, and you remain unclean. <sup>21</sup> This is a permanent rule for the everyone. The man who sprinkles the water of purification must wash his clothes, and anyone who touches the water of purification will be unclean until the evening. <sup>22</sup> Anything the unclean person touches will be unclean, and anyone who touches it will be unclean until the evening.”

**20** <sup>1</sup> It was during the first month of the year that all the Israelites arrived in the Desert of Zin and set up camp in Kadesh. (This was where Miriam died and was buried.)

<sup>2</sup> However, there was no water there for anyone to drink, so the people gathered to confront Moses and Aaron. <sup>3</sup> They argued with Moses, saying, “If only we'd died with our relatives in the Lord's presence! <sup>4</sup> Why have you brought the Lord's people into this desert just so we and our livestock can die here? <sup>5</sup> Why did you lead us out of Egypt to come to this awful place? Nothing grows here—no grain or figs or vines or pomegranates. And there's no water to drink!”

<sup>6</sup> Moses and Aaron left the people and went to entrance of the Tent of Meeting. There they fell facedown on the ground, and the glory of the Lord appeared to them. <sup>7</sup> The Lord told Moses, <sup>8</sup> “Take the walking stick and have the people gather around you. As they watch, you and your brother Aaron will order the rock and it will pour out water. You will bring water from the rock so the people and their livestock can drink.”

<sup>9</sup> Moses picked up the walking stick that was kept in the Lord's presence, as he had been ordered. <sup>10</sup> Moses and Aaron had everyone gather in front of the rock. Moses said to them, “Listen, you bunch of rebels! Do we have to bring water out of this rock for you?” <sup>11</sup> Then Moses picked up the walking stick and hit the rock twice. Streams of water gushed out so that the people and their livestock could drink.

<sup>12</sup> But the Lord told Moses and Aaron, “Because you didn't trust me enough to demonstrate how holy I am to the Israelites, you will not be the ones to lead them into the country I've given them.” <sup>13</sup> The place where the Israelites argued with the Lord was called the waters of Meribah, and was where he revealed his holiness to them.

<sup>14</sup> Moses sent messengers from Kadesh to the king of Edom, telling him, “This is what your brother Israel says. You know all

about the difficulties we've faced. <sup>15</sup> Our forefathers went to Egypt and we lived there for a long time. The Egyptians treated us and our forefathers badly, <sup>16</sup> so we called out to the Lord for help, and he heard our cries. He sent an angel and led us out of Egypt.

Listen, now we are in Kadesh, a town on the border of your territory. <sup>17</sup> Please allow us to travel through your country. We won't cross any of your fields or vineyards, or drink water from any of your wells. We will stay on the King's Highway; we won't turn off either to the right or to the left until we have passed through your country.”

<sup>18</sup> But the king of Edom replied, “You are forbidden to travel through our country, otherwise we will come out and stop you by force.”

<sup>19</sup> “We'll keep to the main road,” the Israelites persisted. “If we or our livestock drink your water, we'll pay you for it. That's all we want—just to pass through on foot.”

<sup>20</sup> But the king of Edom insisted, “You are forbidden to travel through our country!” He came out with his large and powerful army to meet the Israelites head-on. <sup>21</sup> Since the king of Edom refused to allow Israel to travel through his territory, the Israelites had to turn back.

<sup>22</sup> The Israelites all left Kadesh and traveled to Mount Hor.

<sup>23</sup> At Mount Hor, near the border with the country of Edom, the Lord told Moses and Aaron, <sup>24</sup> “Aaron will shortly join his forefathers in death. He will not enter the country I have given the Israelites, because you both disobeyed my command at the waters of Meribah. <sup>25</sup> Have Aaron and his son Eleazar join you and climb up Mount Hor together. <sup>26</sup> Take off Aaron's priestly clothes and put them on his son Eleazar. Aaron is going to die there and join his forefathers in death.”

<sup>27</sup> Moses did as the Lord ordered: They climbed up Mount Hor in full view of all the Israelites. <sup>28</sup> Moses removed the priestly clothes that Aaron was wearing and put them on Aaron's son Eleazar. Aaron died there, on the top of the mountain. Then Moses and Eleazar went back down. <sup>29</sup> When the people realized that Aaron had died, they all mourned for him for thirty days.

**21** <sup>1</sup> The Canaanite king of Arad who lived in the Negev learned that the Israelites were approaching on the road to Atharim.

He went and attacked Israel and took some of them prisoners. <sup>2</sup> So Israel made a solemn promise to the Lord: “If you hand these people over to us, we pledge to completely destroy their towns.”

<sup>3</sup> The Lord responded to their appeal and handed over the Canaanites to them. The Israelites completely destroyed them and their towns, and named the place Hormah.<sup>h</sup>

<sup>4</sup> The Israelites left Mount Hor by the road leading to the Red Sea so they could avoid traveling through the country of Edom. But the people became bad-tempered on the way <sup>5</sup> and made complaints against God and against Moses, saying, “Why did you lead us out of Egypt to die in the desert? We don’t have bread or water, and we hate this awful food!”<sup>i</sup>

<sup>6</sup> So the Lord sent poisonous snakes to attack them, and many Israelites were bitten and died.

<sup>7</sup> The people went to see Moses and told him, “We were wrong to make complaints against the Lord and against you. Please pray to the Lord to get rid of the snakes from us.” Moses prayed to the Lord on their behalf.

<sup>8</sup> The Lord told Moses, “Make a model of a snake and put it on a pole. When anyone who has been bitten looks at it, they will live.”

<sup>9</sup> Moses made a snake out of bronze and put it on a pole. Those who looked at it did live.

<sup>10</sup> The Israelites left and camped at Oboth. <sup>11</sup> Then they moved on from Oboth and camped at Iye-abarim in the desert on the east side of Moab. <sup>12</sup> They left there and camped in the Valley of Zered.

<sup>13</sup> Then they moved on from there and camped on the far side of the Arnon River, in the desert near Amorite territory. The Arnon River is the border between the Moab and the Amorites. <sup>14</sup> That’s why the Book of the Wars of the Lord refers to “the town of Waheb in Suphah and the canyon of the Arnon, <sup>15</sup> the canyon slopes that reach the village of Ar that lies on the border with Moab.”

<sup>16</sup> From there they moved on to Beer, the well where the Lord told Moses, “Have the people gather together so I can give them water.”

<sup>17</sup> Then the Israelites sang this song: “Pour out water, well! Everyone of you sing to it! <sup>18</sup> The tribal chiefs dug the well; yes the

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<sup>h</sup>21:3. “Hormah” means “destruction.”

<sup>i</sup>21:5. “Awful food”: referring to the manna.

leaders of the people dug the well with their rods of authority and their walking sticks.”

The Israelites left the desert and carried on to Mattanah. <sup>19</sup> From Mattanah they traveled to Nahaliel, from Nahaliel to Bamoth, <sup>20</sup> and from Bamoth to the valley in the territory of Moab where the top of Mount Pisgah looks down on the wastelands.

<sup>21</sup> Then Israel sent messengers to Sihon, king of the Amorites, with the following request: <sup>22</sup> “Please allow us to travel through your country. We won't cross any of your fields or vineyards, or drink water from any of your wells. We will stay on the King's Highway until we have passed through your country.”

<sup>23</sup> But Sihon refused to allow the Israelites to travel through his territory. Instead, he called out his whole army and went out to meet the Israelites head-on in the desert. When he arrived at Jahaz, he attacked the Israelites. <sup>24</sup> The Israelites defeated them, killing them with their swords. They took over his land from the Arnon River to the Jabbok River—but only as far as the border of the Ammonites, because it was well defended.

<sup>25</sup> The Israelites conquered all the Amorite towns and took them over, including Heshbon and its surrounding villages. <sup>26</sup> Heshbon was the capital of Sihon, king of the Amorites, who had fought against the previous king of Moab and had taken from him all his land as far as the Arnon River. <sup>27</sup> That's why the old songwriters wrote: “Come to Heshbon and have it be rebuilt; restore the town of Sihon! <sup>28</sup> For a fire blazed out from Heshbon, a flame from the town of Sihon. It burned up Ar in Moab where the rulers live on the high places of Arnon. <sup>29</sup> What a disaster you face, Moab! You are all going to die, people of Chemosh!<sup>j</sup> You handed over your sons as exiles and your daughters as prisoners to Sihon, king of the Amorites. <sup>30</sup> But now we have defeated the Amorites! Heshbon's rule has been destroyed all the way to Dibon. We wiped them out all the way to Nophah and on to Medeba.”

<sup>31</sup> The Israelites occupied the country of the Amorites. <sup>32</sup> Moses sent men to explore Jazer. The Israelites conquered its surrounding villages and expelled the Amorites living there. <sup>33</sup> Then they continued on the road towards Bashan. Og, king of Bashan, led his whole army out to meet them head on, and fought them at Edrei.

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<sup>j</sup>**21:29.** Chemosh was a god to whom human sacrifices were made.

<sup>34</sup> The Lord told Moses, “You don’t need to be afraid of him, because I have handed him over to you, along with all his people and his land. Do to him what you did to Sihon, king of the Amorites, who ruled from Heshbon.”

<sup>35</sup> So they killed Og, his sons, and all his army. Nobody survived, and the Israelites took over his country.

**22** <sup>1</sup> The Israelites moved on and camped on the plains of Moab east of the Jordan, opposite Jericho. <sup>2</sup> Balak, son of Zippor, had seen all that the Israelites had done to the Amorites. <sup>3</sup> The Moabites were terrified of the Israelites because there were so many of them. The Moabites dreaded the arrival of the Israelites <sup>4</sup> and told the leaders of Midian, “This horde will eat up everything we have, just like an ox eats up grass in the field!” (Balak son of Zippor, was king of Moab at that time.) <sup>5</sup> He sent messengers to call Balaam, son of Beor, who lived in Pethor near the Euphrates River in his own country.

“Listen, a group of people has arrived here who came from Egypt,” Balak said in his message to Balaam. “There are hordes of them and they present a real threat to me. <sup>6</sup> Please come immediately and curse these people for me, because they are stronger than me. Maybe then I’ll be able to attack them and drive them out of my country because I know that whoever you bless is blessed, and whoever you curse is cursed.”

<sup>7</sup> The Moabite and Midianite leaders departed, taking payment for the fortune-telling with them. When they arrived they gave Balaam the message from Balak.

<sup>8</sup> “Stay the night and I’ll let you know the answer the Lord<sup>k</sup> gives me,” Balaam told them. So the Moabite leaders stayed there with Balaam.

<sup>9</sup> God came to Balaam and asked him, “Who are these men staying with you?”

<sup>10</sup> Balaam told God, “Balak, son of Zippor, the king of Moab, sent me this message: <sup>11</sup> ‘Listen, a group of people has arrived here who came from Egypt. There are hordes of them. Please come immediately and curse these people for me. Maybe then I’ll be able to fight them and drive them out of my country.’”

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<sup>k</sup>22:8. Even though Balaam is not an Israelite he uses their name for God.

<sup>12</sup> But God told Balaam, “You are not to go back with them. You must not curse this people, for they are blessed.”

<sup>13</sup> In the morning Balaam got up and said to Balak's messengers, “Go back to where you came from because the Lord has refused to allow me to go with you.”

<sup>14</sup> The Moabite leaders left. They returned to Balak, and told him, “Balaam refused to come back with us.”

<sup>15</sup> Then Balak sent even more leaders who were more prestigious than before. <sup>16</sup> When they arrived they told Balaam, “This is what Balak son of Zippor says: ‘Please don't let anything stop you from coming to see me, <sup>17</sup> because I will pay you a great deal and follow all the advice you give me. Please come and curse these people for me!’”

<sup>18</sup> But Balaam told Balak's officials, “Even if Balak gave me his whole palace full of silver and gold, I couldn't disobey the command of the Lord my God in any way.<sup>1</sup> <sup>19</sup> Now you should also stay the night so I can see if the Lord has anything else to tell me.”

<sup>20</sup> God came to Balaam during the night and told him, “Since these men have come for you, get up and go with them. But only do what I tell you.” <sup>21</sup> In the morning Balaam got up, put a saddle on his donkey, and left with the Moabite leaders.

<sup>22</sup> God's got angry because Balaam had decided to go. The angel of the Lord came and stood in the road to confront him. Balaam was riding on his donkey, and he was accompanied by his two servants. <sup>23</sup> The donkey saw the angel of the Lord standing in the road holding a drawn sword, so it turned from the road and went into a field. So Balaam beat it to make it go back to the road.

<sup>24</sup> Then the angel of the Lord stood in a narrow part of the road that passed between two vineyards, with walls on both sides. <sup>25</sup> The donkey saw the angel of the Lord and tried to get past.<sup>m</sup> It pushed up against the wall and crushed Balaam's foot against it. So he beat it again.

<sup>26</sup> Then the angel of the Lord went ahead and stood in a narrow place where there was no room to get past, either on the right or the left. <sup>27</sup> The donkey saw the angel of the Lord and lay down under Balaam. He got angry and beat it with his walking stick.

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<sup>1</sup>22:18. “In any way”: literally, “whether little or much.”

<sup>m</sup>22:25. “And tried to get past”: supplied for clarity.

<sup>28</sup> The Lord gave the donkey the ability to speak and it said to Balaam, “What have I done to you for you to beat me three times?”

<sup>29</sup> “You made me look stupid!” Balaam told the donkey. “If I was holding a sword, I'd kill you now!”

<sup>30</sup> But the donkey asked Balaam, “Aren't I the donkey you've ridden all your life right up to today? Have I ever treated you this way before?”

“No,” he admitted.

<sup>31</sup> Then the Lord gave Balaam the ability to see the angel of the Lord standing in the road holding a drawn sword. Balaam bowed low and fell facedown on the ground.

<sup>32</sup> The angel of the Lord asked him, “Why did you beat your donkey three times? Listen, I have come to confront you because you're being obstinate. <sup>33</sup> The donkey saw me and avoided me three times. If it had not avoided me, by now I definitely would have killed you and allowed the donkey to live.”

<sup>34</sup> “I have sinned because I did not realize that you were standing in the road to confront me,” Balaam said to the angel of the Lord, “So if this isn't what you want, I'll go back home.”

<sup>35</sup> The angel of the Lord told Balaam, “No, you can go with the men, but only say what I tell you.” So Balaam continued on with Balak's officials.

<sup>36</sup> When Balak found out that Balaam was on his way, he went out to meet him at the Moabite town on the border at the Arnon River, the farthest point of his territory. <sup>37</sup> He said to Balaam, “Didn't you think my call for you to come was urgent? Why didn't you come to me straight away? Did you think I couldn't pay you enough?”

<sup>38</sup> “Look, I'm here with you now, aren't I?” Balaam replied. “But do you think I can just say anything? I can only speak the words that God gives me to say.”

<sup>39</sup> So Balaam went with Balak and they arrived at Kiriath-huzoth. <sup>40</sup> Balak sacrificed cattle and sheep, and he shared with meat with Balaam and the leaders who were with him.

<sup>41</sup> The next morning Balak took Balaam up to Bamoth-baal.<sup>n</sup> From there he could see the extent of the Israelite camp.

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<sup>n</sup>22:41. “Bamoth-baal”: meaning “the High Places of Baal.” Some have concluded that a pagan temple to Baal occupied this high point.

**23**<sup>1</sup> Then Balaam told Balak, “Build seven altars for me here, and prepare seven bulls and seven rams for me to sacrifice.”

<sup>2</sup> Balak did as Balaam had said, and together they offered a bull and a ram on each altar.

<sup>3</sup> Balaam said to Balak, “Wait here beside your burnt offering while I go and see if perhaps the Lord will come and meet with me. Whatever he reveals to me, I'll share with you.” Then Balaam left to climb up a rocky crag.

<sup>4</sup> God met with him there, and Balaam said. “I have built seven altars and on each altar I have offered a bull and a ram.”

<sup>5</sup> The Lord gave Balaam a message to share. He told him, “Go back to Balak and this is what you are to say to him.”

<sup>6</sup> So he went back to Balak, who was waiting there beside his burnt offering, along with all the Moabite leaders.

<sup>7</sup> This is the declaration that Balaam gave:

“Balak brought me from Aram; the king of Moab brought me from the mountains of the east. He said, ‘Come and curse Jacob for me! Come and condemn Israel!’

<sup>8</sup> But how can I curse what God has not cursed? How can I condemn what the Lord has not condemned? <sup>9</sup> For I'm looking down on them from the top of rocky crags; I'm watching them from the hills. I see a people who live on their own, different from the other nations.

<sup>10</sup> Who can count Jacob's descendants? They are so many they're like dust! Who can count even a quarter of the Israelites?

I would like to die as a good person dies! Let the end of my life be like their end!”

<sup>11</sup> Then Balak complained to Balaam, “What on earth have you done to me? I brought you here to curse my enemies, and now look! All you have done is bless them!”

<sup>12</sup> But Balaam replied, “Don't you think I should I say precisely what the Lord tells me?”

<sup>13</sup> Then Balak said to him, “Please come with me to another place where you can see them. But you'll only see a part of their camp—you won't see all of them. You can curse them for me from there.” <sup>14</sup> He took him to the field of Zophim at the top of Mount Pisgah. There he built seven altars and offered a bull and a ram on each altar.

<sup>15</sup> Balaam told Balak, “Wait here beside your burnt offering while I meet the Lord over there.” <sup>16</sup> The Lord met Balaam and gave him a message to share. He told him, “Go back to Balak and this is what you are to say to him.” <sup>17</sup> So he went back to Balak, who was waiting there beside his burnt offering, along with all the Moabite leaders.

“What did the Lord say?” Balak asked.

<sup>18</sup> This is the prophecy that Balaam delivered:

“Stand up, Balak, and pay attention! Listen to me, son of Zippor!

<sup>19</sup> God isn't a human being who would lie. He's not a mere mortal who changes his mind. Does he say he's going to do something but doesn't? Does he make promises he doesn't carry out?

<sup>20</sup> Look, I have been ordered to give a blessing. God has blessed, and I can't change that.

<sup>21</sup> He's not expecting anything bad will happen to Jacob; he doesn't foresee any trouble for Israel. The Lord their God is with them; they celebrate him as their king.

<sup>22</sup> God led them out of Egypt with great power, as strong as an ox.

<sup>23</sup> No spell can be cast against Jacob; no magic can be used against Israel. People will talk about Jacob and Israel, saying, ‘What amazing things God has done for them!’

<sup>24</sup> Look! The Israelites go out hunting like a lioness; they chase like a lion. They don't rest until they eat their prey, and drink the blood of their dead victim.”

<sup>25</sup> Then Balak said to Balaam, “If you can't give them any curses then at least don't give them any blessings!”

<sup>26</sup> But Balaam replied, “Didn't I explain to you that I have to do whatever the Lord tells me?”

<sup>27</sup> “Please come with me and I will take you somewhere else,” Balak said. “Maybe God would let you curse them for me from there.” <sup>28</sup> Balak took Balaam to the top of Mount Peor, which looks down on the wastelands.

<sup>29</sup> Balaam told Balak, “Build seven altars for me here, and prepare seven bulls and seven rams for me to sacrifice.” <sup>30</sup> Balak what Balaam told him, and he offered a bull and a ram on each altar.

**24** <sup>1</sup> When Balaam saw that the Lord wanted to bless Israel, he chose not to use divination as he had previously. Instead he turned towards the desert, <sup>2</sup> and as he looked at Israel camped there

according to their respective tribes, the Spirit of God came on him.

<sup>3</sup> He gave a declaration, saying:

<sup>4</sup> “This is the prophecy of Balaam, son of Beor, the prophecy of a man who sees with eyes wide open,<sup>o</sup> the prophecy of one who hears the words of God, who sees the vision given by Almighty, who bows down in respect with open eyes.

<sup>5</sup> How well set out your tents are, Jacob; the places where you live, Israel! <sup>6</sup> They look like wooded valleys, like gardens beside a river, like aloe trees the Lord has planted, like cedars at the water's edge.

<sup>7</sup> The Israelites will pour out bucketfuls of water; their descendants will have plenty of water. Their king will be greater than King Agag; their kingdom will be glorious. <sup>8</sup> God led them out of Egypt with great power, as strong as an ox, destroying enemy nations, breaking their bones, piercing them with arrows. <sup>9</sup> They are like a lion that crouches and lies down. They are like a lioness that nobody dares to disturb. Those who bless you will be blessed; those who curse you will be cursed.”

<sup>10</sup> Balak got angry with Balaam, and beat his fists together. He told Balaam, “I brought you here to curse my enemies, and now look! You keep on blessing them, doing it three times. <sup>11</sup> Leave right now! Go home! I promised to pay you well, but the Lord has made sure you wouldn't receive any payment.”

<sup>12</sup> But Balaam said to Balak, “Didn't I already explain to the messengers you sent <sup>13</sup> that even if you gave me your whole palace full of silver and gold, I couldn't do anything I wanted or disobey the command of the Lord my God in any way? I can only say what the Lord tells me. <sup>14</sup> Listen! I'm going back home now to my own people, but first let me warn you what these Israelites are going to do to your people in the future.”

<sup>15</sup> Then Balaam gave a declaration, saying, “This is the prophecy of Balaam, son of Beor, the prophecy of a man whose eyes are wide open <sup>16</sup> the prophecy of one who hears the words of God, who receives knowledge from the Most High, who sees the vision given by Almighty, who bows down in respect with open eyes.

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<sup>o</sup>24:4. “Wide open”: the word only occurs here and in verse 15. It is variously translated as “closed” or “open,” however the meaning is essentially clear in that Balaam is referring to prophetic insight. The Latin Vulgate has “eyes that are blocked” while the Greek Septuagint has “who truly sees.”

<sup>17</sup> I see him, but this isn't now. I observe him, but this isn't close at hand. In the future a leader like a star will come from Jacob, a ruler with a scepter will come to power from Israel. He will crush the heads of the Moabites, and destroy all the people of Seth.<sup>P</sup>

<sup>18</sup> The country of Edom will be conquered, his enemy Seir<sup>Q</sup> will be conquered, and the Israelites will be victorious. <sup>19</sup> A ruler from Jacob will come and destroy those left in the city.”

<sup>20</sup> Balaam turned his attention to the Amalekites and gave this declaration about them, saying, “Amalek was first among the nations, but they will end up being destroyed.”

<sup>21</sup> He turned his attention to the Kenites and gave this declaration about them, saying, “Where you live is safe and secure, like a nest on a cliff-face. <sup>22</sup> But Kain will be burned down when Assyria conquers you.”

<sup>23</sup> Then Balaam gave another declaration, saying, “It's a tragedy! Who can survive when God does this? <sup>24</sup> Ships will be sent from Cyprus to attack Assyria and Eber, but they too will be permanently destroyed.”

<sup>25</sup> Then Balaam left and returned to his own country, and Balak left too.

**25**<sup>1</sup> When the Israelites were staying at Shittim the men started to have sex with Moabite women <sup>2</sup> who invited them to the sacrifices made to their gods. The Israelites ate the pagan meals and bowed down before these gods. <sup>3</sup> In this way the Israelites devoted themselves in worship to Baal of Peor, and the Lord was angry with them.

<sup>4</sup> The Lord told Moses, “Arrest all the Israelite leaders and kill them before the Lord where everyone can see<sup>r</sup> in order to turn the Lord's furious anger away from the people.”

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<sup>P</sup>24:17. “The people of Seth”: if this was taken literally, such a description would also include the Israelites as descendants of Seth. In the context of Hebrew parallel poetry here it probably refers specifically to the Moabites. In the parallel passage in Jeremiah 48:45 it reads “rebellious people.”

<sup>Q</sup>24:18. Seir was the old name for Edom.

<sup>r</sup>25:4. “Where everyone can see”: literally, “before the sun.”

<sup>5</sup> So Moses instructed Israel's judges,<sup>s</sup> “Each of you has to kill all of your men who have devoted themselves to worshiping Baal of Peor.”

<sup>6</sup> Right then an Israelite man brought a Midianite woman to his family tent in full view of Moses and all the Israelites as they were crying at the entrance to the Tent of Meeting. <sup>7</sup> When he saw this, Phinehas, son of Eleazar, the son of Aaron the priest, left the assembly, grabbed a spear<sup>8</sup> and followed the man into his tent. There Phinehas drove the spear through both of them, through the Israelite and on into the woman's stomach. This action stopped the plague that had started to kill the Israelites,<sup>9</sup> but 24,000 had already died.

<sup>10</sup> The Lord told Moses, <sup>11</sup> “Phinehas son of Eleazar, the son of Aaron the priest, has turned my anger away from the Israelites, because out of all of them he was passionately dedicated to me, so I did not destroy the Israelites in my passionate anger. <sup>12</sup> So make an announcement that I am granting him my peace agreement. <sup>13</sup> It will be an agreement that ensures a permanent priesthood for him and his descendants, because he was passionately dedicated to his God and set the Israelites right.”

<sup>14</sup> The name of the Israelite who was killed with the Midianite woman was Zimri, son of Salu, a family leader of the tribe of Simeon. <sup>15</sup> The name of the Midianite woman who was killed was Cozbi, daughter of Zur, a family leader of a Midianite tribe.

<sup>16</sup> The Lord told Moses, <sup>17</sup> “Attack the Midianites and kill them, <sup>18</sup> because they attacked you deceptively, leading you astray by using Peor and their woman Cozbi, the daughter of the Midianite leader—the woman who was killed on the day the plague came because of their devotion to Peor.”

**26**<sup>1</sup> After the plague was over, the Lord told Moses and Eleazar son of Aaron the priest, <sup>2</sup> “Census all the Israelites by family—all those twenty years of age or older who are eligible for military service in the army of Israel.”

<sup>3</sup> There on the plains of Moab beside the Jordan opposite Jericho, Moses and Eleazar the priest gave the order, <sup>4</sup> “Census the men twenty years of age or older, following the instructions the Lord gave to Moses.”

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<sup>s</sup>**25:5.** These were “judge leaders” who fulfilled more than simply a legal role in Israelite society.

The following is the genealogical record of those who left the land of Egypt.

<sup>5</sup> These were the descendants of Reuben, Israel's firstborn:

Hanoch, ancestor of the Hanochite family; Pallu, ancestor of the Palluite family; <sup>6</sup> Hezron, ancestor of the Hezronite family; and Carmi, ancestor of the Carmite family. <sup>7</sup> These were the families descended from Reuben and they numbered 43,730. <sup>8</sup> Pallu's son was Eliab, <sup>9</sup> and Eliab's sons were Nemuel, Dathan, and Abiram. (It was Dathan and Abiram, leaders chosen by the Israelites, who joined the rebellion against Moses and Aaron with the followers of Korah when they rebelled against the Lord. <sup>10</sup> The earth opened up and swallowed them down, along with Korah. His followers died when the fire burned up 250 men. What happened to them was a warning to the Israelites. <sup>11</sup> But Korah's sons didn't die.)

<sup>12</sup> These were the descendants of Simeon by family:

Nemuel,<sup>t</sup> ancestor of the Nemuelite family; Jamin, ancestor of the Jaminite family; Jachin, ancestor of the Jachinite family; <sup>13</sup> Zerah,<sup>u</sup> ancestor of the Zerahite family; and Shaul, ancestor of the Shaulite family. <sup>14</sup> These were the families descended from Simeon and they numbered 22,200.

<sup>15</sup> These were the descendants of Gad by family:

Zephon,<sup>v</sup> ancestor of the Zephonite family; Haggi, ancestor of the Haggite family; Shuni, ancestor of the Shunite family; <sup>16</sup> Ozni, ancestor of the Oznite family; Eri, ancestor of the Erite family; <sup>17</sup> Arod,<sup>w</sup> ancestor of the Arodite family; Areli, ancestor of the Arelite family. <sup>18</sup> These were the families descended from Gad and they numbered 40,500.

<sup>19</sup> The sons of Judah who died in Canaan were Er and Onan. These were the descendants of Judah by family:

<sup>20</sup> Shelah, ancestor of the Shelanite family; Perez, ancestor of the Perezite family; Zerah, ancestor of the Zerahite family. <sup>21</sup> These were the descendants of Perez: Hezron, ancestor of the Hezronite family; and Hamul, ancestor of the Hamulite family. <sup>22</sup> These were the families descended from Judah and they numbered 76,500.

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<sup>t</sup>26:12. Or "Jemuel," see the parallel lists in Genesis 46:10 and Exodus 6:15.

<sup>u</sup>26:13. Spelled "Zohar" in the parallel lists in Genesis 46:10 and Exodus 6:15.

<sup>v</sup>26:15. Spelled Ziphion in Genesis 46:15.

<sup>w</sup>26:17. Spelled "Arodi" in Genesis 46:16.

<sup>23</sup> These were the descendants of Issachar by family:

Tola, ancestor of the Tolaite family; Puvah,<sup>x</sup> ancestor of the Punite family; <sup>24</sup> Jashub, ancestor of the Jashubite family; and Shimron, ancestor of the Shimronite family. <sup>25</sup> These were the families descended from Isaachar and they numbered 64,300.

<sup>26</sup> These were the descendants of Zebulun by family:

Sered, ancestor of the Seredite family; Elon, ancestor of the Elonite family; and Jahleel, ancestor of the Jahleelite family. <sup>27</sup> These were the families descended from Zebulun, and they numbered 60, 500.

<sup>28</sup> These were descendants of Joseph by family through Manasseh and Ephraim: <sup>29</sup> The descendants of Manasseh:

Machir (he was the father of Gilead), ancestor of the Machirite family; and Gilead, ancestor of the Gileadite family.

<sup>30</sup> The descendants of Gilead: Izer, ancestor of the Iezerite family; Helek, ancestor of the Helekite family; <sup>31</sup> Asriel, ancestor of the Asrielite family; Shechem, ancestor of the Shechemite family; <sup>32</sup> Shemida, ancestor of the Shemidaite family; and Hephher, ancestor of the Hephherite family. <sup>33</sup> (Zelophehad, son of Hephher, didn't have any sons, only daughters. Their names were Mahlah, Noah, Hoglah, Milcah, and Tirzah.) <sup>34</sup> These were the families descended from Manasseh, and they numbered 52,700.

<sup>35</sup> These were the descendants of Ephraim by family:

Shuthelah, ancestor of the Shuthelahite family; Becher, ancestor of the Becherite family; and Tahan, ancestor of the Tahanite family.

<sup>36</sup> The descendant of Shuthelah was Eran, ancestor of the Eranite family. <sup>37</sup> These were the families descended from Ephraim, and they numbered 32,500. These families were the descendants of Joseph.

<sup>38</sup> These were the descendants of Benjamin by family:

Bela, ancestor of the Belaite family; Ashbel, ancestor of the Ashbelite family; Ahiram, ancestor of the Ahiramite family;

<sup>39</sup> Shupham,<sup>y</sup> ancestor of the Shuphamite family; and Hupham, ancestor of the Huphamite family. <sup>40</sup> The descendants of Bela were Ard, ancestor of the Ardite family; and Naaman, ancestor of the Naamite family. <sup>41</sup> These were the families descended from Benjamin, and they numbered 45,600.

<sup>42</sup> These were the descendants of Dan by family:

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<sup>x</sup>26:23. Spelled “Puah” in some ancient translations.

<sup>y</sup>26:39. Or “Shephupham.”

Shuham, ancestor of the Shuhamite families.<sup>43</sup> They were all Shuhamite families, and they numbered 64,400.

<sup>44</sup> These were the descendants of Asher by family:

Imnah, ancestor of the Imnite family; Ishvi, ancestor of the Ishvite family; and Beriah, ancestor of the Beriite family.<sup>45</sup> The descendants of Beriah were Heber, ancestor of the Heberite family; and Malchiel, ancestor of the Malchielite family.<sup>46</sup> The name of Asher's daughter was Serah.<sup>47</sup> These were the families descended from Asher, and they numbered 53,400.

<sup>48</sup> These were the descendants of Naphtali by family:

Jahzeel, ancestor of the Jahzeelite family; Guni, ancestor of the Gunitite family;<sup>49</sup> Jezer, ancestor of the Jezerite family; and Shillem, ancestor of the Sheillemite family.<sup>50</sup> These were the families descended from Naphtali, and they numbered 45,400.

<sup>51</sup> The total of all those counted was 601,730.

<sup>52</sup> The Lord told Moses,<sup>53</sup> “Divide the land that is to be owned based on the number of those censused.<sup>54</sup> Give a larger area of land to large tribe, and a smaller area to a smaller tribe. Each tribe shall receive their allotment of land depending on their number counted in the census.

<sup>55</sup> The land has to be divided up by casting lots. Everyone shall receive their allotted land based on the name of their ancestor's tribe.

<sup>56</sup> Every allocation of land is to be divided by casting lots among the tribes, whether large or small.”

<sup>57</sup> These were the Levites censused by family:

Gershon, ancestor of the Gershonite family; Kohath, ancestor of the Kohathite family; and Merari, ancestor of the Merarite family.

<sup>58</sup> The following were the families of the Levites: the Libnite family, the Hebronite family, the Mahlite family, the Mushite family, and the Korahite family. Kohath was the father of Amram,<sup>59</sup> and the name of Amram's wife was Jochebed. She was a descendant of Levi, born while the Levites were in Egypt. She had children with Amram: Aaron, Moses, and their sister Miriam.<sup>60</sup> Aaron's sons were Nadab, Abihu, Eleazar, and Ithamar,<sup>61</sup> but Nadab and Abihu died when they offered forbidden fire in the Lord's presence.

<sup>62</sup> The number of the Levites censused totaled 23,000. This included every male one month old or older. However, they were not

counted with the other Israelites, because no land allotment was given to them with the other Israelites.

<sup>63</sup> This is the record of those were censused by Moses and Eleazar the priest when they counted the Israelites on the plains of Moab beside the Jordan opposite Jericho.

<sup>64</sup> However, they did not include a single one who had previously been censused by Moses and Aaron the priest when they counted the Israelites in the Sinai Desert, <sup>65</sup> because the Lord had told them that they would all die in the desert. No one was left except Caleb, son of Jephunneh, and Joshua, son of Nun.

**27** <sup>1</sup> The daughters of Zelophehad came to present their case.<sup>z</sup> Their father Zelophehad was the son of Hephher, son of Gilead, son of Machir, son of Manasseh, and was from the tribe of Manasseh, son of Joseph. The names of his daughters were Mahlah, Noah, Hoglah, Milcah, and Tirzah. They came <sup>2</sup> and stood before Moses, Eleazar the priest, the leaders, and all the Israelites at the entrance to the Tent of Meeting. They said, <sup>3</sup> “Our father died in the desert, but he wasn’t one of Korah’s followers who joined together to rebel against the Lord. No, he died from his own sins, and he didn’t have any sons. <sup>4</sup> Why should our family name be lost simply because he didn’t have a son? Give us land to own alongside our uncles.”

<sup>5</sup> Moses took their case before the Lord. <sup>6</sup> The Lord gave him this answer, <sup>7</sup> “What the daughters of Zelophehad are saying is right. You really must give them land to own alongside their uncles—give to them what would have been allocated to their father. <sup>8</sup> In addition, tell the Israelites, ‘If a man dies and doesn’t have a no son, give his property to his daughter. <sup>9</sup> If he doesn’t have a daughter, give his property to his brothers. <sup>10</sup> If he doesn’t have brothers, give his property to his father’s brothers. <sup>11</sup> If his father doesn’t have brothers, give his property his family’s next of kin so that they can own it. This is a legal regulation for the Israelites, given as an order by the Lord to Moses.”

<sup>12</sup> The Lord told Moses, “Go up into the Abarim mountains so you can see the land that I have given the Israelites. <sup>13</sup> After you have seen it, you will also join your forefathers in death, just as your brother Aaron did, <sup>14</sup> because when the Israelites complained in the Desert of Zin, you both rebelled against my instructions to show my

<sup>z</sup>27:1. See also Joshua 17:3-6.

holiness before them in regard to providing water.” (These were the waters of Meribah in Kadesh, in the Desert of Zin.)

<sup>15</sup> Then Moses pleaded with the Lord, <sup>16</sup> “May the Lord, the God who gives life to all living beings, choose a man to lead the Israelites <sup>17</sup> who will tell them what to do and show them where to go, so that the people of the Lord won't be like sheep without a shepherd.”

<sup>18</sup> The Lord told Moses, “Call for Joshua, son of Nun, a man who has the Spirit in him, and place your hands on him. <sup>19</sup> Make him stand in front of Eleazar the priest and all the Israelites, and dedicate him while they watch. <sup>20</sup> Hand over some of your authority to him so that all the Israelites will obey him. <sup>21</sup> When he needs instructions he is to go before Eleazar the priest who will ask the Lord on his behalf and find out the decision using the Urim.<sup>a</sup> Joshua will give orders to all the Israelites concerning everything they are to do.”

<sup>22</sup> Moses followed the Lord's instructions. He had Joshua come and stand in front of Eleazar the priest and all the Israelites. <sup>23</sup> Moses placed his hands on Joshua and dedicated him, just as the Lord had told him to do.

**28** <sup>1</sup> The Lord told Moses, <sup>2</sup> “Give the following regulations to the Israelites:<sup>b</sup> ‘You are to present to me at the appropriate times my food offerings for me to accept. <sup>3</sup> Tell them you are to present to the Lord every day two male lambs a year old as a continual burnt offering. <sup>4</sup> Offer one lamb in the morning and one in the evening before it gets dark, <sup>5</sup> along with one tenth of an ephah of best flour for a grain offering, mixed with a quarter of a hin of pressed olive oil.

<sup>6</sup> This is a continual burnt offering that was begun at Mount Sinai as an offering acceptable to the Lord. <sup>7</sup> The drink offering that accompanies each lamb is to be a quarter of a hin. Pour out the offering of fermented drink to the Lord in the sanctuary. <sup>8</sup> Offer the second lamb in the evening before it gets dark, along with the same grain and drink offerings as in the morning. It is a burnt offering acceptable to the Lord.

<sup>9</sup> On the Sabbath day, present male lambs two years old, without defects, along with a grain offering of two-tenths of an ephah of the

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<sup>a</sup>27:21. Something used to determine the Lord's will. See Exodus 28:30, Leviticus 8:8.

<sup>b</sup>28:2. This passage parallels the instructions given in Exodus 29:38-41.

best flour mixed with olive oil, and its drink offering. <sup>10</sup> This burnt offering is to be presented every Sabbath in addition to the continual burnt offering and its drink offering.

<sup>11</sup> At the start of every month, you are to present to the Lord a burnt offering of two young bulls, one ram, and seven male lambs a year old, all of them without defects, <sup>12</sup> along with grain offerings consisting of three-tenths of an ephah of the best flour mixed with olive oil for each bull, two-tenths of an ephah of the best flour mixed with olive oil for the ram, <sup>13</sup> and one tenth of an ephah of the best flour mixed with olive oil for each of the lambs. This is a burnt offering acceptable to the Lord.

<sup>14</sup> Their respective drink offerings shall be a half a hin of wine for each bull, a third of a hin for the ram, and a quarter of a hin for each lamb. This is the monthly burnt offering to be presented every month during the year. <sup>15</sup> As well as the continual burnt offering with its drink offering, present a male goat to the Lord as a sin offering.

<sup>16</sup> The Lord's Passover is on the fourteenth day of the first month. <sup>17</sup> There shall be a festival on the fifteenth day of this month, and for seven days only eat bread without yeast. <sup>18</sup> Hold a holy meeting on the first day of the festival. Don't do any of your normal work. <sup>19</sup> Present to the Lord the following offerings: a burnt offering of two young bulls, one ram, and seven male lambs a year old, all of them without defects. <sup>20</sup> Their grain offerings shall be made of the best flour mixed with olive oil: three-tenths of an ephah for each bull, two-tenths of an ephah for the ram, <sup>21</sup> and one tenth of an ephah for each of the seven lambs. <sup>22</sup> Also present a male goat as a sin offering to make you right. <sup>23</sup> You are to present these offerings in addition to the continual morning burnt offering. <sup>24</sup> Present the same offerings every day for seven days as burnt offerings to be accepted by the Lord. They are to be offered with their drink offering and the continual burnt offering. <sup>25</sup> Hold a holy meeting on the seventh day of the festival. Don't do any of your normal work.

<sup>26</sup> During the time you celebrate the Festival of Weeks,<sup>c</sup> hold a holy meeting on the day of firstfruits when you present an offering of new grain to the Lord. Don't do any of your normal work.

<sup>27</sup> Present a burnt offering of two young bulls, one ram, and seven male lambs a year old to be accepted by the Lord. <sup>28</sup> They are to be

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<sup>c</sup>28:26. Also called the "Festival of Harvest" in Exodus 23:16.

accompanied by their grain offerings of the best flour mixed with olive oil: three-tenths of an ephah for each bull, two-tenths of an ephah for the ram, <sup>29</sup> and one tenth of an ephah for each of the seven lambs. <sup>30</sup> Also present a male goat as an offering to make you right. <sup>31</sup> Present these offerings along with their drink offerings in addition to the continual burnt offering and its grain offering. Make sure the animals sacrificed have no defects.”

**29** <sup>1</sup>“Hold a holy meeting on the first day of the seventh month. Don't do any of your normal work. This is the day when you will blow the trumpets. <sup>2</sup> Present a burnt offering of one young bull, one ram, and seven male lambs a year old, all of them without defects, as a sacrifice acceptable to the Lord, <sup>3</sup> along with their grain offerings of the best flour mixed with olive oil: three-tenths of an ephah for the bull, two-tenths of an ephah for the ram, <sup>4</sup> and one tenth of an ephah for each of the seven male lambs. <sup>5</sup> Also present a male goat as a sin offering to make you right. <sup>6</sup> These offerings are in addition to the monthly and daily burnt offerings along with their required grain offerings and drink offerings. They are burnt offerings acceptable to the Lord.

<sup>7</sup> Hold a holy meeting on the tenth day of this seventh month, and practice self-denial. Don't do any of your normal work. <sup>8</sup> Present a burnt offering of one young bull, one ram, and seven male lambs a year old, all of them without defects, acceptable to the Lord. <sup>9</sup> They are to be accompanied by their grain offerings of the best flour mixed with olive oil: three-tenths of an ephah for the bull, two-tenths of an ephah for the ram, <sup>10</sup> and one tenth of an ephah for each of the seven lambs. <sup>11</sup> Also present a male goat as a sin offering in addition to the sin offering to make you right and the continual burnt offering with its grain offering and drink offering.

<sup>12</sup> Hold a holy meeting on the fifteenth day of the seventh month. Don't do any of your normal work. You are to celebrate a festival dedicated to the Lord for seven days. <sup>13</sup> Present the following as a burnt offering acceptable to the Lord: thirteen young bulls, two rams, and fourteen male lambs a year old, all of them without defects. <sup>14</sup> They are to be accompanied by their grain offerings of the best flour mixed with olive oil: three-tenths of an ephah of the best flour mixed with olive oil for each of the thirteen bulls, two-tenths of an ephah for each of the two rams, <sup>15</sup> and one tenth of an ephah for each

of the fourteen lambs. <sup>16</sup> Also present a male goat as a sin offering in addition to the continual burnt offering with its grain offering and drink offering.

<sup>17</sup> On the second day present twelve young bulls, two rams, and fourteen male lambs a year old, all of them without defects. <sup>18</sup> They are to be accompanied by their grain offerings and drink offerings for the bulls, rams, and lambs, all according to the number required.

<sup>19</sup> Also present a male goat as a sin offering in addition to the continual burnt offering with its grain offering and drink offering.

<sup>20</sup> On the third day present eleven young bulls, two rams, and fourteen male lambs a year old, all of them without defects. <sup>21</sup> They are to be accompanied by their grain offerings and drink offerings for the bulls, rams, and lambs, all according to the number required.

<sup>22</sup> Also present a male goat as a sin offering in addition to the continual burnt offering with its grain offering and drink offering.

<sup>23</sup> On the fourth day present ten young bulls, two rams, and fourteen male lambs a year old, all of them without defects. <sup>24</sup> They are to be accompanied by their grain offerings and drink offerings for the bulls, rams, and lambs, all according to the number required.

<sup>25</sup> Also present a male goat as a sin offering in addition to the continual burnt offering with its grain offering and drink offering.

<sup>26</sup> On the fifth day present nine young bulls, two rams, and fourteen male lambs a year old, all of them without defects. <sup>27</sup> They are to be accompanied by their grain offerings and drink offerings for the bulls, rams, and lambs, all according to the number required. <sup>28</sup> Also present a male goat as a sin offering in addition to the continual burnt offering with its grain offering and drink offering.

<sup>29</sup> On the sixth day present eight young bulls, two rams, and fourteen male lambs a year old, all of them without defects. <sup>30</sup> They are to be accompanied by their grain offerings and drink offerings for the bulls, rams, and lambs, all according to the number required.

<sup>31</sup> Also present a male goat as a sin offering in addition to the continual burnt offering with its grain offering and drink offering.

<sup>32</sup> On the seventh day present seven young bulls, two rams, and fourteen male lambs a year old, all of them without defects. <sup>33</sup> They are to be accompanied by their grain offerings and drink offerings for the bulls, rams, and lambs, all according to the number required.

<sup>34</sup> Also present a male goat as a sin offering in addition to the continual burnt offering with its grain offering and drink offering.

<sup>35</sup> On the eighth day all of you are to meet together. Don't do any of your normal work. <sup>36</sup> Present the following as a burnt offering acceptable to the Lord: one bull, two rams, and seven male lambs a year old, all of them without defects. <sup>37</sup> They are to be accompanied by their grain offerings and drink offerings for the bulls, rams, and lambs, all according to the number required. <sup>38</sup> Also present a male goat as a sin offering in addition to the continual burnt offering with its grain offering and drink offering.

<sup>39</sup> Present these offerings to the Lord at the times you are required to do so, in addition to your offerings to fulfill a promise and freewill offerings, whether they are burnt offerings, grain offerings, drink offerings, or peace offerings.”

<sup>40</sup> Moses repeated all this to the Israelites as the Lord ordered him to do.

**30** <sup>1</sup> Moses told the tribal leaders of Israel, “This is what the Lord commands: <sup>2</sup> If a man makes a solemn promise to the Lord, or pledges to do something by swearing an oath, he must not break his promise. He must do everything he said he would.

<sup>3</sup> If a woman who's young and still living in her father's house makes a solemn promise to the Lord or pledges to do something by swearing an oath <sup>4</sup> and her father finds out about her promise or pledge but doesn't say anything to her, all the promises or pledges she has sworn to do will stand. <sup>5</sup> But if her father disallows them as soon as he finds out, then none of her promises or pledges remain valid. The Lord will release her from keeping them because her father has disallowed them.

<sup>6</sup> If a woman marries after having made a solemn promise or sworn an oath without thinking <sup>7</sup> and her husband finds out about it but doesn't say anything to her right away, all the promises or pledges she has sworn to do will stand. <sup>8</sup> But if her husband disallows them when he finds out about it, then none of her promises or oaths remain valid and the Lord will release her from keeping them.

<sup>9</sup> Every solemn promise made by a widow or a woman who is divorced must be kept.

<sup>10</sup> If a woman living with her husband makes a solemn promise to the Lord or pledges to do something by swearing an oath, <sup>11</sup> and

her husband finds out about her promise or pledge but doesn't say anything to her and doesn't disallow them, then none of her promises or pledges remain valid. <sup>12</sup> But if her husband disallows them as soon as he finds out about it, then none of her promises or oaths remain valid. The Lord will release her from keeping them because her husband has disallowed them.

<sup>13</sup> Her husband may also confirm or disallow any solemn promise or pledge the woman may make for self-denial. <sup>14</sup> But if her husband doesn't ever say a word to her about it, then he is assumed to have confirmed all the solemn promises and pledges she has made.

<sup>15</sup> However, if he disallows them some time later after finding out about them, then he will bear the responsibility for her breaking them.”

<sup>16</sup> These are the regulations that the Lord gave to Moses regarding the relationship between a man and his wife, and between a father and a daughter who is young and still living at home.

**31** <sup>1</sup> The Lord told Moses, <sup>2</sup> “Punish the Midianites because of what they did to the Israelites. After that you will join your forefathers in death.”

<sup>3</sup> Moses instructed the people, “Have some of your men get ready for battle, so they can go and attack the Midianites and carry out the Lord's punishment on them. <sup>4</sup> You are to contribute one thousand men from each Israelite tribe.”

<sup>5</sup> So one thousand men were chosen from each Israelite tribe, making twelve thousand troops ready for battle. <sup>6</sup> Moses sent them into battle, one thousand from each tribe, together with Phinehas, son of Eleazar the priest. He carried with him the holy objects from the sanctuary and the trumpets used for giving signals. <sup>7</sup> They attacked the Midianites, as the Lord had told Moses to do, and they killed all the men. <sup>8</sup> Among those killed were the five kings of Midian, Evi, Rekem, Zur, Hur, and Reba. They also killed Balaam, son of Beor, with the sword.

<sup>9</sup> The Israelites captured the Midianite women and children, and they took as plunder all their herds, flocks, and possessions. <sup>10</sup> They set fire to all the Midianite towns and camps where they had lived, <sup>11</sup> and carried away all the plunder and loot, including people and animals.

<sup>12</sup> They brought the prisoners, loot, and plunder to Moses, to Eleazar the priest, and to the rest of the Israelites where they were camped on the plains of Moab, beside the Jordan opposite Jericho.

<sup>13</sup> Moses, Eleazar the priest, and all the Israelite leaders went out of the camp to meet them.

<sup>14</sup> Moses was angry with the army officers, the commanders of thousands and commanders of hundreds, who returned from the battle. <sup>15</sup> “Why did you let all the women live?” he asked them.

<sup>16</sup> “You realize that these were the women seduced the Israelite men, leading them to be unfaithful to the Lord at Peor, following Balaam's advice! That's why the Lord's people suffered from the plague! <sup>17</sup> So go and kill all the boys and every woman who has had slept with a man. <sup>18</sup> Let all the girls who are virgins live. They are yours. <sup>19</sup> All those of you who killed someone or touched a dead body must stay outside the camp for seven days. Purify yourselves and your prisoners on the third day and the seventh day. <sup>20</sup> Also purify all your clothing garment and anything made of leather, goat's hair, or wood.”

<sup>21</sup> Eleazar the priest told the soldiers who had gone into battle, “These are the legal regulations that the Lord has ordered Moses to be carried out: <sup>22</sup> All that's made of gold, silver, bronze, iron, tin, and lead— <sup>23</sup> anything that doesn't burn—must be put through fire to make it clean. But it still has to be purified using water of purification. Anything that burns must be put through the water. <sup>24</sup> Wash your clothes on the seventh day and you will be clean. Then you can enter the camp.”

<sup>25</sup> The Lord told Moses, <sup>26</sup> “You, Eleazar the priest, and the Israelite family leaders are to take a record of the people and animals that were captured. <sup>27</sup> Then divide them between the troops who went into battle and the rest of the Israelites. <sup>28</sup> Take as a contribution to the Lord from what is allocated to the troops who went into battle one out of every five hundred people, cattle, donkeys, or sheep. <sup>29</sup> Take this from their half share and give it to Eleazar the priest as an offering to the Lord.

<sup>30</sup> From the Israelites; half share, take one out of every fifty people, cattle, donkeys, or sheep, or other animals, and give them to the Levites who take care of the Lord's Tabernacle.”

<sup>31</sup> Moses and Eleazar the priest did as the Lord had ordered Moses.

<sup>32</sup> This was the list of plunder remaining that had been looted by the troops: 675,000 sheep, <sup>33</sup> 72,000 cattle, <sup>34</sup> 61,000 donkeys, <sup>35</sup> and 32,000 virgins.

<sup>36</sup> This was the half share for those who had gone to fight: 337,500 sheep, <sup>37</sup> with a contribution for the Lord of 675, <sup>38</sup> 36,000 cattle, with a Lord's contribution of 72, <sup>39</sup> 30,500 donkeys, with a Lord's contribution of 61, <sup>40</sup> and 16,000 people, with a Lord's contribution of 32. <sup>41</sup> Moses gave the contribution to Eleazar the priest as an offering to the Lord as the Lord had ordered Moses.

<sup>42</sup> The Israelites' half share left after Moses had given the half share to the troops who had gone to fight, <sup>43</sup> consisted of: 337,500 sheep, <sup>44</sup> 36,000 cattle, <sup>45</sup> 30,500 donkeys, <sup>46</sup> and 16,000 people. <sup>47</sup> Moses took from the Israelites' half one out of every fifty people and animals and gave them the Levites who take care of the Lord's Tabernacle, as the Lord had ordered him.

<sup>48</sup> The army officers, the commanders of thousands and commanders of hundreds, came to Moses <sup>49</sup> and told him, “We, your servants, have checked the troops we command and not a single man is missing. <sup>50</sup> So we have brought the Lord an offering of the gold objects each man received—armlets, bracelets, rings, earrings, and necklaces—in order that we may be right before the Lord.”

<sup>51</sup> Moses and Eleazar the priest accepted from them all the objects made out of gold. <sup>52</sup> The gold that the commanders of thousands and of hundreds gave as an offering to the Lord weighed in total 16,750 shekels. <sup>53</sup> (The men who had fought in the battle had each taken plunder for himself.) <sup>54</sup> Moses and Eleazar the priest accepted the gold from the commanders of thousands and of hundreds and took it into the Tent of Meeting as a memorial offering for the Israelites in the presence of the Lord.

**32** <sup>1</sup> The tribes of Reuben and Gad had large numbers of livestock and saw that the land of Jazer and Gilead was a good place to rear them. <sup>2</sup> So they came to Moses, Eleazar the priest, and the Israelite leaders and said, <sup>3</sup> “The towns of Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam,<sup>d</sup> Nebo, and Beon, <sup>4</sup> which the Lord conquered in full view of the Israelites, are well-suited for the livestock that we your servants own.”

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<sup>d</sup>32:3. Listed as Sibmah in verse 38.

<sup>5</sup> They continued, “Please respond to our request favorably: give us this land. Don't make us cross the Jordan.”

<sup>6</sup> In reply Moses asked the tribes of Gad and Reuben, “Are you expecting your brothers to go and fight while you just sit here?”

<sup>7</sup> Why discourage the Israelites from crossing into the country that the Lord has given them? <sup>8</sup> This is just what your fathers did when I sent them out from Kadesh-barnea to explore the land. <sup>9</sup> After your fathers traveled up the valley of Eshcol and explored the land, they discouraged the Israelites, persuading them not to enter the country that the Lord had given them. <sup>10</sup> As a result, they made the Lord very angry that day, and he swore this oath, <sup>11</sup> ‘Not a single one of those I saved from Egypt who is twenty years old or older will ever see the land I promised with an oath to give to Abraham, Isaac, and Jacob, because they were not completely committed to me— <sup>12</sup> no one except Caleb, son of Jephunneh, the Kenizzite, and Joshua, son of Nun, because they were completely committed to me.’ <sup>13</sup> The Lord was angry with Israel, and made them wander around in the desert for forty years, until the whole generation who had done evil in his sight had died.

<sup>14</sup> Now look at you, you brood of sinners who have come to take your fathers' place to make the Lord even angrier with Israel! <sup>15</sup> If you give up following him, he will abandon these people in the desert once again, and their deaths will be your fault!”

<sup>16</sup> Then the tribes of Gad and Reuben came to Moses and told him, “We would plan to build stone walls to keep our livestock safe and towns for our children. <sup>17</sup> But we will still get ourselves ready for battle, and we will be prepared to lead the Israelites until they can safely occupy their land. In the meantime, our children will stay behind, living in the fortified towns to protect them from the local people. <sup>18</sup> We won't return to our homes until every Israelite is in possession of their allotted land. <sup>19</sup> However, we won't own any land on the other side of the Jordan because we've received this land to own on this eastern side of the Jordan.”

<sup>20</sup> Moses responded, “If this is what you will actually do, if you will get yourselves ready for battle under the Lord's direction, <sup>21</sup> and if all your troops cross the Jordan with the Lord until he has driven out his enemies ahead of him, <sup>22</sup> then once the country is conquered with the Lord's help then you may return, and you will have fulfilled

your obligations to the Lord and to Israel. You will own this land, granted to you by the Lord. <sup>23</sup> But if you fail to do this, you will clearly be sinning against the Lord, and the consequences of your sin will catch up with you. <sup>24</sup> Go ahead and build towns for your children and stone walls for your flocks, but make sure you do what you've promised!"

<sup>25</sup> The tribes of Gad and Reuben promised Moses, "Sir, we your servants will do just as you have ordered. <sup>26</sup> Our wives and children, our livestock and all our animals, will all remain here in the towns of Gilead. <sup>27</sup> But we your servants are ready for battle, and all our troops will cross over to fight with the Lord's help, just as you have said, sir."

<sup>28</sup> Moses gave the following instructions about them to Eleazar the priest, to Joshua, son of Nun, and to the family leaders of the tribes of Israel. <sup>29</sup> Moses told them, "If the tribes of Gadites and Reuben cross the Jordan with you, with all their troops ready for battle with the Lord's help, and the land is conquered as you advance, then give them the land of Gilead to own. <sup>30</sup> But if they don't get themselves ready for battle and cross over with you, then they must accept their allotted land among you in the country of Canaan."

<sup>31</sup> The tribes of Gad and Reuben responded, "We will do just as the Lord has told us, your servants. <sup>32</sup> We will cross over and enter the country of Canaan ready for battle with the Lord's help, so that we may have our allotted share of land on this side of the Jordan."

<sup>33</sup> So Moses gave to the tribes of Gad and Reubenites and the half-tribe of Manasseh, son of Joseph, the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Bashan. This land included its towns and their surrounding area. <sup>34</sup> The people of Gad rebuilt Dibon, Ataroth, Aroer, <sup>35</sup> Atroth-shophan, Jazer, Jogbehah, <sup>36</sup> Beth-nimrah, and Beth-haran as fortified towns, and they built stone walls for their flocks.

<sup>37</sup> The people of Reuben rebuilt Heshbon, Elealeh, Kiriathaim, <sup>38</sup> as well as Nebo and Baal-meon (changing their names), and Sibmah. In fact they renamed those towns they rebuilt.

<sup>39</sup> The descendants of Machir, son of Manasseh, attacked Gilead and captured it. They drove out the Amorites who were living there. <sup>40</sup> So Moses gave Gilead to the family of Machir, son of Manasseh, and they settled there. <sup>41</sup> Jair, a descendant of Manasseh, attacked

their villages and captured them. He named them the Villages of Jair. <sup>42</sup>Nobah attacked Kenath and captured it, along with its villages. He named it Nobah after himself.

**33** <sup>1</sup>This is a record of the journeys made by the Israelites as they left Egypt in their tribal divisions led by Moses and Aaron. <sup>2</sup>Moses recorded the different parts of their journey as instructed by the Lord. These are the journeys they made listed in order from where they started:

<sup>3</sup>The Israelites left Rameses on the fifteenth day of the first month, the day after the Passover. They set out in triumph as all the Egyptians watched. <sup>4</sup>The Egyptians were burying all their firstborn that the Lord had killed, for the Lord had brought down his judgments on their gods. <sup>5</sup>The Israelites left Rameses and set up camp at Succoth.

<sup>6</sup>They moved on from Succoth and set up camp at Etham, on the edge of the desert.

<sup>7</sup>They moved on from Etham, turning back towards Pi-hahiroth, opposite Baal-zephon, and set up camp near Migdol.

<sup>8</sup>They moved on from Pi-hahiroth<sup>e</sup> and crossed through the middle of the sea into the desert. They traveled on for three days into the Desert of Etham and set up camp at Marah.

<sup>9</sup>They moved on from Marah and arrived at Elim, where there were twelve springs of water and seventy palm trees, and set up camp there.

<sup>10</sup>They moved on from Elim and set up camp beside the Red Sea.

<sup>11</sup>They moved on from the Red Sea and set up camp in the Desert of Sin.

<sup>12</sup>They moved on from the Desert of Sin and set up camp at Dophkah.

<sup>13</sup>They moved on from Dophkah and set up camp at Alush.

<sup>14</sup>They moved on from Alush and set up camp at Rephidim. There wasn't any water there for the people to drink.

<sup>15</sup>They moved on from Rephidim and set up camp in the Sinai Desert.

<sup>16</sup>They moved on from the Sinai Desert and set up camp at Kibroth-hattaavah.

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<sup>e</sup>33:8. See Exodus 14:2.

<sup>17</sup> They moved on from Kibroth-hattaavah and set up camp at Hazeroth.

<sup>18</sup> They moved on from Hazeroth and set up camp at Rithmah.

<sup>19</sup> They moved on from Rithmah and set up camp at Rimmon-perez.

<sup>20</sup> They moved on from Rimmon-perez and set up camp at Libnah.

<sup>21</sup> They moved on from Libnah and set up camp at Rissah.

<sup>22</sup> They moved on from Rissah and set up camp at Kehelathah.

<sup>23</sup> They moved on from Kehelathah and set up camp at Mount Shepher.

<sup>24</sup> They moved on from Mount Shepher and set up camp at Haradah.

<sup>25</sup> They moved on from Haradah and set up camp at Makheloth.

<sup>26</sup> They moved on from Makheloth and set up camp at Tahath.

<sup>27</sup> They moved on from Tahath and set up camp at Terah.

<sup>28</sup> They moved on from Terah and set up camp at Mithkah.

<sup>29</sup> They moved on from Mithkah and set up camp at Hashmonah.

<sup>30</sup> They moved on from Hashmonah and set up camp at Moseroth.

<sup>31</sup> They moved on from Moseroth and set up camp at Bene-jaakan.

<sup>32</sup> They moved on from Bene-jaakan and set up camp at Hor-haggidgad.

<sup>33</sup> They moved on from Hor-haggidgad and set up camp at Jotbathah.

<sup>34</sup> They moved on from Jotbathah and set up camp at Abronah.

<sup>35</sup> They moved on from Abronah and set up camp at Ezion-geber.

<sup>36</sup> They moved on from Ezion-geber and set up camp at Kadesh in the Desert of Zin.

<sup>37</sup> They moved on from Kadesh and set up camp at Mount Hor, on the edge of Edom. <sup>38</sup> Aaron the priest climbed Mount Hor as the Lord had directed, and he died there on the first day of the fifth month, in the fortieth year after the Israelites had left Egypt. <sup>39</sup> Aaron was 123 when he died on Mount Hor.

<sup>40</sup> (The Canaanite king of Arad, who lived in the Negev in the country of Canaan, found out that the Israelites were on their way.)

<sup>41</sup> The Israelites moved on from Mount Hor and set up camp at Zalmonah.

<sup>42</sup> They moved on from Zalmonah and set up camp at Punon.

<sup>43</sup> They moved on from Punon and set up camp at Oboth.

<sup>44</sup> They moved on from Oboth and set up camp at Iye-abarim on the border of Moab.

<sup>45</sup> They moved on from Iye-abarim<sup>f</sup> and set up camp at Dibon-gad.

<sup>46</sup> They moved on from Dibon-gad and set up camp at Almon-diblathaim.

<sup>47</sup> They moved on from Almon-diblathaim and set up camp in the mountains of Abarim opposite Nebo.

<sup>48</sup> They moved on from the mountains of Abarim and set up camp on the plains of Moab beside the Jordan opposite Jericho.

<sup>49</sup> There on the plains of Moab they set up camp beside the Jordan, from Beth-jeshimoth to Abel-shittim. <sup>50</sup> This was where, on the plains of Moab beside the Jordan opposite Jericho, that the Lord told Moses, <sup>51</sup> “Tell the Israelites, ‘Once you cross the Jordan and enter the country of Canaan, <sup>52</sup> you must drive out everyone living in the land, destroy all their carved images and metal idols, and tear down all their pagan temples.<sup>g</sup> <sup>53</sup> You are to take over the country and settle there, because I have given you the land and it belongs to you. <sup>54</sup> You are to divide the land and allocate it by lot to the different tribal families. Give a larger portion to a larger family, and a smaller portion to a smaller family. Each one's allocation is decided by lot, and you will all receive an allocation depending on your tribe.

<sup>55</sup> But if you don't drive out everyone living in the land, the people you allow to remain will be like grit in your eyes and thorns in your sides. They will cause you trouble where you settle in the country.

<sup>56</sup> Eventually the punishment I planned for them I will inflict on you.”

**34** <sup>1</sup> The Lord told Moses, <sup>2</sup> “Give this command to the Israelites: ‘When you enter the country of Canaan, it will be allocated to you to own with the following boundaries:<sup>h</sup>

<sup>3</sup> The southern extent of your country will be from the Desert of Zin along the border of Edom. Your southern border will run east from the end of the Dead Sea, <sup>4</sup> cross south of Scorpion Pass, on to Zin, and reach its southern limit south of Kadesh-barnea. Then it will

<sup>f</sup>**33:45.** As spelled in 21:11. Here the name is given as “Iyim.”

<sup>g</sup>**33:52.** “Pagan temples”: literally, “high places.”

<sup>h</sup>**34:2.** Other passages which include boundary demarcations include: Joshua 13:8-33, Joshua 14:1 to Joshua 19:51, Ezekiel 47:13-20.

go to Hazar-addar and on to Azmon. <sup>5</sup> There the boundary will turn from Azmon to the Wadi of Egypt,<sup>i</sup> ending at the Mediterranean Sea.

<sup>6</sup> Your western border will be the coast of the Mediterranean Sea. This is to be your boundary to the west.

<sup>7</sup> Your northern border will run from the Mediterranean Sea straight to Mount Hor. <sup>8</sup> From Mount Hor the boundary will go to Lebo-hamath, then on to Zedad, <sup>9</sup> to Ziphron, ending at Hazar-enan. This will be your boundary to the north.

<sup>10</sup> Your eastern border will run straight from Hazar-enan to Shepham <sup>11</sup> Then the boundary will go down from Shepham to Riblah on the east side of Ain. It will pass down along the slopes east of the Sea of Galilee. <sup>12</sup> Then the boundary will go down along the Jordan, ending at the Dead Sea. This is to be your land with its surrounding borders.”

<sup>13</sup> Moses gave the order to the Israelites, “Allocate ownership of this land by lot. The Lord has commanded it to be given to the nine and a half tribes. <sup>14</sup> The tribes of Reuben and Gad, together with the half-tribe of Manasseh, have already received their allocation. <sup>15</sup> These two and a half tribes have received their allocation on the east side of the Jordan opposite Jericho.”

<sup>16</sup> The Lord told Moses, <sup>17</sup> “These are the names of the men who will be in charge of allocating ownership of the land for you: Eleazar the priest and Joshua, son of Nun. <sup>18</sup> Have one leader from each tribe help in the distribution of the land. <sup>19</sup> These are their names:

From the tribe of Judah: Caleb, son of Jephunneh.

<sup>20</sup> From the tribe of Simeon: Shemuel, son of Ammihud.

<sup>21</sup> From the tribe of Benjamin: Elidad, son of Chislon.

<sup>22</sup> A leader from the tribe of Dan: Bukki, son of Jogli.

<sup>23</sup> A leader from the tribe of Manasseh, son of Joseph: Haniel son of Ephod.

<sup>24</sup> A leader from the tribe of Ephraim: Kemuel, son of Shiphtan.

<sup>25</sup> A leader from the tribe of Zebulun: Eli-zaphan, son of Parnach.

<sup>26</sup> A leader from the tribe of Issachar: Paltiel, son of Azzan.

<sup>27</sup> A leader from the tribe of Asher: Ahihud, son of Shelomi.

<sup>28</sup> A leader from the tribe of Naphtali: Pedahel, son of Ammihud.”

<sup>29</sup> These are the names of those the Lord put in charge of allocating land ownership in the country of Canaan.

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<sup>i</sup>34:5. Usually identified with Wadi El-Arish. It is not thought to refer to the Nile.

**35**<sup>1</sup> The Lord spoke to Moses on the plains of Moab beside the Jordan opposite Jericho. He told him,<sup>2</sup> “Order the Israelites to provide from their land allocation towns for the Levites to live in and pastures around the towns.<sup>3</sup> The towns are for them to live in, and the pastures will be for their herds and their flocks—for all their livestock.<sup>4</sup> The pastures around the towns you give to the Levites are to extend out from the wall a thousand cubits on all sides.<sup>5</sup> Measure two thousand cubits outside the town on the east, two thousand on the south, two thousand on the west, and two thousand on the north, with the town in the middle. These areas will be their pastures around the towns.

<sup>6</sup> Six of the towns you give the Levites are to be sanctuary towns,<sup>j</sup> where a person who kills someone can run for protection. As well as these towns, give the Levites forty-two more.<sup>7</sup> The total number of towns you are to give the Levites is forty-eight, along with their pastures.<sup>8</sup> The towns that you allocate to be given to the Levites from the territory of the Israelites will be more from a larger tribe and less from a smaller one. The number will be in proportion to the size of the land allocation of each tribe.”

<sup>9</sup> The Lord told Moses,<sup>10</sup> “Tell the Israelites: ‘When you cross over the Jordan into Canaan,<sup>11</sup> choose towns as your sanctuary towns, so a person who kills someone by mistake may run there.<sup>12</sup> These towns will be for you places of sanctuary from those seeking revenge, so that the killer will not die until they are tried in court.

<sup>13</sup> The towns you choose will be your six sanctuary towns.<sup>14</sup> Choose three cities on the other side of the Jordan and three in Canaan as cities of refuge.<sup>15</sup> These six cities will be places of sanctuary for the Israelites and for foreigners or settlers among them, so that anyone who kills a person by mistake may run there.

<sup>16</sup> But if anyone deliberately hits someone with something made of iron and kills them, that person is a murderer and must be executed.<sup>17</sup> If anyone picks up something made of stone that could be used as a weapon and hits someone with it, and kills them, that person is a murderer and must be executed.<sup>18</sup> If anyone picks up something made of wood that could be used as a weapon and hits someone with it, and kills them, that person is a murderer and must be executed.

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<sup>j</sup>35:6. See also Joshua 20.

<sup>19</sup> The avenger<sup>k</sup> is to execute the murderer. When he finds the murderer, he is to kill him. <sup>20</sup> Similarly, if anyone hates someone and knocks them down or deliberately throws something at them, and they're killed; <sup>21</sup> or if someone hits another with his hand and they die, the one who hit him must be executed because he is a murderer. When the avenger finds the murderer, he is to kill him.

<sup>22</sup> But if anyone knocks someone else down without meaning to and without hating them, or throws something at them not meaning to hurt them, <sup>23</sup> or carelessly drops a heavy stone that kills them, but not as an enemy or intending to harm them, <sup>24</sup> then the community must judge between the killer and the avenger following these regulations. <sup>25</sup> The court is to protect the killer from being attacked by the avenger and must return him to the sanctuary town that he ran to, and he must stay there until the death of the high priest, who was anointed with holy oil.

<sup>26</sup> But if the killer ever leaves the limits of sanctuary town where they ran to, <sup>27</sup> and the avenger finds him there outside his sanctuary town and kills him, then the avenger will not be guilty of murder, <sup>28</sup> because the killer has to stay in his sanctuary town until the death of the high priest. Only after the death of the high priest are they allowed to return to the land they own. <sup>29</sup> These regulations apply to all future generations wherever you live.

<sup>30</sup> If anyone kills a person, the murderer is to be executed based on the evidence given by witnesses, plural. No one is to be executed based on the evidence given by a single witness.

<sup>31</sup> You are not to accept payment instead of executing a murderer who has been found guilty—they must be executed. <sup>32</sup> Also you are not allowed to accept payment for a person who runs to a sanctuary town and permit them to return and live on their own land before the death of the high priest.

<sup>33</sup> Don't pollute the land where you live because bloodshed pollutes the land, and the land where blood is shed can't be purified except by the blood of the one who shed it. <sup>34</sup> Don't make the land impure where you live because I live there too. I am the Lord, and I live with the Israelites.”

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<sup>k</sup>35:19. “Avenger:” this was the closest relative to the victim: literally, “the avenger of blood.”

**36**<sup>1</sup> The family heads of the descendants of Gilead, son of Machir, son of Manasseh, one of the tribes of Joseph, came and spoke before Moses and the Israelite leaders, the heads of families. <sup>2</sup> They said, “When the Lord ordered you, my lord, to allocate land ownership to the Israelites by lot, he also ordered you to give our brother Zelophehad's share to his daughters. <sup>3</sup> However, if they marry men from the other tribes of Israel, their allocation would be taken away our fathers' share and added to the tribe of the men they marry. That part of our allocation would be lost to us. <sup>4</sup> So when the Jubilee for the Israelites comes around, their allocation would be added to the tribe into which they marry, and taken away from our fathers' tribe.”

<sup>5</sup> Following what the Lord told him, Moses gave these orders to the Israelites, “What the tribe of the sons of Joseph says is right. <sup>6</sup> This is what the Lord has ordered in regard to Zelophehad's daughters: They can marry anyone they want as long as they marry within a family that belongs to their father's tribe. <sup>7</sup> No land allocation in Israel may be passed from tribe to tribe, because every Israelite is to hold onto the allocation of his father's tribe. <sup>8</sup> Every daughter who possesses an inheritance from any Israelite tribe must marry within a clan of the tribe of her father, so that every Israelite will possess the inheritance of his fathers. <sup>9</sup> No land allocation may be passed from one tribe to another, for each Israelite tribe must hold onto its own allocation.”

<sup>10</sup> Zelophehad's daughters followed the Lord's orders through Moses. <sup>11</sup> Mahlah, Tirzah, Hoglah, Milcah, and Noah, Zelophehad's daughters, married cousins on their father's side. <sup>12</sup> They married within the families of the descendants of Manasseh, son of Joseph, and their land allocation stayed within their father's tribe.

<sup>13</sup> These are the orders and regulations that the Lord gave the Israelites through Moses on the plains of Moab beside the Jordan opposite Jericho.