# Numbers

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### *The First Census of Israel*

1 On the first day of the second month of the second year after the Israelites had come out of the land of Egypt, the LORD
spoke to Moses in the Tent of Meeting in the Wilderness of Sinai. He said: 2 "Take a census of the whole congregation of
Israel by their clans and families, listing every man by name, one by one.
3 You and Aaron are to number those who are twenty years of age or older by their divisions—everyone who can serve
in Israel's army. 4 And one man from each tribe, the head of each family, must be there with you.

### *The Leaders of the Tribes*

5 These are the names of the men who are to assist you:
From the tribe of Reuben, Elizur son of Shedeur;
6 from Simeon, Shelumiel son of Zurishaddai;
7 from Judah, Nahshon son of Amminadab;
8 from Issachar, Nethanel son of Zuar;
9 from Zebulun, Eliab son of Helon;
10 from the sons of Joseph:
from Ephraim, Elishama son of Ammihud,
and from Manasseh, Gamaliel son of Pedahzur;
11 from Benjamin, Abidan son of Gideoni;
12 from Dan, Ahiezer son of Ammishaddai;
13 from Asher, Pagiel son of Ocran;
14 from Gad, Eliasaph son of Deuel;
15 and from Naphtali, Ahira son of Enan."
16 These men were appointed from the congregation; they were the leaders of the tribes of their fathers, the heads of
the clans of Israel.

### *The Number of Every Tribe*

17 So Moses and Aaron took these men who had been designated by name, 18 and on the first day of the second month they
assembled the whole congregation and recorded their ancestry by clans and families, counting one by one the names of
those twenty years of age or older, 19 just as the LORD had commanded Moses.
So Moses numbered them in the Wilderness of Sinai:
20 From the sons of Reuben, the firstborn of Israel, according to the records of their clans and families, counting one
by one the names of every male twenty years of age or older who could serve in the army, 21 those registered to the tribe of
Reuben numbered 46,500.
22 From the sons of Simeon, according to the records of their clans and families, counting one by one the names of
every male twenty years of age or older who could serve in the army, 23 those registered to the tribe of Simeon numbered
59,300.
24 From the sons of Gad, according to the records of their clans and families, counting the names of all those twenty
years of age or older who could serve in the army, 25 those registered to the tribe of Gad numbered 45,650.
26 From the sons of Judah, according to the records of their clans and families, counting the names of all those twenty
years of age or older who could serve in the army, 27 those registered to the tribe of Judah numbered 74,600.
28 From the sons of Issachar, according to the records of their clans and families, counting the names of all those
twenty years of age or older who could serve in the army, 29 those registered to the tribe of Issachar numbered 54,400.
30 From the sons of Zebulun, according to the records of their clans and families, counting the names of all those
twenty years of age or older who could serve in the army, 31 those registered to the tribe of Zebulun numbered 57,400.
32 From the sons of Joseph:

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**1:1** In the *"year after Israel's departure from Egypt, the" "Lord"* frequently communicated his will to the people through *"Moses"* and gave them every opportunity to conform to his divine plan. • God's self-disclosure often took place at the *"Tabernacle"* (literally *the Tent of Meeting*; see study note on Exod 27:21). • *"The wilderness of Sinai"* was a great, terrifying, and inhospitable desert (Deut 1:19). This relatively unpopulated region was the anvil on which God forged Israel as the environmental challenges of Sinai tested Israel's dependence upon the Lord throughout the book of Numbers. Sinai reminded later biblical authors of the law and of Israel's rebellious spirit (Ps 106:19; Heb 12:25-26).

From the sons of Ephraim, according to the records of their clans and families, counting the names of all those twenty years of age or older who could serve in the army, 33 those registered to the tribe of Ephraim numbered 40,500.

34 And from the sons of Manasseh, according to the records of their clans and families, counting the names of all those twenty years of age or older who could serve in the army, 35 those registered to the tribe of Manasseh numbered 32,200.

36 From the sons of Benjamin, according to the records of their clans and families, counting the names of all those twenty years of age or older who could serve in the army, 37 those registered to the tribe of Benjamin numbered 35,400.

38 From the sons of Dan, according to the records of their clans and families, counting the names of all those twenty years of age or older who could serve in the army, 39 those registered to the tribe of Dan numbered 62,700.

40 From the sons of Asher, according to the records of their clans and families, counting the names of all those twenty years of age or older who could serve in the army, 41 those registered to the tribe of Asher numbered 41,500.

42 From the sons of Naphtali, according to the records of their clans and families, counting the names of all those twenty years of age or older who could serve in the army, 43 those registered to the tribe of Naphtali numbered 53,400.

44 These were the men numbered by Moses and Aaron, with the assistance of the twelve leaders of Israel, each one representing his family. 45 So all the Israelites twenty years of age or older who could serve in Israel's army were counted according to their families. 46 And all those counted totaled 603,550.

***The Exemption of the Levites***

47 The Levites, however, were not numbered along with them by the tribe of their fathers. 48 For the LORD had said to Moses: 49 "Do not number the tribe of Levi in the census with the other Israelites. 50 Instead, you are to appoint the Levites over the tabernacle of the Testimony, all its furnishings, and everything in it. They shall carry the tabernacle and all its articles, care for it, and camp around it.

51 Whenever the tabernacle is to move, the Levites are to take it down, and whenever it is to be pitched, the Levites are to set it up. Any outsider who goes near it must be put to death.

52 The Israelites are to camp by their divisions, each man in his own camp and under his own standard. 53 But the Levites are to camp around the tabernacle of the Testimony and watch over it, so that no wrath will fall on the congregation of Israel. So the Levites are responsible for the tabernacle of the Testimony."

54 Thus the Israelites did everything just as the LORD had commanded Moses.

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***The Order of the Camps***

1 Then the LORD said to Moses and Aaron:

2 "The Israelites are to camp around the Tent of Meeting at a distance from it, each man under his standard, with the banners of his family.

3 On the east side, toward the sunrise, the divisions of Judah are to camp under their standard:

The leader of the Judahites is Nahshon son of Amminadab, 4 and his division numbers 74,600.

5 The tribe of Issachar will camp next to it. The leader of the Issacharites is Nethanel son of Zuar, 6 and his division numbers 54,400.

7 Next will be the tribe of Zebulun. The leader of the Zebulunites is Eliab son of Helon, 8 and his division numbers 57,400.

9 The total number of men in the divisions of the camp of Judah is 186,400; they shall set out first.

10 On the south side, the divisions of Reuben are to camp under their standard:

The leader of the Reubenites is Elizur son of Shedeur, 11 and his division numbers 46,500.

12 The tribe of Simeon will camp next to it. The leader of the Simeonites is Shelumiel son of Zurishaddai, 13 and his division numbers 59,300.

14 Next will be the tribe of Gad. The leader of the Gadites is Eliasaph son of Deuel, 15 and his division numbers 45,650.

16 The total number of men in the divisions of the camp of Reuben is 151,450; they shall set out second.

17 In the middle of the camps, the Tent of Meeting is to travel with the camp of the Levites. They are to set out in the order they encamped, each in his own place under his standard.

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**2:2** Each area of the Hebrew *"camp"* was identified by *"family banners"*, which were probably flags or streamers (1:52). The use of such tribal symbols or battle flags finds an analogy in modern bedouin life, where the divisions of tribe, clan, and family have long held great importance. • The tribes camped around the sanctuary at a safe distance (cp. Josh 3:4) that respected the gap between God's holiness and the non-Levitical tribes.
2:14 Many MT manuscripts, SP, and Vulgate (see also Numbers 1:14); most MT manuscripts Reuel

18 On the west side, the divisions of Ephraim are to camp under their standard:
The leader of the Ephraimites is Elishama son of Ammihud, 19 and his division numbers 40,500.
20 The tribe of Manasseh will be next to it. The leader of the Manassites is Gamaliel son of Pedahzur, 21 and his division numbers 32,200.
22 Next will be the tribe of Benjamin. The leader of the Benjamites is Abidan son of Gideoni, 23 and his division numbers 35,400.
24 The total number of men in the divisions of the camp of Ephraim is 108,100; they shall set out third.
25 On the north side, the divisions of Dan are to camp under their standard:
The leader of the Danites is Ahiezer son of Ammishaddai, 26 and his division numbers 62,700.
27 The tribe of Asher will camp next to it. The leader of the Asherites is Pagiel son of Ocran, 28 and his division numbers 41,500.
29 Next will be the tribe of Naphtali. The leader of the Naphtalites is Ahira son of Enan, 30 and his division numbers 53,400.
31 The total number of men in the camp of Dan is 157,600; they shall set out last, under their standards."
32 These are the Israelites, numbered according to their families. The total of those counted in the camps, by their divisions, was 603,550. 33 But the Levites were not counted among the other Israelites, as the LORD had commanded Moses.
34 So the Israelites did everything the LORD commanded Moses; they camped under their standards in this way and set out in the same way, each man with his clan and his family.

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***The Sons of Aaron***

1 This is the account of Aaron and Moses at the time the LORD spoke with Moses on Mount Sinai.
2 These are the names of the sons of Aaron: Nadab the firstborn, then Abihu, Eleazar, and Ithamar. 3 These were Aaron's sons, the anointed priests, who were ordained to serve as priests.
4 Nadab and Abihu, however, died in the presence of the LORD when they offered unauthorized fire before the LORD in the Wilderness of Sinai. And since they had no sons, only Eleazar and Ithamar served as priests during the lifetime of their father Aaron.

***The Duties of the Levites***

5 Then the LORD said to Moses, 6 "Bring the tribe of Levi and present them to Aaron the priest to assist him. 7 They are to perform duties for him and for the whole congregation before the Tent of Meeting, attending to the service of the tabernacle. 8 They shall take care of all the furnishings of the Tent of Meeting and fulfill obligations for the Israelites by attending to the service of the tabernacle.
9 Assign the Levites to Aaron and his sons; they have been given exclusively to him from among the Israelites. 10 So you shall appoint Aaron and his sons to carry out the duties of the priesthood; but any outsider who approaches the tabernacle must be put to death."
11 Again the LORD spoke to Moses, saying, 12 "Behold, I have taken the Levites from among the children of Israel in place of every firstborn Israelite from the womb. The Levites belong to Me, 13 for all the firstborn are Mine. On the day I struck down every firstborn in the land of Egypt, I consecrated to Myself all the firstborn in Israel, both man and beast. They are Mine; I am the LORD."

***The Numbering of the Levites***

14 Then the LORD spoke to Moses in the Wilderness of Sinai, saying, 15 "Number the Levites by their families and clans. You are to count every male a month old or more."
16 So Moses numbered them according to the word of the LORD, as he had been commanded.

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**3:4** The deaths of *"Nadab and Abihu"* (see Lev 10:1-2) highlighted the importance of guarding the holiness of the sanctuary and of strict obedience to God's instructions (Num 26:61; Lev 16:1; 1 Chr 24:2; cp. Acts 5:1-11; 1 Cor 10:6-11; 11:29-30). • *"Eleazar and Ithamar:"* See "Eleazar" Profile.
3:4 Or strange
3:9 Most MT manuscripts; some MT manuscripts, SP, and LXX (see also Numbers 8:16) to Me

17 These were the sons of Levi by name: Gershon, Kohath, and Merari. 18 These were the names of the sons of Gershon
by their clans: Libni and Shimei. 19 The sons of Kohath by their clans were Amram, Izhar, Hebron, and Uzziel. 20 And the
sons of Merari by their clans were Mahli and Mushi. These were the clans of the Levites, according to their families.

***The Gershonites***

21 From Gershon came the Libnite clan and the Shimeite clan; these were the Gershonite clans. 22 The number of all the
males a month old or more was 7,500.

23 The Gershonite clans were to camp on the west, behind the tabernacle, 24 and the leader of the families of the
Gershonites was Eliasaph son of Lael.

25 The duties of the Gershonites at the Tent of Meeting were the tabernacle and tent, its covering, the curtain for the
entrance to the Tent of Meeting, 26 the curtains of the courtyard, the curtain for the entrance to the courtyard that
surrounds the tabernacle and altar, and the cords—all the service for these items.

***The Kohathites***

27 From Kohath came the clans of the Amramites, the Izharites, the Hebronites, and the Uzzielites; these were the clans of
the Kohathites. 28 The number of all the males a month old or more was 8,600. They were responsible for the duties of the
sanctuary.

29 The clans of the Kohathites were to camp on the south side of the tabernacle, 30 and the leader of the families of the
Kohathites was Elizaphan son of Uzziel.

31 Their duties were the ark, the table, the lampstand, the altars, the articles of the sanctuary used with them, and the
curtain—all the service for these items.

32 The chief of the leaders of the Levites was Eleazar son of Aaron the priest; he oversaw those responsible for the
duties of the sanctuary.

***The Merarites***

33 From Merari came the clans of the Mahlites and Mushites; these were the Merarite clans. 34 The number of all the
males a month old or more was 6,200.

35 The leader of the families of the Merarites was Zuriel son of Abihail; they were to camp on the north side of the
tabernacle.

36 The duties assigned to the sons of Merari were the tabernacle's frames, crossbars, posts, bases, and all its equipment
—all the service for these items, 37 as well as the posts of the surrounding courtyard with their bases, tent pegs, and ropes.

***Moses and Aaron***

38 Moses, Aaron, and Aaron's sons were to camp to the east of the tabernacle, toward the sunrise, before the Tent of
Meeting. They were to perform the duties of the sanctuary as a service on behalf of the Israelites; but any outsider who
approached the sanctuary was to be put to death.

39 The total number of Levites that Moses and Aaron counted by their clans at the LORD's command, including all the
males a month old or more, was 22,000.

***The Redemption of the Firstborn***

40 Then the LORD said to Moses, "Number every firstborn male of the Israelites a month old or more, and list their
names. 41 You are to take the Levites for Me—I am the LORD—in place of all the firstborn of Israel, and the livestock of the
Levites in place of all the firstborn of the livestock of the Israelites."

42 So Moses numbered all the firstborn of the Israelites, as the LORD had commanded him. 43 The total number of the
firstborn males a month old or more, listed by name, was 22,273.

44 Again the LORD spoke to Moses, saying, 45 "Take the Levites in place of all the firstborn of Israel, and the livestock
of the Levites in place of their livestock. The Levites belong to Me; I am the LORD. 46 To redeem the 273 firstborn
Israelites who outnumber the Levites, 47 you are to collect five shekels for each one, according to the sanctuary shekel of
twenty gerahs. 48 Give the money to Aaron and his sons as the redemption price for the excess among the Israelites."

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3:28 Hebrew; some LXX manuscripts 8,300; see the total in verse 39.
3:30 Elizaphan is a variant of Elzaphan; see Exodus 6:22 and Leviticus 10:4.
3:47 5 shekels is approximately 2 ounces or 57 grams.
3:47 20 gerahs is equivalent to one shekel (approximately 0.4 ounces or 11.4 grams).

49 So Moses collected the redemption money from those in excess of the number redeemed by the Levites. 50 He collected the money from the firstborn of the Israelites: 1,365 shekels, according to the sanctuary shekel. 51 And Moses gave the redemption money to Aaron and his sons in obedience to the word of the LORD, just as the LORD had commanded him.

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***The Duties of the Kohathites***

1 Then the LORD said to Moses and Aaron, 2 "Take a census of the Kohathites among the Levites by their clans and families, 3 men from thirty to fifty years old—everyone who is qualified to serve in the work at the Tent of Meeting.

4 This service of the Kohathites at the Tent of Meeting regards the most holy things. 5 Whenever the camp sets out, Aaron and his sons are to go in, take down the veil of the curtain, and cover the ark of the Testimony with it. 6 They are to place over this a covering of fine leather, spread a solid blue cloth over it, and insert its poles.

7 Over the table of the Presence they are to spread a blue cloth and place the plates and cups on it, along with the bowls and pitchers for the drink offering. The regular bread offering is to remain on it. 8 And they shall spread a scarlet cloth over them, cover them with fine leather, and insert the poles.

9 They are to take a blue cloth and cover the lampstand used for light, together with its lamps, wick trimmers, and trays, as well as the jars of oil with which to supply it. 10 Then they shall wrap it and all its utensils inside a covering of fine leather and put it on the carrying frame.

11 Over the gold altar they are to spread a blue cloth, cover it with fine leather, and insert the poles. 12 They are to take all the utensils for serving in the sanctuary, place them in a blue cloth, cover them with fine leather, and put them on the carrying frame.

13 Then they shall remove the ashes from the bronze altar, spread a purple cloth over it, 14 and place on it all the vessels used to serve there: the firepans, meat forks, shovels, and sprinkling bowls—all the equipment of the altar. They are to spread over it a covering of fine leather and insert the poles.

15 When Aaron and his sons have finished covering the holy objects and all their equipment, as soon as the camp is ready to move, the Kohathites shall come and do the carrying. But they must not touch the holy objects, or they will die. These are the transportation duties of the Kohathites regarding the Tent of Meeting.

16 Eleazar son of Aaron the priest shall oversee the oil for the light, the fragrant incense, the daily grain offering, and the anointing oil. He has oversight of the entire tabernacle and everything in it, including the holy objects and their utensils."

17 Then the LORD said to Moses and Aaron, 18 "Do not allow the Kohathite tribal clans to be cut off from among the Levites. 19 In order that they may live and not die when they come near the most holy things, do this for them: Aaron and his sons are to go in and assign each man his task and what he is to carry. 20 But the Kohathites are not to go in and look at the holy objects, even for a moment, or they will die."

***The Duties of the Gershonites***

21 And the LORD said to Moses, 22 "Take a census of the Gershonites as well, by their families and clans, 23 from thirty to fifty years old, counting everyone who comes to serve in the work at the Tent of Meeting.

24 This is the service of the Gershonite clans regarding work and transport: 25 They are to carry the curtains of the tabernacle, the Tent of Meeting with the covering of fine leather over it, the curtains for the entrance to the Tent of Meeting, 26 the curtains of the courtyard, and the curtains for the entrance at the gate of the courtyard that surrounds the tabernacle and altar, along with their ropes and all the equipment for their service. The Gershonites will do all that needs to be done with these items.

27 All the service of the Gershonites—all their transport duties and other work—is to be done at the direction of Aaron and his sons; you are to assign to them all that they are responsible to carry. 28 This is the service of the Gershonite clans at the Tent of Meeting, and their duties shall be under the direction of Ithamar son of Aaron the priest.

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3:50 1,365 shekels is approximately 34.3 pounds or 15.6 kilograms.
**4:1** *"Moses and Aaron"* were mediators of God's will regarding the care and transport of the Tabernacle, the primary charge of the three Levitical families.
**4:3** Of the 22,000 Levites (3:39), only *"men between the ages of thirty and fifty",* those in the prime of their life, were allowed to serve in the sanctuary. The summary of this registration (another "numbering") found in 4:34-49 gives the total number of qualified males as 8,580.
4:5 That is, the ark of the covenant
4:6 Possibly the hides of large aquatic mammals; also in verses 8, 10, 11, 12, 14, and 25; see Exodus 25:5.

### *The Duties of the Merarites*

29 As for the sons of Merari, you are to number them by their clans and families, 30 from thirty to fifty years old, counting everyone who comes to serve in the work of the Tent of Meeting.

31 This is the duty for all their service at the Tent of Meeting: to carry the frames of the tabernacle with its crossbars, posts, and bases, 32 and the posts of the surrounding courtyard with their bases, tent pegs, and ropes, including all their equipment and everything related to their use. You shall assign by name the items that they are responsible to carry.

33 This is the service of the Merarite clans according to all their work at the Tent of Meeting, under the direction of Ithamar son of Aaron the priest."

### *The Numbering of the Levite Clans*

34 So Moses, Aaron, and the leaders of the congregation numbered the Kohathites by their clans and families, 35 everyone from thirty to fifty years old who came to serve in the work at the Tent of Meeting. 36 And those numbered by their clans totaled 2,750. 37 These were counted from the Kohathite clans, everyone who could serve at the Tent of Meeting. Moses and Aaron numbered them according to the command of the LORD through Moses.

38 Then the Gershonites were numbered by their clans and families, 39 everyone from thirty to fifty years old who came to serve in the work at the Tent of Meeting. 40 And those numbered by their clans and families totaled 2,630. 41 These were counted from the Gershonite clans who served at the Tent of Meeting, whom Moses and Aaron counted at the LORD's command.

42 And the Merarites were numbered by their clans and families, 43 everyone from thirty to fifty years old who came to serve in the work at the Tent of Meeting. 44 The men registered by their clans numbered 3,200. 45 These were counted from the Merarite clans, whom Moses and Aaron numbered at the LORD's command through Moses.

46 So Moses, Aaron, and the leaders of Israel numbered by their clans and families all the Levites 47 from thirty to fifty years old who came to do the work of serving and carrying the Tent of Meeting. 48 And the number of men was 8,580. 49 At the LORD's command through Moses they were numbered, and each one was assigned his work and burden, as the LORD had commanded Moses.

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### *Cleansing the Camps*

1 Then the LORD said to Moses,

2 "Command the Israelites to send away from the camp anyone with a skin disease, anyone who has a bodily discharge, and anyone who is defiled by a dead body. 3 You must send away male and female alike; send them outside the camp so they will not defile their camp, where I dwell among them."

4 So the Israelites did this, sending such people outside the camp. They did just as the LORD had instructed Moses.

### *Confession and Restitution*

5 And the LORD said to Moses,

6 "Tell the Israelites that when a man or woman acts unfaithfully against the LORD by committing any sin against another, that person is guilty 7 and must confess the sin he has committed. He must make full restitution, add a fifth to its value, and give all this to the one he has wronged.

8 But if the man has no relative to whom restitution can be made for the wrong, the restitution belongs to the LORD and must be given to the priest along with the ram of atonement, by which the atonement is made for him.

9 Every sacred contribution the Israelites bring to the priest shall belong to him. 10 Each man's sacred gifts are his own, but whatever he gives to the priest will belong to the priest."

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**5:2** *"skin disease:"* The Hebrew word used here describes various skin diseases that were regarded as contagious (cp. Lev 13–14). • *"Discharge"* refers to fluids associated with sexual organs (Lev 15; cp. Luke 8:43-48). • *"touching a dead person:"* See Num 6:6-11; 19:11.
5:2 Forms of the Hebrew tzaraath, traditionally translated as leprosy, were used for various skin diseases; see Leviticus 13.
**5:6** Doing something wrong to another human being is the same as betraying—literally *breaking faith with*—the Lord (cp. 5:8). A right relationship with God produces right relationships with people; a wrong relationship with others shows a wrong relationship with the Lord.
**5:7** This *"restitution"* and the guilt offering (see Lev 6–7) associated with the sin was intended to inculcate a heightened sense of individual responsibility to God's holiness.
**5:8** Because sin is ultimately against God (5:6; Ps 51:4), the perpetrator had a moral obligation to make restitution *"to the" "Lord",* who authorized the human victims of the sin to receive that payment; if none were living, the Lord received payment through the priest. Perpetrators also had to offer a valuable sacrifice that restored their ritual purity (Num 5:1-4) and their relationship with God. • *"purified and made right with the" "Lord""":"* See study note on Lev 1:4.

***The Adultery Test***

[11] Then the LORD said to Moses, [12] "Speak to the Israelites and tell them that if any man's wife goes astray and is unfaithful to him [13] by sleeping with another man, and it is concealed from her husband and her impurity is undetected (since there is no witness against her and she was not caught in the act), [14] and if a feeling of jealousy comes over her husband and he suspects his wife who has defiled herself—or if a feeling of jealousy comes over him and he suspects her even though she has not defiled herself— [15] then he is to bring his wife to the priest.

He must also bring for her an offering of a tenth of an ephah of barley flour. He is not to pour oil over it or put frankincense on it, because it is a grain offering for jealousy, an offering of memorial as a reminder of iniquity.

[16] The priest is to bring the wife forward and have her stand before the LORD. [17] Then he is to take some holy water in a clay jar and put some of the dust from the tabernacle floor into the water.

[18] After the priest has the woman stand before the LORD, he is to let down her hair and place in her hands the grain offering of memorial, which is the grain offering for jealousy. The priest is to hold the bitter water that brings a curse. [19] And he is to put the woman under oath and say to her, 'If no other man has slept with you and you have not gone astray and become defiled while under your husband's authority, may you be immune to this bitter water that brings a curse. [20] But if you have gone astray while under your husband's authority and have defiled yourself and lain carnally with a man other than your husband'— [21] and the priest shall have the woman swear under the oath of the curse—'then may the LORD make you an attested curse among your people by making your thigh shrivel and your belly swell. [22] May this water that brings a curse enter your stomach and cause your belly to swell and your thigh to shrivel.'

Then the woman is to say, 'Amen, Amen.'

[23] And the priest shall write these curses on a scroll and wash them off into the bitter water. [24] He is to have the woman drink the bitter water that brings a curse, and it will enter her and may cause her bitter suffering. [25] The priest shall take from her hand the grain offering for jealousy, wave it before the LORD, and bring it to the altar. [26] Then the priest is to take a handful of the grain offering as a memorial portion and burn it on the altar; after that he is to have the woman drink the water.

[27] When he has made her drink the water, if she has defiled herself and been unfaithful to her husband, then the water that brings a curse will enter her and cause bitter suffering; her belly will swell, her thigh will shrivel, and she will become accursed among her people. [28] But if the woman has not defiled herself and is clean, she will be unaffected and able to conceive children.

[29] This is the law of jealousy when a wife goes astray and defiles herself while under her husband's authority, [30] or when a feeling of jealousy comes over a husband and he suspects his wife. He is to have the woman stand before the LORD, and the priest is to apply to her this entire law. [31] The husband will be free from guilt, but the woman shall bear her iniquity."

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***The Nazirite Vow***

[1] And the LORD said to Moses,

[2] "Speak to the Israelites and tell them that if a man or woman makes a special vow, the vow of a Nazirite, to separate himself to the LORD, [3] he is to abstain from wine and strong drink. He must not drink vinegar made from wine or strong drink, and he must not drink any grape juice or eat fresh grapes or raisins. [4] All the days of his separation, he is not to eat anything that comes from the grapevine, not even the seeds or skins.

[5] For the entire period of his vow of separation, no razor shall touch his head. He must be holy until the time of his separation to the LORD is complete; he must let the hair of his head grow long.

[6] Throughout the days of his separation to the LORD, he must not go near a dead body. [7] Even if his father or mother or brother or sister should die, he is not to defile himself, because the symbol of consecration to his God is upon his head. [8] Throughout the time of his separation, he is holy to the LORD.

[9] If someone suddenly dies in his presence and defiles his consecrated head of hair, he must shave his head on the day of his cleansing—the seventh day. [10] On the eighth day he must bring two turtledoves or two young pigeons to the priest at

5:15 A tenth of an ephah is approximately 2 dry quarts or 2.2 liters (probably about 3.5 pounds or 1.6 kilograms of barley flour).
**6:2** *"Nazirite:"* The Hebrew term *nazir* is derived from a verb that means "to separate."
6:2 Nazirite means one separated or one consecrated.
**6:5** Hair had special symbolic significance (cp. Lev 19:27); religious persons often left their hair uncut or shaved it off entirely (Num 8:5-7). The Israelites were not expected to leave their hair entirely uncut, but the Nazirites were.

the entrance to the Tent of Meeting. 11 And the priest is to offer one as a sin offering and the other as a burnt offering to make atonement for him, because he has sinned by being in the presence of the dead body. On that day he must consecrate his head again. 12 He must rededicate his time of separation to the LORD and bring a year-old male lamb as a guilt offering. But the preceding days shall not be counted, because his separation was defiled.

13 Now this is the law of the Nazirite when his time of separation is complete: He must be brought to the entrance to the Tent of Meeting, 14 and he is to present an offering to the LORD of an unblemished year-old male lamb as a burnt offering, an unblemished year-old female lamb as a sin offering, and an unblemished ram as a peace offering— 15 together with their grain offerings and drink offerings—and a basket of unleavened cakes made from fine flour mixed with oil and unleavened wafers coated with oil.

16 The priest is to present all these before the LORD and make the sin offering and the burnt offering. 17 He shall also offer the ram as a peace offering to the LORD, along with the basket of unleavened bread. And the priest is to offer the accompanying grain offering and drink offering.

18 Then at the entrance to the Tent of Meeting, the Nazirite is to shave his consecrated head, take the hair, and put it on the fire under the peace offering. 19 And the priest is to take the boiled shoulder from the ram, one unleavened cake from the basket, and one unleavened wafer, and put them into the hands of the Nazirite who has just shaved the hair of his consecration. 20 The priest shall then wave them as a wave offering before the LORD. This is a holy portion for the priest, in addition to the breast of the wave offering and the thigh that was presented. After that, the Nazirite may drink wine.

21 This is the law of the Nazirite who vows his offering to the LORD for his separation, in addition to whatever else he can afford; he must fulfill whatever vow he makes, according to the law of his separation."

***Aaron's Blessing***

22 Then the LORD said to Moses, 23 "Tell Aaron and his sons: This is how you are to bless the Israelites. Say to them:

24 'May the LORD bless you
and keep you;
25 may the LORD cause His face to shine upon you
and be gracious to you;
26 may the LORD lift up His countenance toward you
and give you peace.'

27 So they shall put My name on the Israelites, and I will bless them."

——— 7 ———

***Offerings of Dedication***

1 On the day Moses finished setting up the tabernacle, he anointed and consecrated it and all its furnishings, along with the altar and all its utensils. 2 And the leaders of Israel, the heads of their families, presented an offering. These men were the tribal leaders who had supervised the registration. 3 They brought as their offering before the LORD six covered carts and twelve oxen—an ox from each leader and a cart from every two leaders—and presented them before the tabernacle.

4 And the LORD said to Moses, 5 "Accept these gifts from them, that they may be used in the work of the Tent of Meeting. And give them to the Levites, to each man according to his service."

6 So Moses took the carts and oxen and gave them to the Levites. 7 He gave the Gershonites two carts and four oxen, as their service required, 8 and he gave the Merarites four carts and eight oxen, as their service required, all under the direction of Ithamar son of Aaron the priest.

9 But he did not give any to the Kohathites, since they were to carry on their shoulders the holy objects for which they were responsible.

10 When the altar was anointed, the leaders approached with their offerings for its dedication and presented them before the altar. 11 And the LORD said to Moses, "Each day one leader is to present his offering for the dedication of the altar."

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6:11 Or purification offering; here and throughout Numbers

**7:1** *"The day Moses set up the Tabernacle"* was the first day of the second year after the Exodus (Exod 40:1-2). • Once Moses finished setting up the Tabernacle, he *"anointed and set apart"* (or *consecrated*) its furnishings, the altar, and its utensils (cp. Exod 40:9-10; Lev 8:10-11). As the locus of sacrifice, the altar held special importance among the sacred furniture.

**7:9** A later Israelite attempt to transport the Ark by cart ended in tragedy (1 Sam 6:8, 11; 2 Sam 6:3, 6-7).

12 On the first day Nahshon son of Amminadab from the tribe of Judah drew near with his offering. 13 His offering was
one silver platter weighing a hundred and thirty shekels, and one silver bowl weighing seventy shekels, both according to
the sanctuary shekel and filled with fine flour mixed with oil for a grain offering; 14 one gold dish weighing ten shekels,
filled with incense; 15 one young bull, one ram, and one male lamb a year old for a burnt offering; 16 one male goat for a sin
offering; 17 and a peace offering of two oxen, five rams, five male goats, and five male lambs a year old. This was the
offering of Nahshon son of Amminadab.

18 On the second day Nethanel son of Zuar, the leader of Issachar, drew near. 19 The offering he presented was one
silver platter weighing a hundred and thirty shekels, and one silver bowl weighing seventy shekels, both according to the
sanctuary shekel and filled with fine flour mixed with oil for a grain offering; 20 one gold dish weighing ten shekels, filled
with incense; 21 one young bull, one ram, and one male lamb a year old for a burnt offering; 22 one male goat for a sin
offering; 23 and a peace offering of two oxen, five rams, five male goats, and five male lambs a year old. This was the
offering of Nethanel son of Zuar.

24 On the third day Eliab son of Helon, the leader of the Zebulunites, drew near. 25 His offering was one silver platter
weighing a hundred and thirty shekels, and one silver bowl weighing seventy shekels, both according to the sanctuary
shekel and filled with fine flour mixed with oil for a grain offering; 26 one gold dish weighing ten shekels, filled with
incense; 27 one young bull, one ram, and one male lamb a year old for a burnt offering; 28 one male goat for a sin offering;
29 and a peace offering of two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of
Eliab son of Helon.

30 On the fourth day Elizur son of Shedeur, the leader of the Reubenites, drew near. 31 His offering was one silver
platter weighing a hundred and thirty shekels, and one silver bowl weighing seventy shekels, both according to the
sanctuary shekel and filled with fine flour mixed with oil for a grain offering; 32 one gold dish weighing ten shekels, filled
with incense; 33 one young bull, one ram, and one male lamb a year old for a burnt offering; 34 one male goat for a sin
offering; 35 and a peace offering of two oxen, five rams, five male goats, and five male lambs a year old. This was the
offering of Elizur son of Shedeur.

36 On the fifth day Shelumiel son of Zurishaddai, the leader of the Simeonites, drew near. 37 His offering was one silver
platter weighing a hundred and thirty shekels, and one silver bowl weighing seventy shekels, both according to the
sanctuary shekel and filled with fine flour mixed with oil for a grain offering; 38 one gold dish weighing ten shekels, filled
with incense; 39 one young bull, one ram, and one male lamb a year old for a burnt offering; 40 one male goat for a sin
offering; 41 and a peace offering of two oxen, five rams, five male goats, and five male lambs a year old. This was the
offering of Shelumiel son of Zurishaddai.

42 On the sixth day Eliasaph son of Deuel, the leader of the Gadites, drew near. 43 His offering was one silver platter
weighing a hundred and thirty shekels, and one silver bowl weighing seventy shekels, both according to the sanctuary
shekel and filled with fine flour mixed with oil for a grain offering; 44 one gold dish weighing ten shekels, filled with
incense; 45 one young bull, one ram, and one male lamb a year old for a burnt offering; 46 one male goat for a sin offering;
47 and a peace offering of two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of
Eliasaph son of Deuel.

48 On the seventh day Elishama son of Ammihud, the leader of the Ephraimites, drew near. 49 His offering was one
silver platter weighing a hundred and thirty shekels, and one silver bowl weighing seventy shekels, both according to the
sanctuary shekel and filled with fine flour mixed with oil for a grain offering; 50 one gold dish weighing ten shekels, filled
with incense; 51 one young bull, one ram, and one male lamb a year old for a burnt offering; 52 one male goat for a sin
offering; 53 and a peace offering of two oxen, five rams, five male goats, and five male lambs a year old. This was the
offering of Elishama son of Ammihud.

54 On the eighth day Gamaliel son of Pedahzur, the leader of the Manassites, drew near. 55 His offering was one silver
platter weighing a hundred and thirty shekels, and one silver bowl weighing seventy shekels, both according to the
sanctuary shekel and filled with fine flour mixed with oil for a grain offering; 56 one gold dish weighing ten shekels, filled
with incense; 57 one young bull, one ram, and one male lamb a year old for a burnt offering; 58 one male goat for a sin
offering; 59 and a peace offering of two oxen, five rams, five male goats, and five male lambs a year old. This was the
offering of Gamaliel son of Pedahzur.

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7:13 130 shekels is approximately 3.3 pounds or 1.48 kilograms; here and throughout this chapter.
7:13 70 shekels is approximately 1.76 pounds or 797.8 grams; here and throughout this chapter.
7:14 10 shekels is approximately 4 ounces or 114 grams; here and throughout this chapter.

60 On the ninth day Abidan son of Gideoni, the leader of the Benjamites, drew near. 61 His offering was one silver
platter weighing a hundred and thirty shekels, and one silver bowl weighing seventy shekels, both according to the
sanctuary shekel and filled with fine flour mixed with oil for a grain offering; 62 one gold dish weighing ten shekels, filled
with incense; 63 one young bull, one ram, and one male lamb a year old for a burnt offering; 64 one male goat for a sin
offering; 65 and a peace offering of two oxen, five rams, five male goats, and five male lambs a year old. This was the
offering of Abidan son of Gideoni.

66 On the tenth day Ahiezer son of Ammishaddai, the leader of the Danites, drew near. 67 His offering was one silver
platter weighing a hundred and thirty shekels, and one silver bowl weighing seventy shekels, both according to the
sanctuary shekel and filled with fine flour mixed with oil for a grain offering; 68 one gold dish weighing ten shekels, filled
with incense; 69 one young bull, one ram, and one male lamb a year old for a burnt offering; 70 one male goat for a sin
offering; 71 and a peace offering of two oxen, five rams, five male goats, and five male lambs a year old. This was the
offering of Ahiezer son of Ammishaddai.

72 On the eleventh day Pagiel son of Ocran, the leader of the Asherites, drew near. 73 His offering was one silver platter
weighing a hundred and thirty shekels, and one silver bowl weighing seventy shekels, both according to the sanctuary
shekel and filled with fine flour mixed with oil for a grain offering; 74 one gold dish weighing ten shekels, filled with
incense; 75 one young bull, one ram, and one male lamb a year old for a burnt offering; 76 one male goat for a sin offering;
77 and a peace offering of two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of
Pagiel son of Ocran.

78 On the twelfth day Ahira son of Enan, the leader of the Naphtalites, drew near. 79 His offering was one silver platter
weighing a hundred and thirty shekels, and one silver bowl weighing seventy shekels, both according to the sanctuary
shekel and filled with fine flour mixed with oil for a grain offering; 80 one gold dish weighing ten shekels, filled with
incense; 81 one young bull, one ram, and one male lamb a year old for a burnt offering; 82 one male goat for a sin offering;
83 and a peace offering of two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of
Ahira son of Enan.

84 So these were the offerings from the leaders of Israel for the dedication of the altar when it was anointed: twelve
silver platters, twelve silver bowls, and twelve gold dishes.

85 Each silver platter weighed a hundred and thirty shekels, and each silver bowl seventy shekels. The total weight of
the silver articles was two thousand four hundred shekels, according to the sanctuary shekel.

86 The twelve gold dishes filled with incense weighed ten shekels each, according to the sanctuary shekel. The total
weight of the gold dishes was a hundred and twenty shekels.

87 All the livestock for the burnt offering totaled twelve bulls, twelve rams, and twelve male lambs a year old—together
with their grain offerings—and twelve male goats for the sin offering.

88 All the livestock sacrificed for the peace offering totaled twenty-four bulls, sixty rams, sixty male goats, and sixty
male lambs a year old. This was the dedication offering for the altar after it was anointed.

89 When Moses entered the Tent of Meeting to speak with the LORD, he heard the voice speaking to him from between
the two cherubim above the mercy seat on the ark of the Testimony. Thus the LORD spoke to him.

—— 8 ——

***The Lampstand***

1 Then the LORD said to Moses, 2 "Speak to Aaron and tell him: 'When you set up the seven lamps, they are to light the
area in front of the lampstand.'"

3 And Aaron did so; he set up the lamps facing toward the front of the lampstand, just as the LORD had commanded
Moses.

4 This is how the lampstand was constructed: it was made of hammered gold from its base to its blossoms, fashioned
according to the pattern the LORD had shown Moses.

7:85 2,400 shekels is approximately 60.3 pounds or 27.4 kilograms.
7:86 120 shekels is approximately 3 pounds or 1.4 kilograms.
7:89 Or atonement cover
7:89 That is, the ark of the covenant

***Cleansing the Levites***

5 Again the LORD spoke to Moses, saying, 6 "Take the Levites from among the Israelites and make them ceremonially clean.

7 This is what you must do to cleanse them: Sprinkle them with the water of purification. Have them shave their whole bodies and wash their clothes, and so purify themselves.

8 Then have them take a young bull with its grain offering of fine flour mixed with oil, and you are to take a second young bull for a sin offering. 9 Bring the Levites before the Tent of Meeting and assemble the whole congregation of Israel. 10 You are to present the Levites before the LORD and have the Israelites lay their hands upon them. 11 Aaron is to present the Levites before the LORD as a wave offering from the sons of Israel, so that they may perform the service of the LORD. 12 And the Levites are to lay their hands on the heads of the bulls, and offer to the LORD one as a sin offering and the other as a burnt offering, to make atonement for the Levites.

13 You are to have the Levites stand before Aaron and his sons and then present them before the LORD as a wave offering. 14 In this way you shall separate the Levites from the rest of the Israelites, and the Levites will belong to Me. 15 After you have cleansed them and presented them as a wave offering, they may come to serve at the Tent of Meeting.

16 For the Levites have been wholly given to Me from among the sons of Israel. I have taken them for Myself in place of all who come first from the womb, the firstborn of all the sons of Israel. 17 For every firstborn male in Israel is Mine, both man and beast. I set them apart for Myself on the day I struck down all the firstborn in the land of Egypt. 18 But I have taken the Levites in place of all the firstborn among the sons of Israel. 19 And I have given the Levites as a gift to Aaron and his sons from among the Israelites, to perform the service for the Israelites at the Tent of Meeting and to make atonement on their behalf, so that no plague will come against the Israelites when they approach the sanctuary."

20 So Moses, Aaron, and the whole congregation of Israel did with the Levites everything that the LORD had commanded Moses they should do. 21 The Levites purified themselves and washed their clothes, and Aaron presented them as a wave offering before the LORD. Aaron also made atonement for them to cleanse them. 22 After that, the Levites came to perform their service at the Tent of Meeting in the presence of Aaron and his sons. Thus they did with the Levites just as the LORD had commanded Moses.

***Retirement for Levites***

23 And the LORD said to Moses, 24 "This applies to the Levites: Men twenty-five years of age or older shall enter to perform the service in the work at the Tent of Meeting. 25 But at the age of fifty, they must retire from performing the work and no longer serve.

26 After that, they may assist their brothers in fulfilling their duties at the Tent of Meeting, but they themselves are not to do the work. This is how you are to assign responsibilities to the Levites."

——— 9 ———

***The Second Passover***

1 In the first month of the second year after Israel had come out of the land of Egypt, the LORD spoke to Moses in the Wilderness of Sinai: 2 "The Israelites are to observe the Passover at its appointed time. 3 You are to observe it at the appointed time, at twilight on the fourteenth day of this month, in accordance with its statutes and ordinances."

4 So Moses told the Israelites to observe the Passover, 5 and they did so in the Wilderness of Sinai, at twilight on the fourteenth day of the first month. The Israelites did everything just as the LORD had commanded Moses.

6 But there were some men who were unclean due to a dead body, so they could not observe the Passover on that day. And they came before Moses and Aaron that same day 7 and said to Moses, "We are unclean because of a dead body, but why should we be excluded from presenting the LORD's offering with the other Israelites at the appointed time?"

8 "Wait here until I find out what the LORD commands concerning you," Moses replied.

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**8:7** The ceremony to make the Levites *"ceremonially clean"* consisted of sprinkling with water, shaving all hair, and donning clean clothes; this resembled the ceremonies of cleansing from ritual defilement. • *"water of purification:"* This expression appears only here. This sprinkling symbolized the washing of sin from their lives and thus contained some of the symbolic significance of later Jewish washings and even of Christian baptism. Perhaps this water was the same as the sin-removing mixture that included ashes from the red heifer mentioned in 19:9 (see Heb 9:13). • The requirement to *"shave their entire body"* was also part of the process of being declared clean from the ritual impurity of defiling diseases (Lev 14:8). • The washing of clothing accompanied all instances of cleansing from ritual defilement (e.g., Lev 15:5-27).
9:3 Hebrew between the two evenings of the fourteenth; also in verses 5 and 11
**9:8** Moses agreed to inquire of the Lord regarding this difficult case (cp. 7:89).

9 Then the LORD said to Moses, 10 "Tell the Israelites: 'When any one of you or your descendants is unclean because of
a dead body, or is away on a journey, he may still observe the Passover to the LORD. 11 Such people are to observe it at
twilight on the fourteenth day of the second month. They are to eat the lamb, together with unleavened bread and bitter
herbs; 12 they may not leave any of it until morning or break any of its bones. They must observe the Passover according to
all its statutes.

13 But if a man who is ceremonially clean and is not on a journey still fails to observe the Passover, he must be cut off
from his people, because he did not present the LORD's offering at its appointed time. That man will bear the
consequences of his sin.

14 If a foreigner dwelling among you wants to observe the Passover to the LORD, he is to do so according to the
Passover statute and its ordinances. You are to apply the same statute to both the foreigner and the native of the land.'"

***The Cloud above the Tabernacle***

15 On the day that the tabernacle, the Tent of the Testimony, was set up, the cloud covered it and appeared like fire above
the tabernacle from evening until morning. 16 It remained that way continually; the cloud would cover the tabernacle by
day, and at night it would appear like fire. 17 Whenever the cloud was lifted from above the Tent, the Israelites would set
out, and wherever the cloud settled, there the Israelites would camp. 18 At the LORD's command the Israelites set out, and
at the LORD's command they camped. As long as the cloud remained over the tabernacle, they remained encamped.

19 Even when the cloud lingered over the tabernacle for many days, the Israelites kept the LORD's charge and did not
set out. 20 Sometimes the cloud remained over the tabernacle for only a few days, and they would camp at the LORD's
command and set out at the LORD's command. 21 Sometimes the cloud remained only from evening until morning, and
when it lifted in the morning, they would set out. Whether it was by day or by night, when the cloud was taken up, they
would set out.

22 Whether the cloud lingered for two days, a month, or longer, the Israelites camped and did not set out as long as the
cloud remained over the tabernacle; but when it was lifted, they would set out. 23 They camped at the LORD's command,
and they set out at the LORD's command; they carried out the LORD's charge according to His command through Moses.

——— 10 ———

***The Two Silver Trumpets***

1 Then the LORD said to Moses, 2 "Make two trumpets of hammered silver to be used for calling the congregation and for
having the camps set out. 3 When both are sounded, the whole congregation is to assemble before you at the entrance to
the Tent of Meeting. 4 But if only one is sounded, then the leaders, the heads of the clans of Israel, are to gather before
you.

5 When you sound short blasts, the camps that lie on the east side are to set out. 6 When you sound the short blasts a
second time, the camps that lie on the south side are to set out. The blasts are to signal them to set out. 7 To convene the
assembly, you are to sound long blasts, not short ones. 8 The sons of Aaron, the priests, are to sound the trumpets. This
shall be a permanent statute for you and the generations to come.

9 When you enter into battle in your land against an adversary who attacks you, sound short blasts on the trumpets,
and you will be remembered before the LORD your God and saved from your enemies. 10 And on your joyous occasions,
your appointed feasts, and the beginning of each month, you are to blow the trumpets over your burnt offerings and peace
offerings to serve as a reminder for you before your God. I am the LORD your God."

***From Sinai to Paran***

11 On the twentieth day of the second month of the second year, the cloud was lifted from above the tabernacle of the
Testimony, 12 and the Israelites set out from the Wilderness of Sinai, traveling from place to place until the cloud settled in
the Wilderness of Paran. 13 They set out this first time according to the LORD's command through Moses.

14 First, the divisions of the camp of Judah set out under their standard, with Nahshon son of Amminadab in
command. 15 Nethanel son of Zuar was over the division of the tribe of Issachar, 16 and Eliab son of Helon was over the
division of the tribe of Zebulun. 17 Then the tabernacle was taken down, and the Gershonites and the Merarites set out,
transporting it.

18 Then the divisions of the camp of Reuben set out under their standard, with Elizur son of Shedeur in command.
19 Shelumiel son of Zurishaddai was over the division of the tribe of Simeon, 20 and Eliasaph son of Deuel was over the

9:16 LXX, Syriac, and Vulgate; Hebrew does not include by day

division of the tribe of Gad. [21] Then the Kohathites set out, transporting the holy objects; the tabernacle was to be set up before their arrival.

[22] Next, the divisions of the camp of Ephraim set out under their standard, with Elishama son of Ammihud in command. [23] Gamaliel son of Pedahzur was over the division of the tribe of Manasseh, [24] and Abidan son of Gideoni was over the division of the tribe of Benjamin.

[25] Finally, the divisions of the camp of Dan set out under their standard, serving as the rear guard for all units, with Ahiezer son of Ammishaddai in command. [26] Pagiel son of Ocran was over the division of the tribe of Asher, [27] and Ahira son of Enan was over the division of the tribe of Naphtali.

[28] This was the order of march for the Israelite divisions as they set out.

[29] Then Moses said to Hobab, the son of Moses' father-in-law Reuel the Midianite, "We are setting out for the place of which the LORD said: 'I will give it to you.' Come with us, and we will treat you well, for the LORD has promised good things to Israel."

[30] "I will not go," Hobab replied. "Instead, I am going back to my own land and my own people."

[31] "Please do not leave us," Moses said, "since you know where we should camp in the wilderness, and you can serve as our eyes. [32] If you come with us, we will share with you whatever good things the LORD gives us."

[33] So they set out on a three-day journey from the mountain of the LORD, with the ark of the covenant of the LORD traveling ahead of them for those three days to seek a resting place for them. [34] And the cloud of the LORD was over them by day when they set out from the camp.

[35] Whenever the ark set out, Moses would say,

"Rise up, O LORD!
May Your enemies be scattered;
may those who hate You flee before You."

[36] And when it came to rest, he would say:

"Return, O LORD,
to the countless thousands of Israel."

——— 11 ———

***The Complaints of the People***

[1] Soon the people began to complain about their hardship in the hearing of the LORD, and when He heard them, His anger was kindled, and fire from the LORD blazed among them and consumed the outskirts of the camp. [2] And the people cried out to Moses, and he prayed to the LORD, and the fire died down. [3] So that place was called Taberah, because the fire of the LORD had burned among them.

[4] Meanwhile, the rabble among them had a strong craving for other food, and again the Israelites wept and said, "Who will feed us meat? [5] We remember the fish we ate freely in Egypt, along with the cucumbers, melons, leeks, onions, and garlic. [6] But now our appetite is gone; there is nothing to see but this manna!"

[7] Now the manna resembled coriander seed, and its appearance was like that of gum resin. [8] The people walked around and gathered it, ground it on a handmill or crushed it in a mortar, then boiled it in a cooking pot or shaped it into cakes. It tasted like pastry baked with fine oil. [9] When the dew fell on the camp at night, the manna would fall with it.

***The Complaint of Moses***

[10] Then Moses heard the people of family after family weeping at the entrances to their tents, and the anger of the LORD was kindled greatly, and Moses was also displeased.

[11] So Moses asked the LORD, "Why have You brought this trouble on Your servant? Why have I not found favor in Your sight, that You have laid upon me the burden of all these people? [12] Did I conceive all these people? Did I give them birth, so that You should tell me, 'Carry them in your bosom, as a nurse carries an infant,' to the land that You swore to give their fathers?

[13] Where can I get meat for all these people? For they keep crying out to me, 'Give us meat to eat!'

[14] I cannot carry all these people by myself; it is too burdensome for me. [15] If this is how You are going to treat me, please kill me right now—if I have found favor in Your eyes—and let me not see my own wretchedness."

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10:29 Reuel was also called Jethro; see Exodus 3:1.
11:3 Taberah means burning.

***Seventy Elders Anointed***

16 Then the LORD said to Moses, "Bring Me seventy of the elders of Israel known to you as leaders and officers of the people. Bring them to the Tent of Meeting and have them stand there with you.

17 And I will come down and speak with you there, and I will take some of the Spirit that is on you and put that Spirit on them. They will help you bear the burden of the people, so that you do not have to bear it by yourself.

18 And say to the people: Consecrate yourselves for tomorrow, and you will eat meat, because you have cried out in the hearing of the LORD, saying: 'Who will feed us meat? For we were better off in Egypt!' Therefore the LORD will give you meat, and you will eat. 19 You will eat it not for one or two days, nor for five or ten or twenty days, 20 but for a whole month —until it comes out of your nostrils and makes you nauseous—because you have rejected the LORD, who is among you, and have cried out before Him, saying, 'Why did we ever leave Egypt?'"

21 But Moses replied, "Here I am among 600,000 men on foot, yet You say, 'I will give them meat, and they will eat for a month.' 22 If all our flocks and herds were slaughtered for them, would they have enough? Or if all the fish in the sea were caught for them, would they have enough?"

23 The LORD answered Moses, "Is the LORD's arm too short? Now you will see whether or not My word will come to pass."

24 So Moses went out and relayed to the people the words of the LORD, and he gathered seventy of the elders of the people and had them stand around the tent. 25 Then the LORD came down in the cloud and spoke to him, and He took some of the Spirit that was on Moses and placed that Spirit on the seventy elders. As the Spirit rested on them, they prophesied—but they never did so again.

26 Two men, however, had remained in the camp—one named Eldad and the other Medad—and the Spirit rested on them. They were among those listed, but they had not gone out to the tent, and they prophesied in the camp. 27 A young man ran and reported to Moses, "Eldad and Medad are prophesying in the camp."

28 Joshua son of Nun, the attendant to Moses since youth, spoke up and said, "Moses, my lord, stop them!"

29 But Moses replied, "Are you jealous on my account? I wish that all the LORD's people were prophets and that the LORD would place His Spirit on them!"

30 Then Moses returned to the camp, along with the elders of Israel.

***The Quail and the Plague***

31 Now a wind sent by the LORD came up, drove in quail from the sea, and brought them near the camp, about two cubits above the surface of the ground, for a day's journey in every direction around the camp. 32 All that day and night, and all the next day, the people stayed up gathering the quail. No one gathered less than ten homers, and they spread them out all around the camp.

33 But while the meat was still between their teeth, before it was chewed, the anger of the LORD burned against the people, and the LORD struck them with a severe plague. 34 So they called that place Kibroth-hattaavah, because there they buried the people who had craved other food.

35 From Kibroth-hattaavah the people moved on to Hazeroth, where they remained for some time.

——— 12 ———

***The Complaint of Miriam and Aaron***

1 Then Miriam and Aaron criticized Moses because of the Cushite woman he had married, for he had taken a Cushite wife. 2 "Does the LORD speak only through Moses?" they said. "Does He not also speak through us?" And the LORD heard this.

3 Now Moses was a very humble man, more so than any man on the face of the earth.

4 And suddenly the LORD said to Moses, Aaron, and Miriam, "You three, come out to the Tent of Meeting." So the three went out, 5 and the LORD came down in a pillar of cloud, stood at the entrance to the Tent, and summoned Aaron and Miriam. When both of them had stepped forward, 6 He said, "Hear now My words:

If there is a prophet among you,
I, the LORD, will reveal Myself to him in a vision;
I will speak to him in a dream.

7 But this is not so with My servant Moses;

11:31 Or up to two cubits deep; that is, approximately 3 feet or 91.4 centimeters
11:32 10 homers is approximately 62.4 bushels or 2,200 liters.
11:34 Kibroth-hattaavah means graves of craving.

he is faithful in all My house.
8 I speak with him face to face,
clearly and not in riddles;
he sees the form of the LORD.
Why then were you unafraid to speak against My servant Moses?" 9 So the anger of the LORD burned against them, and He departed.

10 As the cloud lifted from above the Tent, suddenly Miriam became leprous, white as snow. Aaron turned toward her, saw that she was leprous, 11 and said to Moses, "My lord, please do not hold against us this sin we have so foolishly committed. 12 Please do not let her be like a stillborn infant whose flesh is half consumed when he comes out of his mother's womb."

13 So Moses cried out to the LORD, "O God, please heal her!"

14 But the LORD answered Moses, "If her father had but spit in her face, would she not have been in disgrace for seven days? Let her be confined outside the camp for seven days; after that she may be brought back in."

15 So Miriam was confined outside the camp for seven days, and the people did not move on until she was brought in again. 16 After that, the people set out from Hazeroth and camped in the Wilderness of Paran.

—— 13 ——

***The Spies Explore Canaan***

1 And the LORD said to Moses, 2 "Send out for yourself men to spy out the land of Canaan, which I am giving to the Israelites. From each of their fathers' tribes send one man who is a leader among them."

3 So at the command of the LORD, Moses sent them out from the Wilderness of Paran. All the men were leaders of the Israelites, 4 and these were their names:
From the tribe of Reuben, Shammua son of Zaccur;
5 from the tribe of Simeon, Shaphat son of Hori;
6 from the tribe of Judah, Caleb son of Jephunneh;
7 from the tribe of Issachar, Igal son of Joseph;
8 from the tribe of Ephraim, Hoshea son of Nun;
9 from the tribe of Benjamin, Palti son of Raphu;
10 from the tribe of Zebulun, Gaddiel son of Sodi;
11 from the tribe of Manasseh (a tribe of Joseph), Gaddi son of Susi;
12 from the tribe of Dan, Ammiel son of Gemalli;
13 from the tribe of Asher, Sethur son of Michael;
14 from the tribe of Naphtali, Nahbi son of Vophsi;
15 and from the tribe of Gad, Geuel son of Machi.
16 These were the names of the men Moses sent to spy out the land; and Moses gave to Hoshea son of Nun the name Joshua.

17 When Moses sent them to spy out the land of Canaan, he told them, "Go up through the Negev and into the hill country. 18 See what the land is like and whether its people are strong or weak, few or many. 19 Is the land where they live good or bad? Are the cities where they dwell open camps or fortifications? 20 Is the soil fertile or unproductive? Are there trees in it or not? Be courageous and bring back some of the fruit of the land." (It was the season for the first ripe grapes.)

21 So they went up and spied out the land from the Wilderness of Zin as far as Rehob, toward Lebo-hamath. 22 They went up through the Negev and came to Hebron, where Ahiman, Sheshai, and Talmai, the descendants of Anak, dwelled. It had been built seven years before Zoan in Egypt.

23 When they came to the Valley of Eshcol, they cut down a branch with a single cluster of grapes, which they carried on a pole between two men. They also took some pomegranates and figs. 24 Because of the cluster of grapes the Israelites cut there, that place was called the Valley of Eshcol.

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12:7 Cited in Hebrews 3:5
12:10 The Hebrew word traditionally translated as leprous was used for various skin diseases; see Leviticus 13.
13:3 Literally according to the mouth
13:23 Eshcol means cluster; also in verse 24.

***The Reports of the Spies***

**25** After forty days the men returned from spying out the land, **26** and they went back to Moses, Aaron, and the whole congregation of Israel in the Wilderness of Paran at Kadesh. They brought back a report for the whole congregation and showed them the fruit of the land.

**27** And they gave this account to Moses: "We went into the land to which you sent us, and indeed, it is flowing with milk and honey. Here is some of its fruit! **28** Nevertheless, the people living in the land are strong, and the cities are large and fortified. We even saw the descendants of Anak there. **29** The Amalekites live in the land of the Negev; the Hittites, Jebusites, and Amorites live in the hill country; and the Canaanites live by the sea and along the Jordan."

**30** Then Caleb quieted the people before Moses and said, "We must go up and take possession of the land, for we can certainly conquer it!"

**31** But the men who had gone up with him replied, "We cannot go up against the people, for they are stronger than we are!"

**32** So they gave the Israelites a bad report about the land that they had spied out: "The land we explored devours its inhabitants, and all the people we saw there are great in stature. **33** We even saw the Nephilim there—the descendants of Anak that come from the Nephilim! We seemed like grasshoppers in our own sight, and we must have seemed the same to them!"

——— 14 ———

***Israel's Rebellion***

**1** Then the whole congregation lifted up their voices and cried out, and that night the people wept. **2** All the Israelites grumbled against Moses and Aaron, and the whole congregation said to them, "If only we had died in the land of Egypt, or if only we had died in this wilderness! **3** Why is the LORD bringing us into this land to fall by the sword? Our wives and children will become plunder. Would it not be better for us to go back to Egypt?"

**4** So they said to one another, "Let us appoint a leader and return to Egypt."

**5** Then Moses and Aaron fell facedown before the whole assembly of the congregation of Israel.

**6** Joshua son of Nun and Caleb son of Jephunneh, who were among those who had spied out the land, tore their clothes **7** and said to the whole congregation of Israel, "The land we passed through and explored is an exceedingly good land. **8** If the LORD delights in us, He will bring us into this land, a land flowing with milk and honey, and He will give it to us. **9** Only do not rebel against the LORD, and do not be afraid of the people of the land, for they will be like bread for us. Their protection has been removed, and the LORD is with us. Do not be afraid of them!"

**10** But the whole congregation threatened to stone Joshua and Caleb.

Then the glory of the LORD appeared to all the Israelites at the Tent of Meeting. **11** And the LORD said to Moses, "How long will this people treat Me with contempt? How long will they refuse to believe in Me, despite all the signs I have performed among them? **12** I will strike them with a plague and destroy them—and I will make you into a nation greater and mightier than they are."

***Moses Intercedes for Israel***

**13** But Moses said to the LORD, "The Egyptians will hear of it, for by Your strength You brought this people from among them. **14** And they will tell it to the inhabitants of this land. They have already heard that You, O LORD, are in the midst of this people, that You, O LORD, have been seen face to face, that Your cloud stands over them, and that You go before them in a pillar of cloud by day and a pillar of fire by night.

**15** If You kill this people as one man, the nations who have heard of Your fame will say, **16** 'Because the LORD was unable to bring this people into the land He swore to give them, He has slaughtered them in the wilderness.'

**17** So now I pray, may the power of my Lord be magnified, just as You have declared: **18** 'The LORD is slow to anger and abounding in loving devotion, forgiving iniquity and transgression. Yet He will by no means leave the guilty unpunished; He will visit the iniquity of the fathers upon their children to the third and fourth generation.'

**19** Pardon, I pray, the iniquity of this people, in keeping with the greatness of Your loving devotion, just as You have forgiven them ever since they left Egypt."

14:18 Forms of the Hebrew chesed are translated here and in most cases throughout the Scriptures as loving devotion; the range of meaning includes love, goodness, kindness, faithfulness, and mercy, as well as loyalty to a covenant.

### *God's Forgiveness and Judgment*

20 "I have pardoned them as you requested," the LORD replied. 21 "Yet as surely as I live and as surely as the whole earth is
filled with the glory of the LORD, 22 not one of the men who have seen My glory and the signs I performed in Egypt and in
the wilderness—yet have tested Me and disobeyed Me these ten times— 23 not one will ever see the land that I swore to
give their fathers. None of those who have treated Me with contempt will see it.

24 But because My servant Caleb has a different spirit and has followed Me wholeheartedly, I will bring him into the
land he has entered, and his descendants will inherit it.

25 Now since the Amalekites and Canaanites are living in the valleys, turn back tomorrow and head for the wilderness
along the route to the Red Sea."

26 Then the LORD said to Moses and Aaron, 27 "How long will this wicked congregation grumble against Me? I have
heard the complaints that the Israelites are making against Me. 28 So tell them: As surely as I live, declares the LORD, I
will do to you exactly as I heard you say. 29 Your bodies will fall in this wilderness—all who were numbered in the census,
everyone twenty years of age or older—because you have grumbled against Me.

30 Surely none of you will enter the land in which I swore to settle you, except Caleb son of Jephunneh and Joshua son
of Nun. 31 But I will bring your children, whom you said would become plunder, into the land you have rejected—and they
will enjoy it. 32 As for you, however, your bodies will fall in this wilderness.

33 Your children will be shepherds in the wilderness for forty years, and they will suffer for your unfaithfulness until
the last of your bodies lies in the wilderness. 34 In keeping with the forty days you spied out the land, you shall bear your
guilt forty years—a year for each day—and you will experience My alienation.

35 I, the LORD, have spoken, and I will surely do these things to this entire wicked congregation, which has conspired
against Me. They will meet their end in the wilderness, and there they will die."

### *The Plague on the Ten Spies*

36 So the men Moses had sent to spy out the land, who had returned and made the whole congregation grumble against
him by bringing out a bad report about the land— 37 those men who had brought out the bad report about the land—were
struck down by a plague before the LORD. 38 Of those men who had gone to spy out the land, only Joshua son of Nun and
Caleb son of Jephunneh remained alive.

39 And when Moses relayed these words to all the Israelites, the people mourned bitterly.

### *The Defeat at Hormah*

40 Early the next morning they got up and went up toward the ridge of the hill country. "We have indeed sinned," they
said, "but we will go to the place the LORD has promised."

41 But Moses said, "Why are you transgressing the commandment of the LORD? This will not succeed! 42 Do not go up,
lest you be struck down by your enemies, because the LORD is not among you. 43 For there the Amalekites and Canaanites
will face you, and you will fall by the sword. Because you have turned away from the LORD, He will not be with you."

44 But they dared to go up to the ridge of the hill country, though neither Moses nor the ark of the covenant of the
LORD moved from the camp. 45 Then the Amalekites and Canaanites who lived in that part of the hill country came down,
attacked them, and routed them all the way to Hormah.

——— 15 ———

### *Laws about Offerings*

1 Then the LORD said to Moses, 2 "Speak to the Israelites and tell them: After you enter the land that I am giving you as a
home 3 and you present a food offering to the LORD from the herd or flock to produce a pleasing aroma to the LORD—
either a burnt offering or a sacrifice, for a special vow or freewill offering or appointed feast— 4 then the one presenting his
offering to the LORD shall also present a grain offering of a tenth of an ephah of fine flour mixed with a quarter hin of
olive oil. 5 With the burnt offering or sacrifice of each lamb, you are to prepare a quarter hin of wine as a drink offering.

6 With a ram you are to prepare a grain offering of two-tenths of an ephah of fine flour mixed with a third of a hin of
olive oil, 7 and a third of a hin of wine as a drink offering, a pleasing aroma to the LORD.

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14:25 Or the Sea of Reeds
15:4 A tenth of an ephah is approximately 2 dry quarts or 2.2 liters (probably about 2.6 pounds or 1.2 kilograms of flour).
15:4 Or a quarter hin of oil; that is, approximately 0.97 quarts or 0.92 liters; similarly in verse 5
15:6 Two-tenths of an ephah is approximately 4 dry quarts or 4.4 liters (probably about 5.1 pounds or 2.3 kilograms of flour).

[8] When you prepare a young bull as a burnt offering or sacrifice to fulfill a vow or as a peace offering to the LORD, [9] present with the bull a grain offering of three-tenths of an ephah of fine flour mixed with half a hin of olive oil. [10] Also present half a hin of wine as a drink offering. It is a food offering, a pleasing aroma to the LORD. [11] This is to be done for each bull, ram, lamb, or goat. [12] This is how you must prepare each one, no matter how many.

[13] Everyone who is native-born shall prepare these things in this way when he presents a food offering as a pleasing aroma to the LORD. [14] And for the generations to come, if a foreigner residing with you or someone else among you wants to prepare a food offering as a pleasing aroma to the LORD, he is to do exactly as you do. [15] The assembly is to have the same statute both for you and for the foreign resident; it is a permanent statute for the generations to come. You and the foreigner shall be the same before the LORD. [16] The same law and the same ordinance will apply both to you and to the foreigner residing with you."

[17] Then the LORD said to Moses, [18] "Speak to the Israelites and tell them: When you enter the land to which I am bringing you [19] and you eat the food of the land, you shall lift up an offering to the LORD. [20] From the first of your dough, you are to lift up a cake as a contribution; offer it just like an offering from the threshing floor. [21] Throughout your generations, you are to give the LORD an offering from the first of your dough.

***Offerings for Unintentional Sins***

[22] Now if you stray unintentionally and do not obey all these commandments that the LORD has spoken to Moses— [23] all that the LORD has commanded you through Moses from the day the LORD gave them and continuing through the generations to come— [24] and if it was done unintentionally without the knowledge of the congregation, then the whole congregation is to prepare one young bull as a burnt offering, a pleasing aroma to the LORD, with its grain offering and drink offering according to the regulation, and one male goat as a sin offering.

[25] The priest is to make atonement for the whole congregation of Israel, so that they may be forgiven; for the sin was unintentional and they have brought to the LORD a food offering and a sin offering, presented before the LORD for their unintentional sin. [26] Then the whole congregation of Israel and the foreigners residing among them will be forgiven, since it happened to all the people unintentionally.

[27] Also, if one person sins unintentionally, he is to present a year-old female goat as a sin offering. [28] And the priest shall make atonement before the LORD on behalf of the person who erred by sinning unintentionally; and when atonement has been made for him, he will be forgiven. [29] You shall have the same law for the one who acts in error, whether he is a native-born Israelite or a foreigner residing among you.

[30] But the person who sins defiantly, whether a native or foreigner, blasphemes the LORD. That person shall be cut off from among his people. [31] He shall certainly be cut off, because he has despised the word of the LORD and broken His commandment; his guilt remains on him."

***A Sabbath-Breaker Stoned***

[32] While the Israelites were in the wilderness, a man was found gathering wood on the Sabbath day. [33] Those who found the man gathering wood brought him to Moses, Aaron, and the whole congregation, [34] and because it had not been declared what should be done to him, they placed him in custody.

[35] And the LORD said to Moses, "The man must surely be put to death. The whole congregation is to stone him outside the camp."

[36] So the whole congregation took the man outside the camp and stoned him to death, as the LORD had commanded Moses.

***The Law of Tassels***

[37] And the LORD said to Moses, [38] "Speak to the Israelites and tell them that throughout the generations to come they are to make for themselves tassels for the corners of their garments, with a blue cord on each tassel. [39] These will serve as tassels for you to look at, so that you may remember all the commandments of the LORD, that you may obey them and not prostitute yourselves by following your own heart and your own eyes.

[40] Then you will remember and obey all My commandments, and you will be holy to your God. [41] I am the LORD your God who brought you out of the land of Egypt to be your God. I am the LORD your God."

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15:6 Or a third of a hin of oil; that is, approximately 1.3 quarts or 1.2 liters; similarly in verse 7
15:9 Three-tenths of an ephah is approximately 6 dry quarts or 6.6 liters (probably about 7.6 pounds or 3.5 kilograms of flour).
15:9 Or half a hin of oil; that is, approximately 1.9 quarts or 1.8 liters; similarly in verse 10

***Korah's Rebellion***

1 Now Korah son of Izhar, the son of Kohath son of Levi, along with some Reubenites—Dathan and Abiram, sons of Eliab,
and On son of Peleth—conducted 2 a rebellion against Moses, along with 250 men of Israel renowned as leaders of the
congregation and representatives in the assembly. 3 They came together against Moses and Aaron and told them, "You
have taken too much upon yourselves! For everyone in the entire congregation is holy, and the LORD is in their midst.
Why then do you exalt yourselves above the assembly of the LORD?"

4 When Moses heard this, he fell facedown. 5 Then he said to Korah and all his followers, "Tomorrow morning the
LORD will reveal who belongs to Him and who is holy, and He will bring that person near to Himself. The one He chooses
He will bring near to Himself. 6 You, Korah, and all your followers are to do as follows: Take censers, 7 and tomorrow you
are to place fire and incense in them in the presence of the LORD. Then the man the LORD chooses will be the one who is
holy. It is you sons of Levi who have taken too much upon yourselves!"

8 Moses also said to Korah, "Now listen, you sons of Levi! 9 Is it not enough for you that the God of Israel has separated
you from the congregation of Israel and brought you near to Himself to perform the work at the LORD's tabernacle, and to
stand before the congregation to minister to them? 10 He has brought you near, you and all your fellow Levites, but you are
seeking the priesthood as well. 11 Therefore, it is you and all your followers who have conspired against the LORD! As for
Aaron, who is he that you should grumble against him?"

12 Then Moses summoned Dathan and Abiram, the sons of Eliab, but they said, "We will not come! 13 Is it not enough
that you have brought us up out of a land flowing with milk and honey to kill us in the wilderness? Must you also appoint
yourself as ruler over us? 14 Moreover, you have not brought us into a land flowing with milk and honey or given us an
inheritance of fields and vineyards. Will you gouge out the eyes of these men? No, we will not come!"

15 Then Moses became very angry and said to the LORD, "Do not regard their offering. I have not taken one donkey
from them or mistreated a single one of them."

16 And Moses said to Korah, "You and all your followers are to appear before the LORD tomorrow—you and they and
Aaron. 17 Each man is to take his censer, place incense in it, and present it before the LORD—250 censers. You and Aaron
are to present your censers as well."

18 So each man took his censer, put fire and incense in it, and stood with Moses and Aaron at the entrance to the Tent
of Meeting. 19 When Korah had gathered his whole assembly against them at the entrance to the Tent of Meeting, the glory
of the LORD appeared to the whole congregation.

20 And the LORD said to Moses and Aaron, 21 "Separate yourselves from this congregation so that I may consume them
in an instant."

22 But Moses and Aaron fell facedown and said, "O God, the God of the spirits of all flesh, when one man sins, will You
be angry with the whole congregation?"

***Moses Separates the People***

23 Then the LORD said to Moses, 24 "Tell the congregation to move away from the dwellings of Korah, Dathan, and
Abiram."

25 So Moses got up and went to Dathan and Abiram, and the elders of Israel followed him. 26 And he warned the
congregation, "Move away now from the tents of these wicked men. Do not touch anything that belongs to them, or you
will be swept away because of all their sins."

27 So they moved away from the dwellings of Korah, Dathan, and Abiram. Meanwhile, Dathan and Abiram had come
out and stood at the entrances to their tents with their wives and children and infants.

***The Earth Swallows Korah***

28 Then Moses said, "This is how you will know that the LORD has sent me to do all these things, for it was not my own
doing: 29 If these men die a natural death, or if they suffer the fate of all men, then the LORD has not sent me. 30 But if the
LORD brings about something unprecedented, and the earth opens its mouth and swallows them and all that belongs to
them so that they go down alive into Sheol, then you will know that these men have treated the LORD with contempt."

16:3 Figuratively You have gone too far or You have appropriated too much authority to yourselves; similarly in verse 7
16:5 LXX God has visited and knows those who are His; cited in 2 Timothy 2:19

31 As soon as Moses had finished saying all this, the ground beneath them split open, 32 and the earth opened its mouth
and swallowed them and their households—all Korah's men and all their possessions. 33 They went down alive into Sheol
with all they owned. The earth closed over them, and they vanished from the assembly.

34 At their cries, all the people of Israel who were around them fled, saying, "The earth may swallow us too!" 35 And fire
came forth from the LORD and consumed the 250 men who were offering the incense.

***The Censers Reserved for Holy Use***

36 Then the LORD said to Moses, 37 "Tell Eleazar son of Aaron the priest to remove the censers from the flames and to
scatter the coals far away, because the censers are holy. 38 As for the censers of those who sinned at the cost of their own
lives, hammer them into sheets to overlay the altar, for these were presented before the LORD, and so have become holy.
They will serve as a sign to the Israelites."

39 So Eleazar the priest took the bronze censers brought by those who had been burned up, and he had them
hammered out to overlay the altar, 40 just as the LORD commanded him through Moses. This was to be a reminder to the
Israelites that no outsider who is not a descendant of Aaron should approach to offer incense before the LORD, lest he
become like Korah and his followers.

***Murmuring and Plague***

41 The next day the whole congregation of Israel grumbled against Moses and Aaron, saying, "You have killed the LORD's
people!" 42 But when the congregation gathered against them, Moses and Aaron turned toward the Tent of Meeting, and
suddenly the cloud covered it and the glory of the LORD appeared.

43 Then Moses and Aaron went to the front of the Tent of Meeting, 44 and the LORD said to Moses, 45 "Get away from
this congregation so that I may consume them in an instant." And Moses and Aaron fell facedown.

46 Moses said to Aaron, "Take your censer, place fire from the altar in it, and add incense. Go quickly to the
congregation and make atonement for them, because wrath has come out from the LORD; the plague has begun."

47 So Aaron took the censer as Moses had ordered and ran into the midst of the assembly. And seeing that the plague
had begun among the people, he offered the incense and made atonement for the people. 48 He stood between the living
and the dead, and the plague was halted. 49 But those who died from the plague numbered 14,700, in addition to those
who had died on account of Korah.

50 Then Aaron returned to Moses at the entrance to the Tent of Meeting, since the plague had been halted.

——— 17 ———

***Aaron's Staff Buds***

1 And the LORD said to Moses, 2 "Speak to the Israelites and take from them twelve staffs, one from the leader of each
tribe. Write each man's name on his staff, 3 and write Aaron's name on the staff of Levi, because there must be one staff
for the head of each tribe. 4 Place the staffs in the Tent of Meeting in front of the Testimony, where I meet with you. 5 The
staff belonging to the man I choose will sprout, and I will rid Myself of the constant grumbling of the Israelites against
you."

6 So Moses spoke to the Israelites, and each of their leaders gave him a staff—one for each of the leaders of their tribes,
twelve staffs in all. And Aaron's staff was among them. 7 Then Moses placed the staffs before the LORD in the Tent of the
Testimony.

8 The next day Moses entered the Tent of the Testimony and saw that Aaron's staff, representing the house of Levi, had
sprouted, put forth buds, blossomed, and produced almonds. 9 Then Moses brought out all the staffs from the LORD's
presence to all the Israelites. They saw them, and each man took his own staff.

10 The LORD said to Moses, "Put Aaron's staff back in front of the Testimony, to be kept as a sign for the rebellious, so
that you may put an end to their grumbling against Me, lest they die." 11 So Moses did as the LORD had commanded him.

12 Then the Israelites declared to Moses, "Look, we are perishing! We are lost; we are all lost! 13 Anyone who comes
near the tabernacle of the LORD will die. Are we all going to perish?"

17:4 The Testimony refers to the stone tablets in the ark of the covenant inscribed with the Ten Commandments; also in verse 10.

***Duties of Priests and Levites***

1 So the LORD said to Aaron, "You and your sons and your father's house must bear the iniquity involving the sanctuary.
And you and your sons alone must bear the iniquity involving your priesthood. 2 But bring with you also your brothers
from the tribe of Levi, the tribe of your father, that they may join you and assist you and your sons before the Tent of the
Testimony. 3 And they shall attend to your duties and to all the duties of the Tent; but they must not come near to the
furnishings of the sanctuary or the altar, or both they and you will die. 4 They are to join you and attend to the duties of the
Tent of Meeting, doing all the work at the Tent; but no outsider may come near you.

5 And you shall attend to the duties of the sanctuary and of the altar, so that wrath may not fall on the Israelites again.
6 Behold, I Myself have selected your fellow Levites from the Israelites as a gift to you, dedicated to the LORD to perform
the service for the Tent of Meeting. 7 But only you and your sons shall attend to your priesthood for everything concerning
the altar and what is inside the veil, and you are to perform that service. I am giving you the work of the priesthood as a
gift, but any outsider who comes near the sanctuary must be put to death."

***Offerings for Priests and Levites***

8 Then the LORD said to Aaron, "Behold, I have put you in charge of My offerings. As for all the sacred offerings of the
Israelites, I have given them to you and your sons as a portion and a permanent statute. 9 A portion of the most holy
offerings reserved from the fire will be yours. From all the offerings they render to Me as most holy offerings, whether
grain offerings or sin offerings or guilt offerings, that part belongs to you and your sons. 10 You are to eat it as a most holy
offering, and every male may eat it. You shall regard it as holy.

11 And this is yours as well: the offering of their gifts, along with all the wave offerings of the Israelites. I have given this
to you and your sons and daughters as a permanent statute. Every ceremonially clean person in your household may eat
it. 12 I give you all the freshest olive oil and all the finest new wine and grain that the Israelites give to the LORD as their
firstfruits. 13 The firstfruits of everything in their land that they bring to the LORD will belong to you. Every ceremonially
clean person in your household may eat them.

14 Every devoted thing in Israel belongs to you. 15 The firstborn of every womb, whether man or beast, that is offered to
the LORD belongs to you. But you must surely redeem every firstborn son and every firstborn male of unclean animals.
16 You are to pay the redemption price for a month-old male according to your valuation: five shekels of silver, according
to the sanctuary shekel, which is twenty gerahs.

17 But you must not redeem the firstborn of an ox, a sheep, or a goat; they are holy. You are to splatter their blood on
the altar and burn their fat as a food offering, a pleasing aroma to the LORD. 18 And their meat belongs to you, just as the
breast and right thigh of the wave offering belong to you.

19 All the holy offerings that the Israelites present to the LORD I give to you and to your sons and daughters as a
permanent statute. It is a permanent covenant of salt before the LORD for you and your offspring."

20 Then the LORD said to Aaron, "You will have no inheritance in their land, nor will you have any portion among
them. I am your portion and your inheritance among the Israelites.

21 Behold, I have given to the Levites all the tithes in Israel as an inheritance in return for the work they do, the service
of the Tent of Meeting. 22 No longer may the Israelites come near to the Tent of Meeting, or they will incur guilt and die.

23 The Levites are to perform the work of the Tent of Meeting, and they must bear their iniquity. This is a permanent
statute for the generations to come. The Levites will not receive an inheritance among the Israelites. 24 For I have given to
the Levites as their inheritance the tithe that the Israelites present to the LORD as a contribution. That is why I told them
that they would not receive an inheritance among the Israelites."

25 And the LORD instructed Moses, 26 "Speak to the Levites and tell them: 'When you receive from the Israelites the
tithe that I have given you as your inheritance, you must present part of it as an offering to the LORD—a tithe of the tithe.
27 Your offering will be reckoned to you as grain from the threshing floor or juice from the winepress. 28 So you are to
present an offering to the LORD from all the tithes you receive from the Israelites, and from these you are to give the

18:10 Or You are to eat it in a most holy place
18:16 5 shekels is approximately 2 ounces or 57 grams of silver.
18:16 20 gerahs is equivalent to one shekel (approximately 0.4 ounces or 11.4 grams).
18:19 That is, a perpetual covenant

LORD's offering to Aaron the priest. [29] You must present the offering due the LORD from all the best of every gift, the holiest part of it.'

[30] Therefore say to the Levites, 'When you have presented the best part, it will be reckoned to you as the produce of the threshing floor or winepress. [31] And you and your households may eat the rest of it anywhere; it is the compensation for your work at the Tent of Meeting. [32] Once you have presented the best part of it, you will not incur guilt because of it. But you must not defile the sacred offerings of the Israelites, or else you will die.'"

——— 19 ———

***The Red Heifer***

[1] Then the LORD said to Moses and Aaron, [2] "This is the statute of the law that the LORD has commanded: Instruct the Israelites to bring you an unblemished red heifer that has no defect and has never been placed under a yoke. [3] Give it to Eleazar the priest, and he will have it brought outside the camp and slaughtered in his presence.

[4] Eleazar the priest is to take some of its blood on his finger and sprinkle it seven times toward the front of the Tent of Meeting. [5] Then the heifer must be burned in his sight. Its hide, its flesh, and its blood are to be burned, along with its dung. [6] The priest is to take cedar wood, hyssop, and scarlet wool and throw them onto the burning heifer.

[7] Then the priest must wash his clothes and bathe his body in water; after that he may enter the camp, but he will be ceremonially unclean until evening. [8] The one who burned the heifer must also wash his clothes and bathe his body in water, and he too will be ceremonially unclean until evening.

[9] Then a man who is ceremonially clean is to gather up the ashes of the heifer and store them in a ceremonially clean place outside the camp. They must be kept by the congregation of Israel for preparing the water of purification; this is for purification from sin. [10] The man who has gathered up the ashes of the heifer must also wash his clothes, and he will be ceremonially unclean until evening. This is a permanent statute for the Israelites and for the foreigner residing among them.

***Purification of the Unclean***

[11] Whoever touches any dead body will be unclean for seven days. [12] He must purify himself with the water on the third day and on the seventh day; then he will be clean. But if he does not purify himself on the third and seventh days, he will not be clean. [13] Anyone who touches a human corpse and fails to purify himself defiles the tabernacle of the LORD. That person must be cut off from Israel. He remains unclean, because the water of purification has not been sprinkled on him, and his uncleanness is still on him.

[14] This is the law when a person dies in a tent: Everyone who enters the tent and everyone already in the tent will be unclean for seven days, [15] and any open container without a lid fastened on it is unclean.

[16] Anyone in the open field who touches someone who has been killed by the sword or has died of natural causes, or anyone who touches a human bone or a grave, will be unclean for seven days.

[17] For the purification of the unclean person, take some of the ashes of the burnt sin offering, put them in a jar, and pour fresh water over them. [18] Then a man who is ceremonially clean is to take some hyssop, dip it in the water, and sprinkle the tent, all the furnishings, and the people who were there. He is also to sprinkle the one who touched a bone, a grave, or a person who has died or been slain.

[19] The man who is ceremonially clean is to sprinkle the unclean person on the third day and on the seventh day. After he purifies the unclean person on the seventh day, the one being cleansed must wash his clothes and bathe in water, and that evening he will be clean. [20] But if a person who is unclean does not purify himself, he will be cut off from the assembly, because he has defiled the sanctuary of the LORD. The water of purification has not been sprinkled on him; he is unclean.

[21] This is a permanent statute for the people: The one who sprinkles the water of purification must wash his clothes, and whoever touches the water of purification will be unclean until evening. [22] Anything the unclean person touches will become unclean, and anyone who touches it will be unclean until evening."

——— 20 ———

***Water from the Rock***

[1] In the first month, the whole congregation of Israel entered the Wilderness of Zin and stayed in Kadesh. There Miriam died and was buried.

19:17 Or flowing water or living water

[2] Now there was no water for the congregation, so they gathered against Moses and Aaron. [3] The people quarreled with
Moses and said, "If only we had perished with our brothers before the LORD! [4] Why have you brought the LORD's
assembly into this wilderness for us and our livestock to die here? [5] Why have you led us up out of Egypt to bring us to this
wretched place? It is not a place of grain, figs, vines, or pomegranates—and there is no water to drink!"

[6] Then Moses and Aaron went from the presence of the assembly to the entrance to the Tent of Meeting. They fell
facedown, and the glory of the LORD appeared to them. [7] And the LORD said to Moses, [8] "Take the staff and assemble the
congregation. You and your brother Aaron are to speak to the rock while they watch, and it will pour out its water. You
will bring out water from the rock and provide drink for the congregation and their livestock."

[9] So Moses took the staff from the LORD's presence, just as he had been commanded. [10] Then Moses and Aaron
gathered the assembly in front of the rock, and Moses said to them, "Listen now, you rebels, must we bring you water out
of this rock?" [11] Then Moses raised his hand and struck the rock twice with his staff, so that a great amount of water
gushed out, and the congregation and their livestock were able to drink.

[12] But the LORD said to Moses and Aaron, "Because you did not trust Me to show My holiness in the sight of the
Israelites, you will not bring this assembly into the land that I have given them."

[13] These were the waters of Meribah, where the Israelites quarreled with the LORD, and He showed His holiness
among them.

***Edom Refuses Passage***

[14] From Kadesh, Moses sent messengers to tell the king of Edom, "This is what your brother Israel says: You know all the
hardship that has befallen us, [15] how our fathers went down to Egypt, where we lived many years. The Egyptians
mistreated us and our fathers, [16] and when we cried out to the LORD, He heard our voice, sent an angel, and brought us
out of Egypt.

Now look, we are in Kadesh, a city on the edge of your territory. [17] Please let us pass through your land. We will not go
through any field or vineyard, or drink water from any well. We will stay on the King's Highway; we will not turn to the
right or to the left until we have passed through your territory."

[18] But Edom answered, "You may not travel through our land, or we will come out and confront you with the sword."

[19] "We will stay on the main road," the Israelites replied, "and if we or our herds drink your water, we will pay for it.
There will be no problem; only let us pass through on foot."

[20] But Edom insisted, "You may not pass through." And they came out to confront the Israelites with a large army and
a strong hand. [21] So Edom refused to allow Israel to pass through their territory, and Israel turned away from them.

***The Death of Aaron***

[22] After they had set out from Kadesh, the whole congregation of Israel came to Mount Hor. [23] And at Mount Hor, near the
border of the land of Edom, the LORD said to Moses and Aaron, [24] "Aaron will be gathered to his people; he will not enter
the land that I have given the Israelites, because both of you rebelled against My command at the waters of Meribah.
[25] Take Aaron and his son Eleazar and bring them up Mount Hor. [26] Remove Aaron's priestly garments and put them on
his son Eleazar. Aaron will be gathered to his people and will die there."

[27] So Moses did as the LORD had commanded, and they climbed Mount Hor in the sight of the whole congregation.
[28] After Moses had removed Aaron's garments and put them on his son Eleazar, Aaron died there on top of the mountain.
Then Moses and Eleazar came down from the mountain. [29] When the whole congregation saw that Aaron had died, the
entire house of Israel mourned for him thirty days.

——— 21 ———

***The Defeat of Arad***

[1] When the Canaanite king of Arad, who lived in the Negev, heard that Israel was coming along the road to Atharim, he
attacked Israel and captured some prisoners. [2] So Israel made a vow to the LORD: "If You will deliver this people into our
hands, we will devote their cities to destruction."

[3] And the LORD heard Israel's plea and delivered up the Canaanites. Israel devoted them and their cities to
destruction; so they named the place Hormah.

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20:13 Meribah means quarreling; also in verse 24; see Exodus 17:7.
21:2 Forms of the Hebrew cherem refer to the giving over of things or persons to the LORD, either by destroying them or by giving them as an offering; also in verse 3.

***The Bronze Serpent***

4 Then they set out from Mount Hor along the route to the Red Sea, in order to bypass the land of Edom. But the people
grew impatient on the journey 5 and spoke against God and against Moses: "Why have you led us up out of Egypt to die in
the wilderness? There is no bread or water, and we detest this wretched food!"

6 So the LORD sent venomous snakes among the people, and many of the Israelites were bitten and died.

7 Then the people came to Moses and said, "We have sinned by speaking against the LORD and against you. Intercede
with the LORD so He will take the snakes away from us." So Moses interceded for the people.

8 Then the LORD said to Moses, "Make a fiery serpent and mount it on a pole. When anyone who is bitten looks at it,
he will live." 9 So Moses made a bronze snake and mounted it on a pole. If anyone who was bitten looked at the bronze
snake, he would live.

***The Journey to Moab***

10 Then the Israelites set out and camped at Oboth. 11 They journeyed from Oboth and camped at Iye-abarim in the
wilderness opposite Moab to the east. 12 From there they set out and camped in the Valley of Zered. 13 From there they
moved on and camped on the other side of the Arnon, in the wilderness that extends into the Amorite territory.

Now the Arnon is the border between the Moabites and the Amorites. 14 Therefore it is stated in the Book of the Wars
of the LORD:

"Waheb in Suphah
and the wadis of the Arnon,
15 even the slopes of the wadis
that extend to the site of Ar
and lie along the border of Moab."

16 From there they went on to Beer, the well where the LORD said to Moses, "Gather the people so that I may give
them water." 17 Then Israel sang this song:

"Spring up, O well,
all of you sing to it!
18 The princes dug the well;
the nobles of the people hollowed it out
with their scepters
and with their staffs."

From the wilderness the Israelites went on to Mattanah, 19 and from Mattanah to Nahaliel, and from Nahaliel to
Bamoth, 20 and from Bamoth to the valley in Moab where the top of Pisgah overlooks the wasteland.

***The Defeat of Sihon***

21 Then Israel sent messengers to Sihon king of the Amorites, saying, 22 "Let us pass through your land. We will not turn
aside into any field or vineyard, or drink water from any well. We will stay on the King's Highway until we have passed
through your territory."

23 But Sihon would not let Israel pass through his territory. Instead, he gathered his whole army and went out to
confront Israel in the wilderness. When he came to Jahaz, he fought against Israel. 24 And Israel put him to the sword and
took possession of his land, from the Arnon to the Jabbok—but only up to the border of the Ammonites, because it was
fortified.

25 Israel captured all the cities of the Amorites and occupied them, including Heshbon and all its villages. 26 Heshbon
was the city of Sihon king of the Amorites, who had fought against the former king of Moab and taken all his land as far as
the Arnon. 27 That is why the poets say:

"Come to Heshbon, let it be rebuilt;
let the city of Sihon be restored.

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21:3 Hormah means destruction.
21:4 Or the Sea of Reeds
21:16 Beer means well.
21:20 Or Jeshimon
21:23 Jahaz is a variant of Jahzah; see 1 Chronicles 6:78.
21:24 Or because the territory was rugged; literally because it was strong

[28] For a fire went out from Heshbon,
a blaze from the city of Sihon.
It consumed Ar of Moab,
the rulers of Arnon's heights.
[29] Woe to you, O Moab!
You are destroyed, O people of Chemosh!
He gave up his sons as refugees,
and his daughters into captivity
to Sihon king of the Amorites.
[30] But we have overthrown them;
Heshbon is destroyed as far as Dibon.
We demolished them as far as Nophah,
which reaches to Medeba."

***The Defeat of Og***

[31] So Israel lived in the land of the Amorites. [32] After Moses had sent spies to Jazer, Israel captured its villages and drove out the Amorites who were there.

[33] Then they turned and went up the road to Bashan, and Og king of Bashan and his whole army came out to meet them in battle at Edrei.

[34] But the LORD said to Moses, "Do not fear him, for I have delivered him into your hand, along with all his people and his land. Do to him as you did to Sihon king of the Amorites, who lived in Heshbon."

[35] So they struck down Og, along with his sons and his whole army, until no remnant was left. And they took possession of his land.

——— 22 ———

***Balak Summons Balaam***

[1] Then the Israelites traveled on and camped in the plains of Moab near the Jordan, across from Jericho.

[2] Now Balak son of Zippor saw all that Israel had done to the Amorites, [3] and Moab was terrified of the people because they were numerous. Indeed, Moab dreaded the Israelites. [4] So the Moabites said to the elders of Midian, "This horde will devour everything around us, as an ox licks up the grass of the field."

Since Balak son of Zippor was king of Moab at that time, [5] he sent messengers to summon Balaam son of Beor at Pethor, which is by the Euphrates in the land of his people.

"Behold, a people has come out of Egypt," said Balak. "They cover the face of the land and have settled next to me. [6] So please come now and put a curse on this people, because they are too mighty for me. Perhaps I may be able to defeat them and drive them out of the land; for I know that those you bless are blessed, and those you curse are cursed."

[7] The elders of Moab and Midian departed with the fees for divination in hand. They came to Balaam and relayed to him the words of Balak.

[8] "Spend the night here," Balaam replied, "and I will give you the answer that the LORD speaks to me." So the princes of Moab stayed with Balaam.

[9] Then God came to Balaam and asked, "Who are these men with you?"

[10] And Balaam said to God, "Balak son of Zippor, king of Moab, sent me this message: [11] 'Behold, a people has come out of Egypt, and they cover the face of the land. Now come and put a curse on them for me. Perhaps I may be able to fight against them and drive them away.'"

[12] But God said to Balaam, "Do not go with them. You are not to curse this people, for they are blessed."

[13] So Balaam got up the next morning and said to Balak's princes, "Go back to your homeland, because the LORD has refused to let me go with you."

[14] And the princes of Moab arose, returned to Balak, and said, "Balaam refused to come with us."

21:30 Or We demolished them until fire spread to Medeba
22:5 Hebrew the River

15 Then Balak sent other princes, more numerous and more distinguished than the first messengers. 16 They came to
Balaam and said, "This is what Balak son of Zippor says: 'Please let nothing hinder you from coming to me, 17 for I will
honor you richly and do whatever you say. So please come and put a curse on this people for me!'"
18 But Balaam replied to the servants of Balak, "If Balak were to give me his house full of silver and gold, I could not do
anything small or great to go beyond the command of the LORD my God. 19 So now, please stay here overnight as the
others did, that I may find out what else the LORD has to tell me."
20 That night God came to Balaam and said, "Since these men have come to summon you, get up and go with them, but
you must only do what I tell you." 21 So in the morning Balaam got up, saddled his donkey, and went with the princes of
Moab.

***The Angel and Balaam's Donkey***

22 Then God's anger was kindled because Balaam was going along, and the angel of the LORD stood in the road to oppose
him. Balaam was riding his donkey, and his two servants were with him.
23 When the donkey saw the angel of the LORD standing in the road with a drawn sword in his hand, she turned off the
path and went into a field. So Balaam beat her to return her to the path.
24 Then the angel of the LORD stood in a narrow passage between two vineyards, with walls on either side. 25 And the
donkey saw the angel of the LORD and pressed herself against the wall, crushing Balaam's foot against it. So he beat her
once again.
26 And the angel of the LORD moved on ahead and stood in a narrow place where there was no room to turn to the
right or left. 27 When the donkey saw the angel of the LORD, she lay down under Balaam, and he became furious and beat
her with his staff.
28 Then the LORD opened the donkey's mouth, and she said to Balaam, "What have I done to you that you have beaten
me these three times?"
29 Balaam answered the donkey, "You have made a fool of me! If I had a sword in my hand, I would kill you right now!"
30 But the donkey said to Balaam, "Am I not the donkey you have ridden all your life until today? Have I ever treated
you this way before?"
"No," he replied.
31 Then the LORD opened Balaam's eyes, and he saw the angel of the LORD standing in the road with a drawn sword
in his hand. And Balaam bowed low and fell facedown.
32 The angel of the LORD asked him, "Why have you beaten your donkey these three times? Behold, I have come out to
oppose you, because your way is perverse before me. 33 The donkey saw me and turned away from me these three times. If
she had not turned away, then by now I would surely have killed you and let her live."
34 "I have sinned," Balaam said to the angel of the LORD, "for I did not realize that you were standing in the road to
confront me. And now, if this is displeasing in your sight, I will go back home."
35 But the angel of the LORD said to Balaam, "Go with the men, but you are to speak only what I tell you." So Balaam
went with the princes of Balak.
36 When Balak heard that Balaam was coming, he went out to meet him at the Moabite city on the Arnon border, at the
edge of his territory. 37 And he said to Balaam, "Did I not send you an urgent summons? Why did you not come to me? Am
I really not able to reward you richly?"
38 "See, I have come to you," Balaam replied, "but can I say just anything? I must speak only the word that God puts in
my mouth."
39 So Balaam accompanied Balak, and they came to Kiriath-huzoth. 40 Balak sacrificed cattle and sheep, and he gave
portions to Balaam and the princes who were with him.
41 The next morning, Balak took Balaam and brought him up to Bamoth-baal. From there he could see the outskirts of
the camp of the people.

——— 23 ———

***Balaam's First Oracle***

1 Then Balaam said to Balak, "Build for me seven altars here, and prepare for me seven bulls and seven rams."

22:22 Or Angel; here through the rest of chapter 22; corresponding pronouns may also be capitalized.
22:32 Or reckless or contrary

[2] So Balak did as Balaam had instructed, and Balak and Balaam offered a bull and a ram on each altar.
[3] "Stay here by your burnt offering while I am gone," Balaam said to Balak. "Perhaps the LORD will meet with me. And whatever He reveals to me, I will tell you."
So Balaam went off to a barren height, [4] and God met with him. "I have set up seven altars," Balaam said, "and on each altar I have offered a bull and a ram."
[5] Then the LORD put a message in Balaam's mouth, saying, "Return to Balak and give him this message."
[6] So he returned to Balak, who was standing there beside his burnt offering, with all the princes of Moab.
[7] And Balaam lifted up an oracle, saying:
"Balak brought me from Aram,
the king of Moab from the mountains of the east.
'Come,' he said, 'put a curse on Jacob for me;
come and denounce Israel!'
[8] How can I curse those whom God has not cursed?
How can I denounce those whom the LORD has not denounced?
[9] For I see them from atop the rocky cliffs,
and I watch them from the hills.
Behold, a people dwelling apart,
not reckoning themselves among the nations.
[10] Who can count the dust of Jacob
or number even a fourth of Israel?
Let me die the death of the righteous;
let my end be like theirs!"
[11] Then Balak said to Balaam, "What have you done to me? I brought you here to curse my enemies, and behold, you have only blessed them!"
[12] But Balaam replied, "Should I not speak exactly what the LORD puts in my mouth?"

***Balaam's Second Oracle***

[13] Then Balak said to him, "Please come with me to another place where you can see them. You will only see the outskirts of their camp—not all of them. And from there, curse them for me."
[14] So Balak took him to the field of Zophim, to the top of Pisgah, where he built seven altars and offered a bull and a ram on each altar.
[15] Balaam said to Balak, "Stay here beside your burnt offering while I meet the LORD over there."
[16] And the LORD met with Balaam and put a message in his mouth, saying, "Return to Balak and speak what I tell you."
[17] So he returned to Balak, who was standing there by his burnt offering with the princes of Moab.
"What did the LORD say?" Balak asked.
[18] Then Balaam lifted up an oracle, saying:
"Arise, O Balak, and listen;
give ear to me, O son of Zippor.
[19] God is not a man, that He should lie,
or a son of man, that He should change His mind.
Does He speak and not act?
Does He promise and not fulfill?
[20] I have indeed received a command to bless;
He has blessed, and I cannot change it.
[21] He considers no disaster for Jacob;
He sees no trouble for Israel.
The LORD their God is with them,
and the shout of the King is among them.
[22] God brought them out of Egypt
with strength like a wild ox.
[23] For there is no spell against Jacob

and no divination against Israel.
It will now be said of Jacob and Israel,
'What great things God has done!'
24 Behold, the people rise like a lioness;
they rouse themselves like a lion,
not resting until they devour their prey
and drink the blood of the slain."
25 Now Balak said to Balaam, "Then neither curse them at all nor bless them at all!"
26 But Balaam replied, "Did I not tell you that whatever the LORD says, I must do?"
27 "Please come," said Balak, "I will take you to another place. Perhaps it will please God that you curse them for me from there."
28 And Balak took Balaam to the top of Peor, which overlooks the wasteland.
29 Then Balaam said, "Build for me seven altars here, and prepare for me seven bulls and seven rams."
30 So Balak did as Balaam had instructed, and he offered a bull and a ram on each altar.

——— 24 ———

***Balaam's Third Oracle***

1 And when Balaam saw that it pleased the LORD to bless Israel, he did not seek omens as on previous occasions, but he turned his face toward the wilderness. 2 When Balaam looked up and saw Israel encamped tribe by tribe, the Spirit of God came upon him, 3 and he lifted up an oracle, saying:
"This is the prophecy of Balaam son of Beor,
the prophecy of a man whose eyes are open,
4 the prophecy of one who hears the words of God,
who sees a vision from the Almighty,
who bows down with eyes wide open:
5 How lovely are your tents, O Jacob,
your dwellings, O Israel!
6 They spread out like palm groves,
like gardens beside a stream,
like aloes the LORD has planted,
like cedars beside the waters.
7 Water will flow from his buckets,
and his seed will have abundant water.
His king will be greater than Agag,
and his kingdom will be exalted.
8 God brought him out of Egypt
with strength like a wild ox,
to devour hostile nations and crush their bones,
to pierce them with arrows.
9 He crouches, he lies down like a lion,
like a lioness—who dares to rouse him?
Blessed are those who bless you
and cursed are those who curse you."

***Balak Dismisses Balaam***

10 Then Balak's anger burned against Balaam, and he struck his hands together and said to Balaam, "I summoned you to curse my enemies, but behold, you have persisted in blessing them these three times. 11 Therefore, flee at once to your home! I said I would reward you richly, but instead the LORD has denied your reward."

23:28 Or Jeshimon
24:4 Hebrew Shaddai; also in verse 16
24:6 Or like valleys

12 Balaam answered Balak, "Did I not already tell the messengers you sent me 13 that even if Balak were to give me his
house full of silver and gold, I could not do anything of my own accord, good or bad, to go beyond the command of the
LORD? I must speak whatever the LORD says. 14 Now I am going back to my people, but come, let me warn you what this
people will do to your people in the days to come."

***Balaam's Fourth Oracle***

15 Then Balaam lifted up an oracle, saying,
"This is the prophecy of Balaam son of Beor,
the prophecy of a man whose eyes are open,
16 the prophecy of one who hears the words of God,
who has knowledge from the Most High,
who sees a vision from the Almighty,
who bows down with eyes wide open:
17 I see him, but not now;
I behold him, but not near.
A star will come forth from Jacob,
and a scepter will arise from Israel.
He will crush the skulls of Moab
and strike down all the sons of Sheth.
18 Edom will become a possession,
as will Seir, his enemy;
but Israel will perform with valor.
19 A ruler will come from Jacob
and destroy the survivors of the city."

***Balaam's Final Three Oracles***

20 Then Balaam saw Amalek and lifted up an oracle, saying:
"Amalek was first among the nations,
but his end is destruction."
21 Next he saw the Kenites and lifted up an oracle, saying:
"Your dwelling place is secure,
and your nest is set in a cliff.
22 Yet Kain will be destroyed
when Asshur takes you captive."
23 Once more Balaam lifted up an oracle, saying:
"Ah, who can live
unless God has ordained it?
24 Ships will come from the coasts of Cyprus;
they will subdue Asshur and Eber,
but they too will perish forever."
25 Then Balaam arose and returned to his homeland, and Balak also went on his way.

——— 25 ———

***Moab Seduces Israel***

1 While Israel was staying in Shittim, the men began to indulge in sexual immorality with the daughters of Moab, 2 who
also invited them to the sacrifices for their gods. And the people ate and bowed down to these gods. 3 So Israel joined in
worshiping Baal of Peor, and the anger of the LORD burned against them.

24:17 SP foreheads; Hebrew corners (of the head); LXX princes
24:22 Or Assyria; also in verse 24
24:24 Hebrew Kittim
25:1 Or Acacia Grove

4 Then the LORD said to Moses, "Take all the leaders of the people and execute them in broad daylight before the
LORD, so that His fierce anger may turn away from Israel."
5 So Moses told the judges of Israel, "Each of you must kill all of his men who have joined in worshiping Baal of Peor."

***The Zeal of Phinehas***

6 Just then an Israelite man brought to his family a Midianite woman in the sight of Moses and the whole congregation of
Israel while they were weeping at the entrance to the Tent of Meeting. 7 On seeing this, Phinehas son of Eleazar, the son of
Aaron the priest, got up from the assembly, took a spear in his hand, 8 followed the Israelite into his tent, and drove the
spear through both of them—through the Israelite and on through the belly of the woman.
So the plague against the Israelites was halted, 9 but those who died in the plague numbered 24,000.
10 Then the LORD said to Moses, 11 "Phinehas son of Eleazar, the son of Aaron the priest, has turned My wrath away
from the Israelites; for he was zealous for My sake among them, so that I did not consume the Israelites in My zeal.
12 Declare, therefore, that I am granting him My covenant of peace. 13 It will be a covenant of permanent priesthood for
him and his descendants, because he was zealous for his God and made atonement for the Israelites."
14 The name of the Israelite who was slain with the Midianite woman was Zimri son of Salu, the leader of a Simeonite
family. 15 And the name of the slain Midianite woman was Cozbi, the daughter of Zur, a tribal chief of a Midianite family.
16 And the LORD said to Moses, 17 "Attack the Midianites and strike them dead. 18 For they assailed you deceitfully
when they seduced you in the matter of Peor and their sister Cozbi, the daughter of the Midianite leader, the woman who
was killed on the day the plague came because of Peor."

——— 26 ———

***The Second Census of Israel***

1 After the plague had ended, the LORD said to Moses and Eleazar son of Aaron the priest, 2 "Take a census of the whole
congregation of Israel by the houses of their fathers—all those twenty years of age or older who can serve in the army of
Israel."
3 So on the plains of Moab by the Jordan, across from Jericho, Moses and Eleazar the priest issued the instruction,
4 "Take a census of the men twenty years of age or older, as the LORD has commanded Moses."
And these were the Israelites who came out of the land of Egypt:

***The Tribe of Reuben***

5 Reuben was the firstborn of Israel. These were the descendants of Reuben:
The Hanochite clan from Hanoch,
the Palluite clan from Pallu,
6 the Hezronite clan from Hezron,
and the Carmite clan from Carmi.
7 These were the clans of Reuben, and their registration numbered 43,730.
8 Now the son of Pallu was Eliab, 9 and the sons of Eliab were Nemuel, Dathan, and Abiram.
It was Dathan and Abiram, chosen by the congregation, who rebelled against Moses and Aaron with the followers of
Korah who rebelled against the LORD. 10 And the earth opened its mouth and swallowed them along with Korah, whose
followers died when the fire consumed 250 men. They serve as a warning sign. 11 However, the line of Korah did not die
out.

***The Tribe of Simeon***

12 These were the descendants of Simeon by their clans:
The Nemuelite clan from Nemuel,
the Jaminite clan from Jamin,
the Jachinite clan from Jachin,
13 the Zerahite clan from Zerah,
and the Shaulite clan from Shaul.

26:4 Take a census of the men is implied but not included in the Hebrew; see verse 2.
26:12 Nemuel is another name for Jemuel; see Genesis 46:10.
26:13 Zerah is a variant of Zohar; see Genesis 46:10 and Exodus 6:15.

[14] These were the clans of Simeon, and there were 22,200 men.

***The Tribe of Gad***

[15] These were the descendants of Gad by their clans:
The Zephonite clan from Zephon,
the Haggite clan from Haggi,
the Shunite clan from Shuni,
[16] the Oznite clan from Ozni,
the Erite clan from Eri,
[17] the Arodite clan from Arod,
and the Arelite clan from Areli.
[18] These were the clans of Gad, and their registration numbered 40,500.

***The Tribe of Judah***

[19] The sons of Judah were Er and Onan, but they died in the land of Canaan. [20] These were the descendants of Judah by their clans:
The Shelanite clan from Shelah,
the Perezite clan from Perez,
and the Zerahite clan from Zerah.
[21] And these were the descendants of Perez:
the Hezronite clan from Hezron
and the Hamulite clan from Hamul.
[22] These were the clans of Judah, and their registration numbered 76,500.

***The Tribe of Issachar***

[23] These were the descendants of Issachar by their clans:
The Tolaite clan from Tola,
the Punite clan from Puvah,
[24] the Jashubite clan from Jashub,
and the Shimronite clan from Shimron.
[25] These were the clans of Issachar, and their registration numbered 64,300.

***The Tribe of Zebulun***

[26] These were the descendants of Zebulun by their clans:
The Seredite clan from Sered,
the Elonite clan from Elon,
and the Jahleelite clan from Jahleel.
[27] These were the clans of Zebulun, and their registration numbered 60,500.

***The Tribe of Manasseh***

[28] The descendants of Joseph included the clans of Manasseh and Ephraim.
[29] These were the descendants of Manasseh:
The Machirite clan from Machir, the father of Gilead,
and the Gileadite clan from Gilead.
[30] These were the descendants of Gilead:
the Iezerite clan from Iezer,
the Helekite clan from Helek,
[31] the Asrielite clan from Asriel,
the Shechemite clan from Shechem,

26:17 SP and Syriac Arodi; see Genesis 46:16.
26:23 SP, LXX, Vulgate, and Syriac the Puite clan from Puah; see 1 Chronicles 7:1.
26:24 Jashub is a variant of Job; see Genesis 46:13.
26:30 Iezer is a variant of Abiezer; see Joshua 17:2.

32 the Shemidaite clan from Shemida,
and the Hepherite clan from Hepher.
33 Now Zelophehad son of Hepher had no sons but only daughters. The names of his daughters were Mahlah, Noah, Hoglah, Milcah, and Tirzah.
34 These were the clans of Manasseh, and their registration numbered 52,700.

***The Tribe of Ephraim***

35 These were the descendants of Ephraim by their clans:
The Shuthelahite clan from Shuthelah,
the Becherite clan from Becher,
and the Tahanite clan from Tahan.
36 And the descendants of Shuthelah were the Eranite clan from Eran.
37 These were the clans of Ephraim, and their registration numbered 32,500.
These clans were the descendants of Joseph.

***The Tribe of Benjamin***

38 These were the descendants of Benjamin by their clans:
The Belaite clan from Bela,
the Ashbelite clan from Ashbel,
the Ahiramite clan from Ahiram,
39 the Shuphamite clan from Shupham,
and the Huphamite clan from Hupham.
40 And the descendants of Bela from Ard and Naaman were the Ardite clan from Ard and the Naamite clan from Naaman.
41 These were the clans of Benjamin, and their registration numbered 45,600.

***The Tribe of Dan***

42 These were the descendants of Dan by their clans:
The Shuhamite clan from Shuham.
These were the clans of Dan. 43 All of them were Shuhamite clans, and their registration numbered 64,400.

***The Tribe of Asher***

44 These were the descendants of Asher by their clans:
The Imnite clan from Imnah,
the Ishvite clan from Ishvi,
and the Beriite clan from Beriah.
45 And these were the descendants of Beriah:
the Heberite clan from Heber
and the Malchielite clan from Malchiel.
46 And the name of Asher's daughter was Serah.
47 These were the clans of Asher, and their registration numbered 53,400.

***The Tribe of Naphtali***

48 These were the descendants of Naphtali by their clans:
The Jahzeelite clan from Jahzeel,
the Gunite clan from Guni,
49 the Jezerite clan from Jezer,
and the Shillemite clan from Shillem.
50 These were the clans of Naphtali, and their registration numbered 45,400.
51 These men of Israel numbered 601,730 in all.

26:39 A few MT manuscripts, SP, Vulgate, and Syriac (see also LXX); most MT manuscripts Shephupham
26:40 SP and Vulgate (see also LXX); MT does not include from Ard.

***Inheritance by Lot***

52 Then the LORD said to Moses, 53 "The land is to be divided among the tribes as an inheritance, according to the number
of names. 54 Increase the inheritance for a large tribe and decrease it for a small one; each tribe is to receive its inheritance
according to the number of those registered.

55 Indeed, the land must be divided by lot; they shall receive their inheritance according to the names of the tribes of
their fathers. 56 Each inheritance is to be divided by lot among the larger and smaller tribes."

***The Levites Numbered***

57 Now these were the Levites numbered by their clans:
The Gershonite clan from Gershon,
the Kohathite clan from Kohath,
and the Merarite clan from Merari.
58 These were the families of the Levites:
The Libnite clan,
the Hebronite clan,
the Mahlite clan,
the Mushite clan,
and the Korahite clan.

Now Kohath was the father of Amram, 59 and Amram's wife was named Jochebed. She was also a daughter of Levi,
born to Levi in Egypt. To Amram she bore Aaron, Moses, and their sister Miriam. 60 Nadab, Abihu, Eleazar, and Ithamar
were born to Aaron, 61 but Nadab and Abihu died when they offered unauthorized fire before the LORD.

62 The registration of the Levites totaled 23,000, every male a month old or more; they were not numbered among the
other Israelites, because no inheritance was given to them among the Israelites.

***Only Caleb and Joshua Remain***

63 These were the ones numbered by Moses and Eleazar the priest when they counted the Israelites on the plains of Moab
by the Jordan, across from Jericho.

64 Among all these, however, there was not one who had been numbered by Moses and Aaron the priest when they
counted the Israelites in the Wilderness of Sinai. 65 For the LORD had told them that they would surely die in the
wilderness. Not one was left except Caleb son of Jephunneh and Joshua son of Nun.

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***The Daughters of Zelophehad***

1 Now the daughters of Zelophehad son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, belonged to
the clans of Manasseh son of Joseph. These were the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah.
They approached 2 the entrance to the Tent of Meeting, stood before Moses, Eleazar the priest, the leaders, and the whole
congregation, and said, 3 "Our father died in the wilderness, but he was not among the followers of Korah who gathered
together against the LORD. Instead, he died because of his own sin, and he had no sons. 4 Why should the name of our
father disappear from his clan because he had no sons? Give us property among our father's brothers."

5 So Moses brought their case before the LORD, 6 and the LORD answered him, 7 "The daughters of Zelophehad speak
correctly. You certainly must give them property as an inheritance among their father's brothers and transfer their father's
inheritance to them.

8 Furthermore, you shall say to the Israelites, 'If a man dies and leaves no son, you are to transfer his inheritance to his
daughter. 9 If he has no daughter, give his inheritance to his brothers. 10 If he has no brothers, give his inheritance to his
father's brothers. 11 And if his father has no brothers, give his inheritance to the next of kin from his clan, that he may take
possession of it. This is to be a statutory ordinance for the Israelites, as the LORD has commanded Moses.'"

***Moses Requests a Successor***

12 Then the LORD said to Moses, "Go up this mountain of the Abarim range and see the land that I have given the
Israelites. 13 After you have seen it, you too will be gathered to your people, as your brother Aaron was; 14 for when the

26:61 Or strange
27:12 LXX Go up Mount Nebo beyond the Jordan

congregation contended in the Wilderness of Zin, both of you rebelled against My command to show My holiness in their sight regarding the waters." Those were the waters of Meribah in Kadesh, in the Wilderness of Zin.

15 So Moses appealed to the LORD, 16 "May the LORD, the God of the spirits of all flesh, appoint a man over the congregation 17 who will go out and come in before them, and who will lead them out and bring them in, so that the congregation of the LORD will not be like sheep without a shepherd."

***Joshua to Succeed Moses***

18 And the LORD replied to Moses, "Take Joshua son of Nun, a man with the Spirit in him, and lay your hands on him. 19 Have him stand before Eleazar the priest and the whole congregation, and commission him in their sight. 20 Confer on him some of your authority, so that the whole congregation of Israel will obey him. 21 He shall stand before Eleazar the priest, who will seek counsel for him before the LORD by the judgment of the Urim. At his command, he and all the Israelites with him—the entire congregation—will go out and come in."

22 Moses did as the LORD had commanded him. He took Joshua, had him stand before Eleazar the priest and the whole congregation, 23 and laid his hands on him and commissioned him, as the LORD had instructed through Moses.

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***The Daily Offerings***

1 Then the LORD said to Moses, 2 "Command the Israelites and say to them: See that you present to Me at its appointed time the food for My food offerings, as a pleasing aroma to Me.

3 And tell them that this is the food offering you are to present to the LORD as a regular burnt offering each day: two unblemished year-old male lambs. 4 Offer one lamb in the morning and the other at twilight, 5 along with a tenth of an ephah of fine flour as a grain offering, mixed with a quarter hin of oil from pressed olives.

6 This is a regular burnt offering established at Mount Sinai as a pleasing aroma, a food offering to the LORD. 7 The drink offering accompanying each lamb shall be a quarter hin. Pour out the offering of fermented drink to the LORD in the sanctuary area. 8 And offer the second lamb at twilight, with the same grain offering and drink offering as in the morning. It is a food offering, a pleasing aroma to the LORD.

***The Sabbath Offerings***

9 On the Sabbath day, present two unblemished year-old male lambs, accompanied by a grain offering of two-tenths of an ephah of fine flour mixed with oil, as well as a drink offering.

10 This is the burnt offering for every Sabbath, in addition to the regular burnt offering and its drink offering.

***The Monthly Offerings***

11 At the beginning 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 unblemished, 12 along with three-tenths of an ephah of fine flour mixed with oil as a grain offering with each bull, two-tenths of an ephah of fine flour mixed with oil as a grain offering with the ram, 13 and a tenth of an ephah of fine flour mixed with oil as a grain offering with each lamb. This is a burnt offering, a pleasing aroma, a food offering to the LORD.

14 Their drink offerings shall be half a hin of wine with each bull, a third of a hin with the ram, and a quarter hin with each lamb. This is the monthly burnt offering to be made at each new moon throughout the year.

15 In addition to the regular burnt offering with its drink offering, one male goat is to be presented to the LORD as a sin offering.

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27:14 Meribah means quarreling; see Exodus 17:7.
27:21 Literally the Lights
28:4 Hebrew between the two evenings; also in verse 8
28:5 A tenth of an ephah is approximately 2 dry quarts or 2.2 liters (probably about 2.6 pounds or 1.2 kilograms of flour); also in verses 13, 21, and 29.
28:5 Or a quarter hin of pure olive oil; Hebrew a quarter hin of pressed oil; that is, approximately 0.97 quarts or 0.92 liters; similarly in verses 7 and 14
28:9 Two-tenths of an ephah is approximately 4 dry quarts or 4.4 liters (probably about 5.1 pounds or 2.3 kilograms of flour); also in verses 12, 20, and 28.
28:12 Three-tenths of an ephah is approximately 6 dry quarts or 6.6 liters (probably about 7.6 pounds or 3.5 kilograms of flour); also in verses 20 and 28.
28:14 Half a hin is approximately 1.9 quarts or 1.8 liters of wine.
28:14 A third of a hin is approximately 1.3 quarts or 1.2 liters of wine.

### *Passover and the Feast of Unleavened Bread*

16 The fourteenth day of the first month is the LORD's Passover. 17 On the fifteenth day of this month, there shall be a feast; for seven days unleavened bread is to be eaten.

18 On the first day there is to be a sacred assembly; you must not do any regular work. 19 Present to the LORD a food offering, a burnt offering of two young bulls, one ram, and seven male lambs a year old, all unblemished. 20 The grain offering shall consist of fine flour mixed with oil; offer three-tenths of an ephah with each bull, two-tenths of an ephah with the ram, 21 and a tenth of an ephah with each of the seven lambs. 22 Include one male goat as a sin offering to make atonement for you.

23 You are to present these in addition to the regular morning burnt offering. 24 Offer the same food each day for seven days as a food offering, a pleasing aroma to the LORD. It is to be offered with its drink offering and the regular burnt offering.

25 On the seventh day you shall hold a sacred assembly; you must not do any regular work.

### *The Feast of Weeks*

26 On the day of firstfruits, when you present an offering of new grain to the LORD during the Feast of Weeks, you are to hold a sacred assembly; you must not do any regular work.

27 Present a burnt offering of two young bulls, one ram, and seven male lambs a year old as a pleasing aroma to the LORD, 28 together with their grain offerings of fine flour mixed with oil—three-tenths of an ephah with each bull, two-tenths of an ephah with the ram, 29 and a tenth of an ephah with each of the seven lambs.

30 Include one male goat to make atonement for you. 31 Offer them with their drink offerings in addition to the regular burnt offering and its grain offering. The animals must be unblemished.

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### *The Feast of Trumpets*

1 "On the first day of the seventh month, you are to hold a sacred assembly, and you must not do any regular work. This will be a day for you to sound the trumpets.

2 As a pleasing aroma to the LORD, you are to present a burnt offering of one young bull, one ram, and seven male lambs a year old, all unblemished, 3 together with their grain offerings of fine flour mixed with oil—three-tenths of an ephah with the bull, two-tenths of an ephah with the ram, 4 and a tenth of an ephah with each of the seven male lambs.

5 Include one male goat as a sin offering to make atonement for you. 6 These are in addition to the monthly and daily burnt offerings with their prescribed grain offerings and drink offerings. They are a pleasing aroma, a food offering to the LORD.

### *The Day of Atonement*

7 On the tenth day of this seventh month, you are to hold a sacred assembly, and you shall humble yourselves; you must not do any work.

8 Present as a pleasing aroma to the LORD a burnt offering of one young bull, one ram, and seven male lambs a year old, all unblemished, 9 together with their grain offerings of fine flour mixed with oil—three-tenths of an ephah with the bull, two-tenths of an ephah with the ram, 10 and a tenth of an ephah with each of the seven lambs.

11 Include one male goat for a sin offering, in addition to the sin offering of atonement and the regular burnt offering with its grain offering and drink offerings.

### *The Feast of Tabernacles*

12 On the fifteenth day of the seventh month, you are to hold a sacred assembly; you must not do any regular work, and you shall observe a feast to the LORD for seven days.

13 As a pleasing aroma to the LORD, you are to present a food offering, a burnt offering of thirteen young bulls, two rams, and fourteen male lambs a year old, all unblemished, 14 along with the grain offering of three-tenths of an ephah of

28:26 That is, Shavuot, the late spring feast of pilgrimage to Jerusalem; it is also known as the Feast of Harvest (see Exodus 23:16) or the Feast of Pentecost (see Acts 2:1).
29:3 Three-tenths of an ephah is approximately 6 dry quarts or 6.6 liters (probably about 7.6 pounds or 3.5 kilograms of flour); also in verses 9 and 14.
29:3 Two-tenths of an ephah is approximately 4 dry quarts or 4.4 liters (probably about 5.1 pounds or 2.3 kilograms of flour); also in verses 9 and 14.
29:4 A tenth of an ephah is approximately 2 dry quarts or 2.2 liters (probably about 2.6 pounds or 1.2 kilograms of flour); also in verses 10 and 15.
29:7 Or afflict your souls or deny yourselves

fine flour mixed with oil with each of the thirteen bulls, two-tenths of an ephah with each of the two rams, [15] and a tenth of an ephah with each of the fourteen lambs. [16] Include one male goat as a sin offering, in addition to the regular burnt offering with its grain offering and drink offering.

[17] On the second day you are to present twelve young bulls, two rams, and fourteen male lambs a year old, all unblemished, [18] along with the grain and drink offerings for the bulls, rams, and lambs, according to the number prescribed. [19] Include one male goat as a sin offering, in addition to the regular burnt offering with its grain offering and drink offering.

[20] On the third day you are to present eleven bulls, two rams, and fourteen male lambs a year old, all unblemished, [21] along with the grain and drink offerings for the bulls, rams, and lambs, according to the number prescribed. [22] Include one male goat as a sin offering, in addition to the regular burnt offering with its grain offering and drink offering.

[23] On the fourth day you are to present ten bulls, two rams, and fourteen male lambs a year old, all unblemished, [24] along with the grain and drink offerings for the bulls, rams, and lambs, according to the number prescribed. [25] Include one male goat as a sin offering, in addition to the regular burnt offering with its grain offering and drink offering.

[26] On the fifth day you are to present nine bulls, two rams, and fourteen male lambs a year old, all unblemished, [27] along with the grain and drink offerings for the bulls, rams, and lambs, according to the number prescribed. [28] Include one male goat as a sin offering, in addition to the regular burnt offering with its grain offering and drink offering.

[29] On the sixth day you are to present eight bulls, two rams, and fourteen male lambs a year old, all unblemished, [30] along with the grain and drink offerings for the bulls, rams, and lambs, according to the number prescribed. [31] Include one male goat as a sin offering, in addition to the regular burnt offering with its grain offering and drink offering.

[32] On the seventh day you are to present seven bulls, two rams, and fourteen male lambs a year old, all unblemished, [33] along with the grain and drink offerings for the bulls, rams, and lambs, according to the number prescribed. [34] Include one male goat as a sin offering, in addition to the regular burnt offering with its grain offering and drink offering.

[35] On the eighth day you are to hold a solemn assembly; you must not do any regular work. [36] As a pleasing aroma to the LORD, you are to present a food offering, a burnt offering of one bull, one ram, and seven male lambs a year old, all unblemished, [37] along with the grain and drink offerings for the bulls, rams, and lambs, according to the number prescribed. [38] Include one male goat as a sin offering, in addition to the regular burnt offering with its grain offering and drink offering.

[39] You are to present these offerings to the LORD at your appointed times, in addition to your vow and freewill offerings, whether burnt offerings, grain offerings, drink offerings, or peace offerings."

[40] So Moses spoke all this to the Israelites just as the LORD had commanded him.

——— 30 ———

***Laws about Vows***

[1] Then Moses said to the heads of the tribes of Israel, "This is what the LORD has commanded: [2] If a man makes a vow to the LORD or swears an oath to obligate himself by a pledge, he must not break his word; he must do everything he has promised.

[3] And if a woman in her father's house during her youth makes a vow to the LORD or obligates herself by a pledge, [4] and her father hears about her vow or pledge but says nothing to her, then all the vows or pledges by which she has bound herself shall stand. [5] But if her father prohibits her on the day he hears about it, then none of the vows or pledges by which she has bound herself shall stand. The LORD will absolve her because her father has prohibited her.

[6] If a woman marries while under a vow or rash promise by which she has bound herself, [7] and her husband hears of it but says nothing to her on that day, then the vows or pledges by which she has bound herself shall stand. [8] But if her husband prohibits her when he hears of it, he nullifies the vow that binds her or the rash promise she has made, and the LORD will absolve her.

[9] Every vow a widow or divorced woman pledges to fulfill is binding on her.

[10] If a woman in her husband's house has made a vow or put herself under an obligation with an oath, [11] and her husband hears of it but says nothing to her and does not prohibit her, then all the vows or pledges by which she has bound herself shall stand. [12] But if her husband nullifies them on the day he hears of them, then nothing that came from her lips, whether her vows or pledges, shall stand. Her husband has nullified them, and the LORD will absolve her.

30:2 Cited in Matthew 5:33

13 Her husband may confirm or nullify any vow or any sworn pledge to deny herself. 14 But if her husband says nothing
to her from day to day, then he confirms all the vows and pledges that bind her. He has confirmed them, because he said
nothing to her on the day he heard about them. 15 But if he nullifies them after he hears of them, then he will bear her
iniquity."

16 These are the statutes that the LORD commanded Moses concerning the relationship between a man and his wife,
and between a father and a young daughter still in his home.

——— 31 ———

***Vengeance on Midian***

1 And the LORD said to Moses, 2 "Take vengeance on the Midianites for the Israelites. After that, you will be gathered to
your people."

3 So Moses told the people, "Arm some of your men for war, that they may go against the Midianites and execute the
LORD's vengeance on them. 4 Send into battle a thousand men from each tribe of Israel."

5 So a thousand men were recruited from each tribe of Israel—twelve thousand armed for war. 6 And Moses sent the
thousand from each tribe into battle, along with Phinehas son of Eleazar the priest, who took with him the vessels of the
sanctuary and the trumpets for signaling.

7 Then they waged war against Midian, as the LORD had commanded Moses, and they killed every male. 8 Among the
slain were Evi, Rekem, Zur, Hur, and Reba—the five kings of Midian. They also killed Balaam son of Beor with the sword.

9 The Israelites captured the Midianite women and their children, and they plundered all their herds, flocks, and
goods. 10 Then they burned all the cities where the Midianites had lived, as well as all their encampments, 11 and carried
away all the plunder and spoils, both people and animals.

12 They brought the captives, spoils, and plunder to Moses, to Eleazar the priest, and to the congregation of Israel at
the camp on the plains of Moab, by the Jordan across from Jericho. 13 And Moses, Eleazar the priest, and all the leaders of
the congregation went to meet them outside the camp.

14 But Moses was angry with the officers of the army—the commanders of thousands and commanders of hundreds—
who were returning from the battle. 15 "Have you spared all the women?" he asked them. 16 "Look, these women caused
the sons of Israel, through the counsel of Balaam, to turn unfaithfully against the LORD at Peor, so that the plague struck
the congregation of the LORD. 17 So now, kill all the boys, as well as every woman who has had relations with a man, 18 but
spare for yourselves every girl who has never had relations with a man.

19 All of you who have killed a person or touched the dead are to remain outside the camp for seven days. On the third
day and the seventh day you are to purify both yourselves and your captives. 20 And purify every garment and leather
good, everything made of goat's hair, and every article of wood."

21 Then Eleazar the priest said to the soldiers who had gone into battle, "This is the statute of the law which the LORD
has commanded Moses: 22 Only the gold, silver, bronze, iron, tin, and lead— 23 everything that can withstand the fire—
must be put through the fire, and it will be clean. But it must still be purified with the water of purification. And
everything that cannot withstand the fire must pass through the water. 24 On the seventh day you are to wash your clothes,
and you will be clean. After that you may enter the camp."

***Division of the Spoils***

25 The LORD said to Moses, 26 "You and Eleazar the priest and the family heads of the congregation are to take a count of
what was captured, both of man and beast. 27 Then divide the captives between the troops who went out to battle and the
rest of the congregation.

28 Set aside a tribute for the LORD from what belongs to the soldiers who went into battle: one out of every five
hundred, whether persons, cattle, donkeys, or sheep. 29 Take it from their half and give it to Eleazar the priest as an
offering to the LORD.

30 From the Israelites' half, take one out of every fifty, whether persons, cattle, donkeys, sheep, or other animals, and
give them to the Levites who keep charge of the tabernacle of the LORD."

31 So Moses and Eleazar the priest did as the LORD had commanded Moses, 32 and this plunder remained from the
spoils the soldiers had taken:

675,000 sheep,

30:13 Or to fast

33 72,000 cattle,
34 61,000 donkeys,
35 and 32,000 women who had not slept with a man.
36 This was the half portion for those who had gone to war:
337,500 sheep, 37 including a tribute to the LORD of 675,
38 36,000 cattle, including a tribute to the LORD of 72,
39 30,500 donkeys, including a tribute to the LORD of 61,
40 and 16,000 people, including a tribute to the LORD of 32.
41 Moses gave the tribute to Eleazar the priest as an offering for the LORD, as the LORD had commanded Moses.
42 From the Israelites' half, which Moses had set apart from the men who had gone to war, 43 this half belonged to the congregation:
337,500 sheep,
44 36,000 cattle,
45 30,500 donkeys,
46 and 16,000 people.
47 From the Israelites' half, Moses took one out of every fifty persons and animals and gave them to the Levites who kept charge of the tabernacle of the LORD, as the LORD had commanded him.

***The Voluntary Offering***

48 Then the officers who were over the units of the army—the commanders of thousands and of hundreds—approached Moses 49 and said, "Your servants have counted the soldiers under our command, and not one of us is missing. 50 So we have brought to the LORD an offering of the gold articles each man acquired—armlets, bracelets, rings, earrings, and necklaces—to make atonement for ourselves before the LORD."
51 So Moses and Eleazar the priest received from them all the articles made out of gold. 52 All the gold that the commanders of thousands and of hundreds presented as an offering to the LORD weighed 16,750 shekels. 53 Each of the soldiers had taken plunder for himself. 54 And Moses and Eleazar the priest received the gold from the commanders of thousands and of hundreds and brought it into the Tent of Meeting as a memorial for the Israelites before the LORD.

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***The Tribes East of the Jordan***

1 Now the Reubenites and Gadites, who had very large herds and flocks, surveyed the lands of Jazer and Gilead, and they saw that the region was suitable for livestock. 2 So the Gadites and Reubenites came to Moses, Eleazar the priest, and the leaders of the congregation, and said, 3 "Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon, 4 which the LORD conquered before the congregation of Israel, are suitable for livestock—and your servants have livestock."
5 "If we have found favor in your sight," they said, "let this land be given to your servants as a possession. Do not make us cross the Jordan."
6 But Moses asked the Gadites and Reubenites, "Shall your brothers go to war while you sit here? 7 Why are you discouraging the Israelites from crossing into the land that the LORD has given them? 8 This is what your fathers did when I sent them from Kadesh-barnea to inspect the land.
9 For when your fathers went up to the Valley of Eshcol and saw the land, they discouraged the Israelites from entering the land that the LORD had given them. 10 So the anger of the LORD was kindled that day, and He swore an oath, saying, 11 'Because they did not follow Me wholeheartedly, not one of the men twenty years of age or older who came out of Egypt will see the land that I swore to give Abraham, Isaac, and Jacob— 12 not one except Caleb son of Jephunneh the Kenizzite and Joshua son of Nun—because they did follow the LORD wholeheartedly.' 13 The anger of the LORD burned against Israel, and He made them wander in the wilderness forty years, until the whole generation who had done evil in His sight was gone.

31:52 16,750 shekels is approximately 420.8 pounds or 190.9 kilograms.
32:3 Hebrew; see verse 38, and similarly in SP and LXX Sibmah

14 Now behold, you, a brood of sinners, have risen up in place of your fathers to further stoke the burning anger of the
LORD against Israel. 15 For if you turn away from following Him, He will once again leave this people in the wilderness,
and you will be the cause of their destruction."

16 Then the Gadites and Reubenites approached Moses and said, "We want to build sheepfolds here for our livestock
and cities for our little ones. 17 But we will arm ourselves and be ready to go ahead of the Israelites until we have brought
them into their place. Meanwhile, our little ones will remain in the fortified cities for protection from the inhabitants of
the land. 18 We will not return to our homes until every Israelite has taken possession of his inheritance. 19 Yet we will not
have an inheritance with them across the Jordan and beyond, because our inheritance has come to us on the east side of
the Jordan."

20 Moses replied, "If you will do this—if you will arm yourselves before the LORD for battle, 21 and if every one of your
armed men crosses the Jordan before the LORD, until He has driven His enemies out before Him, 22 then when the land is
subdued before the LORD, you may return and be free of obligation to the LORD and to Israel. And this land will belong
to you as a possession before the LORD. 23 But if you do not do this, you will certainly sin against the LORD—and be
assured that your sin will find you out. 24 Build cities for your little ones and folds for your flocks, but do what you have
promised."

25 The Gadites and Reubenites said to Moses, "Your servants will do just as our lord commands. 26 Our children, our
wives, our livestock, and all our animals will remain here in the cities of Gilead. 27 But your servants are equipped for war,
and every man will cross over to the battle before the LORD, just as our lord says."

28 So Moses gave orders about them to Eleazar the priest, to Joshua son of Nun, and to the family leaders of the tribes
of Israel. 29 And Moses said to them, "If the Gadites and Reubenites cross the Jordan with you, with every man armed for
battle before the LORD, and the land is subdued before you, then you are to give them the land of Gilead as a possession.
30 But if they do not arm themselves and go across with you, then they must accept their possession among you in the land
of Canaan."

31 The Gadites and Reubenites replied, "As the LORD has spoken to your servants, so we will do. 32 We will cross over
into the land of Canaan armed before the LORD, that we may have our inheritance on this side of the Jordan."

33 So Moses gave to the Gadites, to the Reubenites, and to the half-tribe of Manasseh son of Joseph the kingdom of
Sihon king of the Amorites and the kingdom of Og king of Bashan—the land including its cities and the territory
surrounding them.

34 And the Gadites built up Dibon, Ataroth, Aroer, 35 Atroth-shophan, Jazer, Jogbehah, 36 Beth-nimrah, and Beth-
haran as fortified cities, and they built folds for their flocks.

37 The Reubenites built up Heshbon, Elealeh, Kiriathaim, 38 as well as Nebo and Baal-meon (whose names were
changed), and Sibmah. And they renamed the cities they rebuilt.

39 The descendants of Machir son of Manasseh went to Gilead, captured it, and drove out the Amorites who were there.
40 So Moses gave Gilead to the clan of Machir son of Manasseh, and they settled there. 41 Jair, a descendant of Manasseh,
went and captured their villages and called them Havvoth-jair. 42 And Nobah went and captured Kenath and its villages
and called it Nobah, after his own name.

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***Forty-Two Journeys of the Israelites***

1 These are the journeys of the Israelites when they came out of the land of Egypt by their divisions under the leadership of
Moses and Aaron. 2 At the LORD's command, Moses recorded the stages of their journey. These are the stages listed by
their starting points:

3 On the fifteenth day of the first month, on the day after the Passover, the Israelites set out from Rameses. They
marched out defiantly in full view of all the Egyptians, 4 who were burying all their firstborn, whom the LORD had struck
down among them; for the LORD had executed judgment against their gods. 5 The Israelites set out from Rameses and
camped at Succoth.

6 They set out from Succoth and camped at Etham, on the edge of the wilderness.

7 They set out from Etham and turned back to Pi-hahiroth, opposite Baal-zephon, and they camped near Migdol.

32:17 LXX we will arm ourselves for battle
32:41 Havvoth-jair means the villages of Jair.
33:3 Or marched out boldly; literally marched out with an upraised hand

8 They set out from Pi-hahiroth and crossed through the sea, into the wilderness, and they journeyed three days into the Wilderness of Etham and camped at Marah.

9 They set out from Marah and came to Elim, where there were twelve springs and seventy palm trees, and they camped there.

10 They set out from Elim and camped by the Red Sea.

11 They set out from the Red Sea and camped in the Desert of Sin.

12 They set out from the Desert of Sin and camped at Dophkah.

13 They set out from Dophkah and camped at Alush.

14 They set out from Alush and camped at Rephidim, where there was no water for the people to drink.

15 They set out from Rephidim and camped in the Wilderness of Sinai.

16 They set out from the Wilderness of Sinai and camped at Kibroth-hattaavah.

17 They set out from Kibroth-hattaavah and camped at Hazeroth.

18 They set out from Hazeroth and camped at Rithmah.

19 They set out from Rithmah and camped at Rimmon-perez.

20 They set out from Rimmon-perez and camped at Libnah.

21 They set out from Libnah and camped at Rissah.

22 They set out from Rissah and camped at Kehelathah.

23 They set out from Kehelathah and camped at Mount Shepher.

24 They set out from Mount Shepher and camped at Haradah.

25 They set out from Haradah and camped at Makheloth.

26 They set out from Makheloth and camped at Tahath.

27 They set out from Tahath and camped at Terah.

28 They set out from Terah and camped at Mithkah.

29 They set out from Mithkah and camped at Hashmonah.

30 They set out from Hashmonah and camped at Moseroth.

31 They set out from Moseroth and camped at Bene-jaakan.

32 They set out from Bene-jaakan and camped at Hor-haggidgad.

33 They set out from Hor-haggidgad and camped at Jotbathah.

34 They set out from Jotbathah and camped at Abronah.

35 They set out from Abronah and camped at Ezion-geber.

36 They set out from Ezion-geber and camped at Kadesh in the Wilderness of Zin.

37 They set out from Kadesh and camped at Mount Hor, on the outskirts of the land of Edom. 38 At the LORD's command, Aaron the priest climbed Mount Hor and died there on the first day of the fifth month, in the fortieth year after the Israelites had come out of the land of Egypt. 39 Aaron was 123 years old when he died on Mount Hor.

40 Now the Canaanite king of Arad, who lived in the Negev in the land of Canaan, heard that the Israelites were coming. 41 And the Israelites set out from Mount Hor and camped at Zalmonah.

42 They set out from Zalmonah and camped at Punon.

43 They set out from Punon and camped at Oboth.

44 They set out from Oboth and camped at Iye-abarim on the border of Moab.

45 They set out from Iyim and camped at Dibon-gad.

46 They set out from Dibon-gad and camped at Almon-diblathaim.

47 They set out from Almon-diblathaim and camped in the mountains of Abarim facing Nebo.

48 They set out from the mountains of Abarim and camped on the plains of Moab by the Jordan across from Jericho.

49 And there on the plains of Moab they camped by the Jordan, from Beth-jeshimoth to Abel-shittim.

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33:8 Some Hebrew manuscripts, SP, and Vulgate; see verse 7; most MT manuscripts Hahiroth
33:10 Or the Sea of Reeds; also in verse 11
33:11 The geographical name Sin is related to Sinai and should not be mistaken for the English word sin; also in verse 12.
33:45 Iyim is another name for Iye-abarim; see verse 44.
33:47 Or the mountains beyond the river; also in verse 48
33:49 Or the Meadow of the Acacias; that is, an area in the lowlands of Moab

***Instructions for Occupying Canaan***

50 On the plains of Moab by the Jordan across from Jericho, the LORD said to Moses, 51 "Speak to the Israelites and tell them: When you cross the Jordan into the land of Canaan, 52 you must drive out before you all the inhabitants of the land, destroy all their carved images and cast idols, and demolish all their high places.

53 You are to take possession of the land and settle in it, for I have given you the land to possess. 54 And you are to divide the land by lot according to your clans. Give a larger inheritance to a larger clan and a smaller inheritance to a smaller one. Whatever falls to each one by lot will be his. You will receive an inheritance according to the tribes of your fathers.

55 But if you do not drive out the inhabitants of the land before you, those you allow to remain will become barbs in your eyes and thorns in your sides; they will harass you in the land where you settle. 56 And then I will do to you what I had planned to do to them."

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***The Boundaries of Canaan***

1 Then the LORD said to Moses, 2 "Command the Israelites and say to them: When you enter the land of Canaan, it will be allotted to you as an inheritance with these boundaries:

3 Your southern border will extend from the Wilderness of Zin along the border of Edom. On the east, your southern border will run from the end of the Salt Sea, 4 cross south of the Ascent of Akrabbim, continue to Zin, and go south of Kadesh-barnea. Then it will go on to Hazar-addar and proceed to Azmon, 5 where it will turn from Azmon, join the Brook of Egypt, and end at the Sea.

6 Your western border will be the coastline of the Great Sea; this will be your boundary on the west.

7 Your northern border will run from the Great Sea directly to Mount Hor, 8 and from Mount Hor to Lebo-hamath, then extend to Zedad, 9 continue to Ziphron, and end at Hazar-enan. This will be your boundary on the north.

10 And your eastern border will run straight from Hazar-enan to Shepham, 11 then go down from Shepham to Riblah on the east side of Ain and continue along the slopes east of the Sea of Chinnereth. 12 Then the border will go down along the Jordan and end at the Salt Sea.

This will be your land, defined by its borders on all sides."

13 So Moses commanded the Israelites, "Apportion this land by lot as an inheritance. The LORD has commanded that it be given to the nine and a half tribes. 14 For the tribes of the Reubenites and Gadites, along with the half-tribe of Manasseh, have already received their inheritance. 15 These two and a half tribes have received their inheritance across the Jordan from Jericho, toward the sunrise."

***Leaders to Divide the Land***

16 Then the LORD said to Moses, 17 "These are the names of the men who are to assign the land as an inheritance for you: Eleazar the priest and Joshua son of Nun. 18 Appoint one leader from each tribe to distribute the land. 19 These are their names:

Caleb son of Jephunneh from the tribe of Judah;

20 Shemuel son of Ammihud from the tribe of Simeon;

21 Elidad son of Chislon from the tribe of Benjamin;

22 Bukki son of Jogli, a leader from the tribe of Dan;

23 Hanniel son of Ephod, a leader from the tribe of Manasseh son of Joseph;

24 Kemuel son of Shiphtan, a leader from the tribe of Ephraim;

25 Eli-zaphan son of Parnach, a leader from the tribe of Zebulun;

26 Paltiel son of Azzan, a leader from the tribe of Issachar;

27 Ahihud son of Shelomi, a leader from the tribe of Asher;

28 and Pedahel son of Ammihud, a leader from the tribe of Naphtali."

29 These are the ones whom the LORD commanded to apportion the inheritance to the Israelites in the land of Canaan.

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34:3 That is, the Dead Sea; also in verse 12
34:4 Or the Ascent of Scorpions or Scorpion Pass
34:5 That is, the Mediterranean Sea, also called the Great Sea; also in verses 6 and 7
34:11 That is, the Sea of Galilee

***Forty-Eight Cities for the Levites***

1 Again the LORD spoke to Moses on the plains of Moab by the Jordan across from Jericho: 2 "Command the Israelites to
give, from the inheritance they will possess, cities for the Levites to live in and pasturelands around the cities. 3 The cities
will be for them to live in, and the pasturelands will be for their herds, their flocks, and all their other livestock.

4 The pasturelands around the cities you are to give the Levites will extend a thousand cubits from the wall on every
side. 5 You are also to measure two thousand cubits outside the city on the east, two thousand on the south, two thousand
on the west, and two thousand on the north, with the city in the center. These areas will serve as larger pasturelands for
the cities.

6 Six of the cities you give the Levites are to be appointed as cities of refuge, to which a manslayer may flee. In addition
to these, give the Levites forty-two other cities. 7 The total number of cities you give the Levites will be forty-eight, with
their corresponding pasturelands. 8 The cities that you apportion from the territory of the Israelites should be given to the
Levites in proportion to the inheritance of each tribe: more from a larger tribe and less from a smaller one."

***Six Cities of Refuge***

9 Then the LORD said to Moses, 10 "Speak to the Israelites and tell them: When you cross the Jordan into the land of
Canaan, 11 designate cities to serve as your cities of refuge, so that a person who kills someone unintentionally may flee
there. 12 You are to have these cities as a refuge from the avenger, so that the manslayer will not die until he stands trial
before the assembly.

13 The cities you select will be your six cities of refuge. 14 Select three cities across the Jordan and three in the land of
Canaan as cities of refuge. 15 These six cities will serve as a refuge for the Israelites and for the foreigner or stranger among
them, so that anyone who kills a person unintentionally may flee there.

16 If, however, anyone strikes a person with an iron object and kills him, he is a murderer; the murderer must surely be
put to death. 17 Or if anyone has in his hand a stone of deadly size, and he strikes and kills another, he is a murderer; the
murderer must surely be put to death. 18 If anyone has in his hand a deadly object of wood, and he strikes and kills
another, he is a murderer; the murderer must surely be put to death.

19 The avenger of blood is to put the murderer to death; when he finds him, he is to kill him.

20 Likewise, if anyone maliciously pushes another or intentionally throws an object at him and kills him, 21 or if in
hostility he strikes him with his hand and he dies, the one who struck him must surely be put to death; he is a murderer.
When the avenger of blood finds the murderer, he is to kill him.

22 But if anyone pushes a person suddenly, without hostility, or throws an object at him unintentionally, 23 or without
looking drops a heavy stone that kills him, but he was not an enemy and did not intend to harm him, 24 then the
congregation must judge between the slayer and the avenger of blood according to these ordinances. 25 The assembly is to
protect the manslayer from the hand of the avenger of blood. Then the assembly will return him to the city of refuge to
which he fled, and he must live there until the death of the high priest, who was anointed with the holy oil.

26 But if the manslayer ever goes outside the limits of the city of refuge to which he fled 27 and the avenger of blood
finds him outside of his city of refuge and kills him, then the avenger will not be guilty of bloodshed, 28 because the
manslayer must remain in his city of refuge until the death of the high priest. Only after the death of the high priest may
he return to the land he owns. 29 This will be a statutory ordinance for you for the generations to come, wherever you live.

30 If anyone kills a person, the murderer is to be put to death on the testimony of the witnesses. But no one is to be put
to death based on the testimony of a lone witness.

31 You are not to accept a ransom for the life of a murderer who deserves to die; he must surely be put to death. 32 Nor
should you accept a ransom for the person who flees to a city of refuge and allow him to return and live on his own land
before the death of the high priest.

33 Do not pollute the land where you live, for bloodshed pollutes the land, and no atonement can be made for the land
on which the blood is shed, except by the blood of the one who shed it. 34 Do not defile the land where you live and where I
dwell. For I, the LORD, dwell among the Israelites."

35:4 1,000 cubits is approximately 1,500 feet or 457.2 meters.
35:5 2,000 cubits is approximately 3,000 feet or 914.4 meters.

***Zelophehad's Daughters Marry***

[1] Now the family heads of the clan of Gilead son of Machir son of Manasseh, one of the clans of Joseph, approached Moses
and the leaders who were the heads of the Israelite families and addressed them, [2] saying, "When the LORD commanded
my lord to give the land as an inheritance to the Israelites by lot, He also commanded him to give the inheritance of our
brother Zelophehad to his daughters. [3] But if they marry any of the men from the other tribes of Israel, their inheritance
will be withdrawn from the portion of our fathers and added to the tribe into which they marry. So our allotted
inheritance would be taken away. [4] And when the Jubilee for the Israelites comes, their inheritance will be added to the
tribe into which they marry and taken away from the tribe of our fathers."

[5] So at the word of the LORD, Moses commanded the Israelites: "The tribe of the sons of Joseph speaks correctly.
[6] This is what the LORD has commanded concerning the daughters of Zelophehad: They may marry anyone they please,
provided they marry within a clan of the tribe of their father. [7] No inheritance in Israel may be transferred from tribe to
tribe, because each of the Israelites is to retain the inheritance of the tribe of his fathers. [8] 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. [9] No inheritance may be transferred from one tribe to another, for each tribe of
Israel must retain its inheritance."

[10] So the daughters of Zelophehad did as the LORD had commanded Moses. [11] Mahlah, Tirzah, Hoglah, Milcah, and
Noah, the daughters of Zelophehad, were married to cousins on their father's side. [12] They married within the clans of the
descendants of Manasseh son of Joseph, and their inheritance remained within the tribe of their father's clan.

[13] These are the commandments and ordinances that the LORD gave the Israelites through Moses on the plains of
Moab by the Jordan across from Jericho.

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