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Census

often called
Numbers

Introduction

The English word 'Numbers' relates to the census of Israeli fighting men so we have chosen to rename it as *'Census'*. (Actually, there are *two* censuses described in this document, but the plural form of the word feels less comfortable to pronounce.) Hebrew readers call this document 'Bemidbar' which is the fourth word in the Hebrew text, and means 'In the wilderness'. Some European and other translations call it 'The fourth book of Mosheh' (Moses).
This document tells about the descendants of Yisrael (called 'Israel' in older translations) for the forty years after their departure from Mt. Sinay, until they arrived at the eastern edge of the land that God has promised to give them. This document is named after the census that Yahweh ordered Mosheh to take before the Israelis had left Mt. Sinay.
Then the Israelis purified themselves and celebrated their second 'pass-over' festival after some forty years had passed.
Also at that time, the second census of fighting men was taken, i.e., a generation later at Kadesh-Barnea at Kena'an's southern boundary. But from Kadesh-Barnea, none of them entered the land that Yahweh had promised to give them.
When they were still camped east of the Yarden (Jordan) River, two and a half tribes requested to be given territory on that side of the river, although they sent their fighting men ahead with the other tribes to help them conquer Kena'an.
This 'Census' document also records how people were often scared and discouraged as they faced hardship, causing them to sometimes rebel against Yahweh and his chosen servant Mosheh who led them. However, Yahweh's (mostly) patient endurance of their behaviour is told here, and his faithfulness throughout their generations. It reveals Mosheh as an obedient yet humble leader who was devoted both to Yahweh and to the people he had responsibility for.

Main components of this account

The Israelis prepare to depart from Sinay *1:1–9:23*
- a. The first Israeli census *1:1–4:49*
- b. Various laws and regulations *5:1–8:26*
- c. The second celebration of the messenger's 'pass-over' *9:1-23*

From Mt. Sinay to Moav (Moab)*10:1–21:35*
The events in Moav *22:1–32:42*
The places passed through by the Israelis *33:1-49*
Warnings before crossing the Yarden (Jordan) river *33:50–36:13*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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The first census of the Israelis by Mosheh

1:1 In April of the year after the Israeli people escaped from Mitsrayim (Egypt), Yahweh spoke to Mosheh (Moses) in the Sinay wilderness in the sacred tent, saying,
2 "Count all the men who are Yisrael's (Israel's) descendants by their clans and families,[1] being sure to list all their names. **3** Only include those who are twenty or older and able to be recruited as soldiers. You and Aharon (Aaron) must enrol them into military divisions. **4** The leader of each tribe will accompany you.
5 These are the names of the men who will assist you:
Elitsur (Shedeyur's son) from Re'uven,
6 Shelumiel (Tsurishadai's son) from Shim'on (Simeon),
7 Nahshon (Aminadav's son) from Yehudah (Judah),
8 Netanel (Tsuar's son) from Yisakar (Issachar),
9 Eliav (Helon's son) from Zevulun,
10 Elishama (Amihud's son) from Yosef's (Joseph's) son Efrayim (Ephraim),
Gamliel (Pedahtsur's son) from Yosef's son Menasheh (Manasseh),
11 Avidan (Gid'oni's son) from Benyamin,
12 Ahiezer (Amishaday's son) from Dan,
13 Pagiel (Okran's son) from Asher,
14 Elyasaf (Re'uel's son) from Gad,
15 Ahira (Eynan's son) from Naftali (Naphtali). **16** They were the leaders of their tribes—chosen out of their communities, and leaders of units of one thousand soldiers.
17 Mosheh (Moses) and Aharon (Aaron) took those men whose names had been given **18** and they assembled the entire community that April. For each tribe, they recorded their ancestry by clan, counting the names of those men who were twenty or over, **19** just as Yahweh had commanded Mosheh. So he counted them there in the Sinay wilderness, **20-21** individually counting those in each tribe below by their clan, and only including males who were twenty or older and able to fight in battle:
46,500 men from the tribe of Re'uven,
22-23 59,300 men from the tribe of Shim'on (Simeon),
24-25 45,650 men from the tribe of Gad,
26-27 74,600 men from the tribe of Yehudah (Judah),
28-29 54,400 men from the tribe of Yisakar (Issachar),
30-31 57,400 men from the tribe of Zevulun,
32-33 40,500 men from the tribe of Efrayim (Ephraim),
34-35 32,200 men from the tribe of Menasheh (Manasseh),
36-37 35,400 men from the tribe of Benyamin,
38-39 62,700 men from the tribe of Dan,
40-41 41,500 men from the tribe of Asher,
42-43 53,400 men from the tribe of Naftali (Naphtali).
44 Those were the ones that Mosheh (Moses) and Aharon (Aaron) and the twelve Israeli leaders (one from each tribe) listed. **45** They were all the Israelis who were counted according to their ancestry, being men who were twenty or older, and capable of going off to battle— **46** 603,550 of them in total. **47** However, the Levites weren't listed along with the other tribes **48** because Yahweh had told Mosheh,
49 "Don't list the Levites or count them with the other Israelis. **50** Instead, appoint them to manage the tent where the copy of the agreement is kept, along with all its equipment. They must serve inside it as required, and they should set their tents up around it. **51** When it's time to leave that place, the Levites must take the tent down and when camp is set up, they must erect it again, but any stranger who approaches it must be executed. **52** When the other Israelis set up camp, each man must set up with his army division by their banner, **53** but the Levites will camp there around the sacred tent and look after it. That way, the Israeli community won't make Yahweh angry. **54** So the Israelis did everything that Yahweh had instructed Mosheh.

Camp layout by tribe

2:1 Then Yahweh told Mosheh (Moses) and Aharon (Aaron):
2 "The Israelis must camp with each family joining their tribe, which will be displaying its banner. They must camp around the sacred tent but at a distance.
3 On the eastern side facing the sunrise will be Yehudah's (Judah's) banner and their army divisions, led by Aminadav's son Nahshon **4** with 74,600 in his division. **5** The tribe of Yisakar (Issachar) will set up next to them, led by Tsuar's son Netanel, **6** with 54,400 in his division. **7** Then the tribe of Zevulun, led by Helon's son Eliav, **8** with 57,400 in his division. **9** The total number in the divisions in the Yehudah camp is 186,400, and when travelling, they'll all go at the front.
10 On the southern side of the sacred tent will be Re'uven's banner, led by Shedeyur's son Elitsur **11** with 46,500 in his division. **12** The tribe of Shim'on (Simeon) will set up next to them, led by Tsurishadai's son Shelumiel **13** with 59,300 in his division. **14** Then the tribe of Gad, led by Re'uel's son Elyasaf. **15** with 45,650 in his division. **16** The total number in the divisions in the Re'uven camp is 151,450, and when travelling, they'll all go second.
17 Then the Levites will go next with their own banners in the order that they were camped, carrying the sacred tent.
18 On the western side of the sacred tent will be Efrayim's (Ephraim's) banner, led by Amihud's son Elishama **19** with 40,500 in his division. **20** The tribe of Menasheh (Manasseh) will set up next to them, led by Pedahtsur's son Gamliel **21** with 32,200 in his division. **22** Then the tribe of Benyamin led by Gid'oni's son Avidan **23** with 35,400 in his division. **24** The total number in the divisions in the Efrayim camp is 108,100, and when travelling, they'll all go third.
25 On the northern side of the sacred tent will be Dan's banner, led by Amishaday's son Ahiezer **26** with 62,700 in his division. **27** The tribe of Asher will set up next to them, led by Okran's son Pagiel **28** with 41,500 in his division. **29** Then the tribe of Naftali (Naphtali) led by Eynan's son Ahira **30** with 53,400 in his division. **31** The total number in the divisions in the Dan camp is 157,600, and when travel-

1 **RV 1:2 · Cross-ref.** Num 26:1-51.

Readers' Version

ling, they'll all go last with their banners.
32 Those are the listed Israelis by their ancestral tribes
with a total of 603,500 fighting men. 33 However, following
Yahweh's instructions, the Levites weren't listed among
them.
34 So the Israelis did everything that Yahweh com-
manded Mosheh (Moses). They camped under their ban-
ners, and travelled grouped in their tribes and clans.

Aharon's sons

3:1 The following are the descen-
dants of Aharon (Aaron) and Mosheh (Moses) as on the day
when Yahweh spoke with Mosheh on Mt. Sinay: 2 Aharon's
sons were: Nadav (the oldest), Avihu, Eleazar, and Itamar.[2]
3 They were all anointed as priests and served in that role,
4 except that Nadav and Avihu died in front of Yahweh
when they offered unacceptable fire to him in the Sinay
wilderness,[3] and so they had no sons. So Eleazar and Ita-
mar served as priests alongside their father Aharon.

The Levites as ransom for their sons

5 Then Yahweh told Mosheh
(Moses), 6 "Summon the Levites to
come and stand in front of Aharon
(Aaron) the priest, so they can assist him. 7 They must per-
form duties for him and for the entire community at and
around the sacred tent, 8 including looking after all of its
equipment and fulfilling the obligations of the Israelis.
9 You must assign the Levites to Aharon—out of all the Is-
raelis it's them who are assigned to serve the priests.
10 Appoint Aharon and his sons as priests and to preserve
the priesthood. Any other person who tries to act as a
priest must be executed."
11 Then Yahweh told Mosheh, 12 "Out of all the Israelis,
I've taken the Levites instead of the oldest son from every
family. The Levites will be the ransom for those sons, and
so they belong to me, 13 because every firstborn male per-
son and animal is set aside as belonging to me ever since I
killed those firstborn males in Mitsrayim (Egypt). I am
Yahweh."

The census of the Levites

14 Then in the Sinay wilderness,
Yahweh told Mosheh (Moses),
15 "List all the male Levites that are at least one month old.
Count them by their families and clans." 16 So Mosheh
listed them exactly as Yahweh had commanded him to,
17 and these were Levi's sons: Gereshon, Kohat, and Merari.
18 Gereshon's sons were: Livni and Shimei. 19 Kohat's sons
were: Amram, Yitshar, Hevron, and Uziel. 20 Merari's sons
were Mahli and Mushi.
Those were the families of the Levites by their clans.
21 Gereshon's descendants were the Livnim and the
Shim'im, so they made up the Gershonim. 22 They had
7,500 males that were at least a month old. 23 The Gershoni
clans were to camp on the western side of the sacred tent,
24 and their leader was La'el's son Elyasaf. 25 Gereshon's
descendants were responsible for the sacred tent, includ-
ing its covering and the entrance curtain, 26 the courtyard
curtains, and the courtyard entrance curtain, that sur-
rounded it. Also the ropes used to hold them.
27 Kohat's descendants were the Amramim, the Yitshari,
the Hevronim, and the Uzielim, so they made up the Ko-
hatites. 28 They had 8,600 males that were at least a month
old. They were in charge of the running of the sacred tent.
29 The Kohatite clans were to camp of the southern side of
the sacred tent, 30 and their leader was Uziel's son Elit-
safan. 31 They were in charge of the box, the table and the
lampstand, the altars and all the utensils used for ministry,
the inside curtain and its gear.
32 The man who organised the Levites was Aharon's
(Aaron's) son, Eleazar the priest. He had oversight over all
those who were responsible for the sacred tent.
33 Merari's descendants were the Mahlim and the
Mushim, so they made up the Merarim. 34 They had 6,200
males that were at least a month old, 35 and their leader
was Avihayil's son Tsuriel. They were to camp on the
northern side of the sacred tent. 36 They were in charge of
all the frames for the sacred tent, its crossbars, posts,
bases, all its containers and equipment, 37 as well as the
pillars used to make the courtyard with their bases, pegs,
and ropes.
38 Mosheh (Moses) and Aharon and his sons set up their
tents in front of the entrance on the eastern side of the sa-
cred tent. They were in charge of that tent and the needs
of the Israelis. Any stranger who approached had to be ex-
ecuted. 39 Mosheh and Aharon listed 22,000 Levite males
that were at least a month old, listing them by their clans
as per Yahweh's instructions.

Paying the price for the firstborn sons

40 Then Yahweh told Mosheh
(Moses), "List all the other male Is-
raeli that are at least one month old and count them.
41 The Levites are for me, Yahweh, in the place of the first-
born males from every Israeli family, and their animals are
in place of the Israelis' firstborn male animals." 42 So
Mosheh listed the firstborn Israelis exactly as Yahweh had
commanded him to. 43 and the total number of firstborn
males a month old or more whose names were listed came
to 22,273.
44 Then Yahweh spoke to Mosheh, 45 "Take the Levites
instead of every firstborn male Israeli, and the Levites' ani-
mals instead of their animals, and the Levites will be
mine—I am Yahweh. 46 To redeem the 273 firstborn Israelis
who outnumber the Levites, 47 collect five silver coins for
each one of them. (Use the same silver coins weighing
eleven grams, that the priests use in the sacred tent.)
48 Give that money to Aharon (Aaron) and his sons as pay-
ment of the ransom for those excess 273 males." 49 So
Mosheh collected that ransom money to cover the ransom
of the excess not covered by the number of Levites. 50 He
collected 1,365 silver coins from the firstborn Israeli males
(using the standard weight of silver from the sanctuary)
51 and gave it to Aharon and his sons just as Yahweh had
commanded.

2 **RV 3:2 · Cross-ref.** Num 26:60.

3 **RV 3:4 · Cross-ref.** Lev 10:1-2; Num 26:61.

Readers' Version

Kohat's descendants' duties

4:1 Then Yahweh told Mosheh (Moses) and Aharon (Aaron), 2 "Take a detailed census of Kohat's male descendants by their clans and families 3 who are from twenty-five up to fifty years old and who goes into the sacred tent to minister.

4 This is what the Kohatites are responsible for concerning the sacred tent including the inner room: 5 When it's time to break camp, Aharon and his sons must enter and take down the curtain that veils it, and then use that to cover the box containing the agreement. 6 Then they must cover it with fine leather, followed by a blue cloth, and then put its carrying poles through the rings.

7 They must spread a blue cloth over the sacred bread table, then place the dishes, pans, bowls, and jugs for the drink offerings on top of that, along with the sacred bread. 8 Then they must spread a scarlet cloth over all that, and cover that again with fine leather, and then put its poles through the rings.

9 They must spread a blue cloth over the lampstand with its oil lamps, its tongs and trays, and the oil containers that are used for it. 10 Then they must wrap the lampstand and all its equipment in fine leather, and place it all on its carrying frame.

11 Then the must spread a blue cloth over the gold incense altar, and cover that again with fine leather, and then put its poles through the rings. 12 Then they must get all the other utensils that they use in the sacred tent, and cover that again with fine leather, and place it all on its carrying frame. 13 They need to remove the ashes from the bronze altar and spread a purple cloth over it, 14 and put all the utensils they use on top of it: the trays, meat forks, shovel and basins for the altar. Then they must cover it with fine leather, and then put its poles through the rings. 15 Aharon and his sons must finish covering the sacred tent and all its utensils and equipment when they're about to move camp. Then the Kohatites can come to carry it all without touching the inner room so they won't die. That's the responsibility of Kohat's descendants—carrying the sacred tent.

16 Eleazar (son of Aharon (Aaron) the priest) is in charge of the lamp oil and the fragrant incense, the regular grain offering, the anointing oil, and the oversight of the sacred tent and the inner room, including everything that's used inside them.

17 Then Yahweh told Mosheh (Moses) and Aharon, 18 "Don't allow the Kohatite Levites to get wiped out by mishandling the most sacred items, 19 but take these precautions on their behalf so they won't die when they approach the most sacred items: Get Aharon and his sons to go and show each of them personally the correct and proper way to do his duties. 20 However, they must never go early to set their eyes on the sacred objects, even briefly, or they'll die."

Gereshon's descendants' duties

21 Then Yahweh told Mosheh (Moses), 22 "Take a detailed census of Gereshon's male descendants by their clans and families 23 who are from thirty up to fifty years old and who goes into the sacred tent to minister.

24 This is what the Gershonim are responsible for working with and carrying: 25 They must carry the inner curtains from the sacred tent, the covering, the fine leather covering, the entrance curtain, 26 the courtyard curtains, and the courtyard gate curtain, along with the ropes and other equipment for using them. That will be their ministry. 27 Aharon (Aaron) and his sons will direct the Gershonim in their duties and assign all the items to them. 28 That will be the ministry of Gereshon's descendants with the sacred tent, and it will all be under the supervision of Aharon's son Itamar the priest.

Merari's descendants' duties

29 "Take a detailed census of Merari's descendants by their clans and families, 30 listing the men who are from thirty to fifty years old and who goes into the sacred tent to minister. 31 Their duties are carrying the frames, crossbars, posts, and sockets for the sacred tent, 32 the courtyard pillars and their bases, their pegs and ropes, and all their equipment. Every man must be assigned by name as to what equipment he must carry. 33 That will be the ministry of Merari's descendants with the sacred tent, and it will all be under the supervision of Aharon's (Aaron's) son Itamar the priest.

The totals from the Levite census

34 So Mosheh (Moses) and Aharon (Aaron) and the community leaders listed the Kohatites by their clans and families, 35 counting the men from thirty to fifty years old who go into the sacred tent to minister, 36 and the total for all the clans was 2,750. 37 That was from the Kohatite clans who ministered at the sacred tent and were listed by Mosheh and Aharon just as Yahweh had instructed Mosheh. 38 They counted the Gershonim by their clans and families, 39 counting the men from thirty to fifty years old who go into the sacred tent to minister, 40 and the total for all the clans was 2,630. 41 That was from the Gershoni clans who ministered at the sacred tent and were listed by Mosheh and Aharon just as Yahweh had instructed Mosheh. 42 They counted the Merarim by their clans and families, 43 counting the men from thirty to fifty years old who go into the sacred tent to minister, 44 and the total for all the clans was 3,200. 45 That was from the Merari clans who ministered at the sacred tent and were listed by Mosheh and Aharon just as Yahweh had instructed Mosheh. 46 So Mosheh, Aharon, and the Israeli leaders counted all the Levites by their clans and families, 47 counting the men from thirty to fifty years old who go into the sacred tent to minister and also help with carrying it, 48 and the total came to 8,580. 49 Those were the ones counted by Mosheh following Yahweh's instructions. Each man's name was listed by Mosheh, along with his duties and what was his responsibility to carry.

Handling ceremonial 'uncleanness'

5:1 Then Yahweh told Mosheh (Moses), 2 "Order the Israelis that anyone with a skin disease or a discharge, and anyone who's 'unclean' because they touched a corpse, must be sent outside the camp. 3 Whether they're male or female, they must be sent outside the camp so that the whole

Readers' Version

camp doesn't become 'unclean' because I'm living there right amongst them." 4 So the Israelis did what Yahweh told Mosheh, and sent those people outside the camp.

Reparations for crimes

5 Then Yahweh told Mosheh (Moses), 6 "Tell the Israelis that when any man or a woman disobeys God by doing any of the things that humans do when they're unfaithful towards Yahweh, then that person is guilty 7 and they must confess their disobedience. Then that person must make full reparation to whoever they wronged, along with an extra twenty percent of the cost. 8 However, if reparation to the victim isn't possible for some reason, then it must be paid to Yahweh via a priest, in addition to the ram that will be offered for that person's atonement. 9 Any sacred contributions by the Israelis that are presented to a priest will belong to him. 10 Each person's sacred contributions will be their own, but anything given to a priest will belong to him."

Testing for an unfaithful wife

11 Then Yahweh told Mosheh (Moses), 12 "Tell the Israelis that if any man's wife has an affair and is unfaithful towards him, 13 when another man secretly has sex with her, then she becomes 'unclean', even though there's no witness against her and she wasn't caught. 14 If the husband becomes suspicious, whether or not she's actually become 'unclean', 15 then he should take her to a priest. He must also bring an offering on her behalf: two litres of barley flour. It must not have any oil or spices mixed into it because it's a grain offering for suspicion—for determining if unfaithfulness has occurred.

16 Then the priest must lead her forward and stand her in front of Yahweh. 17 He must fill a pottery jar with sacred water, and then mix some dust from the floor of Yahweh's residence into the water. 18 Then the priest must stand the woman in front of Yahweh and let her hair down, then he must place the suspicion grain offering on her palm. (It's a grain offering for jealousy.) The priest must be holding the water of bitterness that brings a curse 19 and tell the woman to make this oath: "If no other man slept with you, and if you didn't dirty yourself while you're married, then be free from this water of bitterness that brings a curse. 20 But if you have cheated on your husband and become 'unclean' and slept with some other guy, there'll be consequences. 21 Then the priest will make the woman take that curse as an oath, and he'll tell her, "Yahweh will make your experience a curse and your people will see the results of the oath, when Yahweh gives disease to your genitals and makes your belly swell. 22 This water will invoke the curse to make your belly swell and your genitals shrivel." Then the woman must say, "Indeed, let it be so."

23 Then the priest must write those curses on a scroll, then wipe the ink into the water of bitterness. 24 He must make the woman drink that water of bitterness that brings the curse, and it will enter into her. 25 Then he'll take the grain offering of suspicion from her hand, and hold it up in front of Yahweh, and then take it to the altar. 26 He'll take some of the grain as a memorial portion and burn it on the altar. Then he'll make the woman drink the water. 27 After she's drunk it, if she was 'unclean' and unfaithful to her husband, the water will carry that curse into her, and her belly will swell and her genitals will get diseased, and the woman will become a curse among her people. 28 However, if she hadn't defiled herself and is pure, then she'll be free and be able to have children.

29 That's the rule about jealousy when a wife cheats on her husband and defiles herself, 30 or when a husband becomes jealous and suspicious and he stands his wife in front of Yahweh, and the priest applies this ruling to her. 31 Then the husband will be innocent, and that women will bear the consequences of her wrongdoing.

Instructions for the Nazirite vow

6:1 Then Yahweh told Mosheh (Moses), 2 "Tell the Israelis that when any man or woman wants to make a solemn vow to separate themself to Yahweh as a Nazirite, 3 they must keep away from wine and strong drink,[4] and even vinegar made from wine or strong drink, plus they mustn't drink grape juice or eat either grapes or raisins. 4 For the entire time of their separation, they mustn't eat anything coming from a grapevine, not even the seeds or the skins.

5 "For the entire time of their vow to Yahweh as a Nazirite, they mustn't cut their hair—they must sacred and grow their hair long.

6 "For the entire time of their separation to Yahweh, they mustn't approach any dead body, 7 even if it's their father or mother, or brother or sister. They mustn't defile themselves with death, because their consecration to their god is on their head. 8 They must remain holy to Yahweh for the whole time.

9 "However, if someone right next to them suddenly died, that would defile their consecrated head, and after the regular seven days of purification, they would have to shave their head. 10 Then on the eighth day, they'd have to take two doves or young pigeons to the priest at the entrance of the sacred tent, 11 and he would take one for a sin offering and the other for a burnt offering—making atonement for their transgression with the corpse. Then they would consecrate their head again that day 12 and restart their days of separation, as well as bringing a one-year old male lamb as a guilt offering. (Their initial days of separation won't count because they were made 'unclean'.)

13 "Now these are the instructions for the Nazirites: Once their days of separation are fulfilled, someone must take them to the entrance of the sacred tent 14 and they will present their offerings to Yahweh—an unblemished, one-year old, male lamb as a burnt offering, and an unblemished, one-year old, female lamb as a sin offering, plus an unblemished ram as a peace/fellowship offering, 15 along with a basket of flat breads, flour mixed with oil, and wafers spread with olive oil, and their grain and drink

4 **RV 6:3 · Cross-ref.** Luk 1:15.

Readers' Version

offerings. 16 The priest must present all that to Yahweh,
and handle their sin offering and burnt offering. 17 The
ram and the basket of flat breads will be offered as a peace
offering to Yahweh, and the priest will offer their grain
and wine offerings. 18 Then the Nazirite must shave their
head of separation at the opening to the sacred tent, and
taking the hair, must put it on the fire under their peace
offering sacrifice.
19 "The priest will then take the boiled shoulder from the
ram, and one flat bread roll and one wafer from the basket,
and place them on the palms of that Nazirite with their
consecrated head that's been shaved. 20 Then the priest
will raise them as a raised offering to Yahweh. Those raised
breads and the shoulder are now sacred and belong to the
priest. Then the Nazirite can drink some wine.
21 Those are the instructions for the Nazirite who makes
a solemn oath to Yahweh for their separation, plus what
they're able to give. They must do exactly what they
promised as per these instructions."

The priests' prayer for blessing

22 Then Yahweh told Mosheh
(Moses), 23 "Tell Aharon (Aaron) and
his sons that when the bless the Israelis, this is what they
must say:
24 May Yahweh bless you and protect you.
25 May Yahweh give you prosperity and show grace to-
ward you.
26 May he watch over you and give you peace.
27 "In that way, they'll put my name on the Israelis, and I
will bless them."

The leaders' offerings at the altar dedication

7:1 When Mosheh (Moses) had fin-
ished setting up the sacred tent, he
anointed it with oil and consecrated
it and all its furniture, as well as the altar and all its equip-
ment. 2 Then Yisrael's (Israel's) leaders presented gifts.
They were the leaders of the tribes who ruled over those
who'd been listed for duties. 3 They brought their gifts to
Yahweh's presence in six carts pulled by twelve bulls. Each
cart was from two leaders, and each of the bulls was from
one leader. 4 Then Yahweh told Mosheh: 5 "Accept their
gifts because they'll be useful for the running of the sacred
tent. Distribute them appropriately to the Levites, depend-
ing on each man's duties." 6 So Mosheh took the carts and
the cattle and distributed them to the Levites, 7 giving two
carts and four bulls to the Gershonim to help them with
their assigned duties. 8 Then he gave four carts and eight
bulls to the Merarim to help them with their assigned du-
ties under the supervision of the priest (Aharon's (Aaron's)
son) Itamar. 9 However, the Kohatites weren't given any
because they were responsible for carrying the very holy
objects, and those had to be carried on their shoulders.
10 The day that the altar was dedicated and anointed, the
leaders brought their gifts and presented them at the altar,
11 and Yahweh told Mosheh, "Each day for the next twelve
days, one leader must present his offering for the altar
dedication."
12–83 These were the leaders who presented their offer-
ings:
On the first day, Aminadav's son Nahshon on behalf of
the tribe of Yehudah (Judah),
on the second day, Tsuar's son Netanel on behalf of the
tribe of Yisakar (Issachar),
on the third day, Helon's son Eliav on behalf of the tribe
of Zevulun,
on the fourth day, Shedeyur's son Elitsur on behalf of the
tribe of Re'uven,
on the fifth day, Tsurishadai's son Shelumiel on behalf of
the tribe of Shim'on (Simeon),
on the sixth day, Deuel's son Elyasaf on behalf of the tribe
of Gad,
on the seventh day, Amihud's son Elishama on behalf of
the tribe of Efrayim (Ephraim),
on the eighth day, Pedahtsur's son Gamliel on behalf of
the tribe of Menasheh (Manasseh),
on the ninth day, Gid'oni's son Avidan on behalf of the
tribe of Benyamin,
on the tenth day, Amishaday's son Ahiezer on behalf of
the tribe of Dan,
on the eleventh day, Okran's son Pagiel on behalf of the
tribe of Asher,
and on the twelfth day, Eynan's son Ahira on behalf of
the tribe of Naftali (Naphtali).
Each of the leaders presented the following offerings:
a silver dish (1.5 kg—all weights by the standard temple
measurement) and a silver bowl (800g)—both of them full
of fine flour mixed with oil as a grain offering,
a small gold dish (110g) filled with incense,
a young bull, a ram and a one-year-old male lamb for a
burnt offering,
a male goat for a sin offering,
two cows, five rams, five male goats, and five
one-year-old rams for the peace offering.
84 That was the dedication of the altar in the day it was
anointed, when Yisrael's (Israel's) leaders presented twelve
silver dishes, twelve silver bowls, and twelve gold pans.
85 Each silver dish weighed 1.5kg (all weights by the stan-
dard temple measurement) and the silver bowls were 800g.
The total weight of the silver was around 27 kg. 86 The gold
pans that had been filled with incense weighed 110g and
their total weight came to 1.3kg. 87 For the burnt offerings
there was: twelve bulls, twelve rams, and twelve male
one-year-old lambs along with their grain offerings. There
were twelve male goats for a sin offering. 88 For the peace
offering, there were 24 bulls, 60 rams, 60 male goats, 60
male one-year-old lambs. All of those were part of the ded-
ication offerings for the altar after it was anointed. 89 Then
Mosheh (Moses) entered the sacred tent to speak with
Yahweh. He heard the voice speaking to him from between
the two images of winged-creatures that were on the plat-
form above the sacred box. That's how Yahweh spoke to
him.

Lighting the seven lamps

8:1 Then Yahweh told Mosheh
(Moses), 2 "Tell Aharon (Aaron) that

Readers' Version

when he places the seven lamps on the lampstand,[5] they must light up the area in front of it." 3 So Aharon did it just as Yahweh had instructed, setting up the lamps on the lampstand to face forwards. 4 The lampstand from the base to its blossoms had been made by hammering a single sheet of gold, just as Yahweh had shown Mosheh.

The dedication of Levites

5 Then Yahweh told Mosheh (Moses), 6 "Out of all the Israelis, take the Levites and purify them. 7 This is how to make them pure: sprinkle the sin offering water on them, then they must shave their entire bodies and wash themselves and their clothes. 8 They must take a young bull along with its grain offering of flour mixed with oil, plus a second young bull for a sin offering. 9 You must have the Levites stand at the front of the sacred tent and summon the rest of the Israelis there too. 10 Then you must present the Levites in front of Yahweh and the Israeli men must place their hands on them. 11 Out of all the Israelis, Aharon (Aaron) must present the Levites as a raised offering to Yahweh so they can serve Yahweh with their assigned duties. 12 Then the Levites must place their hands on the bulls' heads, and one must be given as a sin offering and the other as a burnt offering to Yahweh, to make the Levites innocent in Yahweh's eyes.

13 "The Levites must stand in front of Aharon and his sons, then they can be offered as a raised offering to Yahweh. 14 That's how they'll be distinguished from the other Israelis, and then they'll belong to me. 15 Then the Levites will go to serve at the sacred tent after you've purified them and presented them as a raised offering, 16 because they're given to me by all the Israeli people—I've taken them for myself in place of their firstborn male sons, 17 because every firstborn Israeli male person and animal belongs to me. I set them apart for myself when I killed every other firstborn in Mitsrayim (Egypt), 18 so I've now taken the Levites instead of the firstborn Israeli sons. 19 Then I've given the Levites out of all the Israelis, to Aharon and his sons to serve the whole country by serving in the sacred tent and making the Israelis innocent in Yahweh's eyes. That way, a deadly disease won't strike the Israelis when they approach the sacred tent."

20 So Mosheh (Moses) and Aharon and all the Israelis did to the Levites just what Yahweh had instructed Mosheh. 21 The Levites purified themselves and washed their clothes, and Aharon offered them to Yahweh as a raised offering, and Aharon offered a sacrifice to make them innocent in Yahweh's eyes. 22 After that, the Levites went to do their assigned duties at the sacred tent working under Aharon and his sons. The Israelis did exactly what Yahweh told Mosheh to do with the Levites.

23 Then Yahweh told Mosheh, 24 "These are the instructions for the Levites: from the age of twenty-five, Levite men will begin serving the work in the sacred tent 25 until the age of fifty when they must retire from that work. 26 They may then assist their fellow Levites with guard duties, but they can no longer work directly with the sacred tent."

The 'pass-over' celebration

9:1 Then Yahweh spoke to Mosheh (Moses) in the Sinay wilderness, in the first month of the second year after they'd left Mitsrayim (Egypt), 2 "The Israelis must observe 'pass-over' at the appointed time. 3 You all must celebrate it on the evening of the 14th of this month, following all the instructions that you've all been given previously." 4 So Mosheh ordered the Israelis to prepare the 'pass-over', 5 and they celebrated it in the Sinay wilderness starting on the evening of the 14th of that first month, following all the instructions that Yahweh had given Mosheh.

6 However, there were some men who were 'unclean' (because they'd touched a dead body) and hence they weren't able to celebrate the 'pass-over' that day, so they approached Mosheh and Aharon (Aaron) 7 and asked them, "We were 'unclean' because we'd touched a dead body, but how come we're excluded from presenting an offering to Yahweh along with the other Israelis?"

8 "Wait here," Mosheh answered, "and I'll ask Yahweh what he wants you all to do."

9 Then Yahweh told Mosheh, 10 "Tell the Israelis that for this and future generations, if a person is 'unclean' or far from home, then they can still observe Yahweh's 'pass-over'. 11 They can start it on the evening of the 14th of the *second* month, and eat it as usual with flat bread and bitter herbs. 12 They must not break any of the lambs bones,[6] must not leave any of it until the morning, and must observe it following all the normal instructions. 13 However, any person who isn't 'unclean' or far away, but yet who didn't celebrate the 'pass-over' that first month, must be driven out of the community and will have to bear their own sin.

14 If an outsider is living among you and celebrates the 'pass-over', they must also do it according to all the same instructions—there's only one way to do it whether it's you all, or a foreigner, or a native of the land.

15 When the sacred tent was dedicated, the cloud covered the inner room of the tent, and every evening it would look like fire above the residence, until morning came. 16 It remained like that continually—the cloud would cover it during the day, and then at night, it would appear like fire. 17 Whenever the cloud would be lifted up from the tent, then the Israelis would leave that place. Then wherever the cloud settled down, that's where the Israelis would set up camp, 18 so in that way, the Israelis would leave a place whenever Yahweh told them, and would set up camp whenever he told them. As long as the cloud stayed above the residence, they would stay camped in that place. 19 Whenever the cloud remained above the residence for a long time, then the Israelis would follow Yahweh's guidance and wouldn't pack up camp. 20 Sometimes the cloud

5 **RV 8:2 · Cross-ref.** Exo 25:31-40; 37:17-24.

6 **RV 9:12 · Cross-ref.** Exo 12:46; Yhn 19:36.

Readers' Version

would only remain above the residence for a few days, in which case they'd leave where they'd just camped, and move on as Yahweh commanded. 21 If the cloud was lifted up the next morning, then they'd move on—in fact whether day or night if the cloud was lifted up, then they would move on. 22 Whether it was two days or a month or a year that the cloud stayed above the residence, then the Israeli camp would remain in that place, until eventually moving on when it was lifted up again. 23 In that way, when Yahweh ordered them to camp, they would, and when order to move on, they'd do that—thus they obeyed Yahweh's instructions to Mosheh (Moses).

The silver trumpets

10:1 Then Yahweh told Mosheh (Moses), 2 "Make two hammered silver trumpets for yourself to use for assembling the community and for signalling when it's time to leave the camp. 3 When both are sounded, the whole community is to assemble in front of you at the entrance to the sacred tent. 4 If just one is sounded, then it's only the leaders and heads of clans who must assemble. 5 A single blast means that the camps on the eastern side should start moving out. 6 A double blast means that the camps on the southern side should start moving out. So the blasts will signal them to get going. 7 (To assemble the community as above, use long blows, not short blasts.) 8 The priests (Aharon's (Aaron's) descendants) must be the ones to blow the trumpets. That is a permanent regulation.

9 When you need to defend yourselves against an attacker, then you must sound an alarm with the trumpets, and you'll all be noticed by Yahweh, and you'll be saved from your enemies.

10 On festival days and at times of celebrations and at the beginning of each new month, then the trumpets will be blown as the burnt offerings and peace offerings are made as a memorial for you all towards your god. I am your god, Yahweh.

The Israelis leave Sinay

11 Then on the 20th of the second month in that second year (after leaving Mitsrayim (Egypt)), the cloud was lifted up from above the sacred tent 12 and the Israelis started moving out from the Sinay wilderness as per the pre-arranged order. The cloud moved to the Paran wilderness. 13 That was the first time that they had moved as a result of Yahweh signalling Mosheh (Moses) by means of the cloud.

14 Yehudah (Judah) tribe with their banner was the first to leave under the leadership of Aminadav's son Nahshon. 15 Tsuar's son Netanel led the company from Yisakar (Issachar) tribe, 16 and Helon's son Eliav led the company from Zevulun tribe.

17 Then the sacred tent was disassembled, and the men of Gereshon and Merari set off, carrying the tent.

18 Re'uven tribe with their banner was next to leave under the leadership of Shedeyur's son Elitsur. 19 Tsurishadai's son Shelumiel led the company from Shim'on (Simeon) tribe. 20 Deuel's son Elyasaf led the company from Gad tribe.

21 Then the sacred utensils were carried out by the Kohatite men, who then helped set up the sacred tent when they arrived.

22 Efrayim (Ephraim) tribe with their banner was next to leave under the leadership of Amihud's son Elishama. 23 Pedahtsur's son Gamliel led the company from Menasheh (Manasseh) tribe. 24 Gid'oni's son Avidan led the company from Benyamin tribe.

25 Dan tribe with their banner was last to leave as the rear guard under the leadership of Amishaday's son Ahiezer. 26 Okran's son Pagiel led the company from Asher tribe. 27 Eynan's son Ahira led the company from Naftali (Naphtali) tribe. 28 That was the order of the departures of the companies of the Israeli tribes when they set off.

29 Then Mosheh (Moses) told Hovav (son of the Midyanite Re'uel who was Mosheh's father-in-law), "We're heading towards the place that Yahweh said he'd give us. Come and join us, and we'll look after you, because Yahweh has promised to look after Yisrael (Israel)."

30 "Thank you but no," Hovav replied, "I'll return to my land and to my relatives."

31 "Please don't leave us," Mosheh insisted, "because you're the one who knows about camping in the wilderness, and you could be our guide. 32 When you come with us, Yahweh will be blessing us so we'll also bless you."

33 Then they left Yahweh's mountain and travelled for three days, with the box containing Yahweh's agreement being carried at the front to find a resting place for them, 34 and Yahweh's cloud was over them each day as they set out from their stop.

35 As the box started moving, Mosheh would say, "Yahweh, take action and then your enemies will scatter, and the ones hating you will flee away from your presence."[7] 36 Then at the end of the day when it came to rest, he would say, "Yahweh, return to the tens of thousands of Israelis."

Complaints and fire from Yahweh

11:1 One day, the people were complaining about their situation and when Yahweh heard them, it made him angry so he sent a fire that burnt up the edges of their camp. 2 The people cried out to Mosheh (Moses) for help, and he prayed to Yahweh, and the fire stopped, 3 and they named that place Tav'erah (which means 'burning') because Yahweh's fire had burnt among them.

The choosing of seventy elders

4 However, there was a group of stirrers among the people that badly wanted to have meat and other foods to eat. That spread to all the Israelis who wept and asked, "Who'll give us meat to eat? 5 We remember the fish that we ate in Mitsrayim (Egypt) for free, as well as the cucumbers, melons, leeks, onions, and garlic, 6 but now our appetite has shrivelled up because we don't see anything to eat except this 'stuff'."

7 (The 'stuff' they ate every day was a bit like coriander

7 **RV 10:35 · Cross-ref.** Psa 68:1.

Readers' Version

seed except kind of clear.[8] 8 Each morning the people went around gathering it, then ground it with a stone mill or pounded it in a mortar, then they boiled it and made something like bread rolls with it. They tasted like fresh olive oil. 9 The 'stuff' actually descended on the camp during the night with the dew.)[9]

10 Mosheh (Moses) heard the people weeping in their tents (set up by tribe and clan). He thought it was wrong, and it made Yahweh very angry. 11 So Mosheh asked Yahweh, "Why have you caused me, your servant, to be in trouble like this? Don't you approve of me?. Why has the burden of all this people group landed on me? 12 Was it me who conceived it? Did I carry it to the land promised to their ancestors, like I was a wet-nurse? 13 All these people come to me to ask me to give them meat to eat. Where would I get enough meat to feed all them? 14 I can't bear the load of this entire people group by myself—it's too heavy for me. 15 If that's what you're doing to me, please kill me now if I've found favour in your eyes. Then I wouldn't have to suffer like this."

16 Then Yahweh told Mosheh, "Bring me seventy of Yisrael's (Israel's) elders who you know are good leaders, and take them to the sacred tent, and let them take their positions there with you. 17 I'll come down and talk with you there, and I'll take some of the spirit that's on you and put it on them, and then they'll carry the burden of the people along with you. Then you won't have to carry it by yourself. 18 Also, tell the people that because they wept in my hearing about not having meat to eat like you all did in Mitsrayim (Egypt), they must purify themselves for tomorrow, because I'll provide meat for you all to eat. 19 You won't just have meat for a day or two, or for five, ten, or twenty days, 20 you have it for a whole month until it comes out your nostrils. Yes, it'll make you all nauseous because you rejected Yahweh who's among you, and you all wept in front of him, complaining, 'Why did we ever leave Mitsrayim?' "

21 Mosheh queried, "There's 600,000 able to serve in the army plus women and children, yet you say that you'll give them all enough meat to eat every day for month! 22 Even if we killed all the cattle and sheep, or caught all the fish in the sea, that wouldn't be enough meat for all them."

23 "Do you think that Yahweh's powerless?" Yahweh replied. "Soon you'll see whether or not my statement will come true."

24 So Mosheh went out and passed on Yahweh's message to the people. Then he gathered seventy men from the Israeli elders and stood them around the tent. 25 Then Yahweh came down in the cloud and spoke to Mosheh, and he took some of the spirit away from him and put it on those seventy elders. As the spirit rested on them, they prophesied (but they never did that again).

26 Two of the men who were listed (named Eldad and Medad), had remained in the main camp (not going to the sacred tent), and the spirit had also rested on them and they prophesied in the camp. 27 A young man ran to Mosheh and told him that Eldad and Medad were prophesying there in the camp.

28 Then Nun's son Yehoshua (Joshua) (who had helped Mosheh since his youth) responded, "My master Mosheh, stop them from that."

29 But Mosheh replied, "Are you being jealous on my behalf? I'd be happy if Yahweh would put his spirit on *all* the people and make them into prophets." 30 Then Mosheh and the elders went back to their tents.

Yahweh sends quails for meat

31 Then Yahweh sent a wind that blew quails from the ocean, and they dropped on the ground a day's walk in every direction around the camp until they were piled a metre high. 32 So the people went out and collected the quail—each family getting at least the equivalent of ten large barrels full, and they spread the meat around the camp to sun dry. 33 Then when they started to cook and eat some of the fresh meat, Yahweh got very angry and struck the people with a terrible deadly disease before they could even chew it. 34 So that place was named Kivrot-Hata'avah (which means 'Graves of the cravers'), because that was where they buried the people who had craved meat. 35 From Kivrot-Hata'avah, the people moved on to Hatserot and stayed there.

Miryam's punishment

12:1 One day, Miryam (Miriam) and Aharon (Aaron) spoke out against Mosheh (Moses) because he'd taken an Kushi (Ethiopian) woman (Kushit) as a wife, 2 and they challenged, "Did Yahweh really only speak through Mosheh? Doesn't he also speak through us?" Yahweh heard what they said. 3 (Now Mosheh was actually a very humble man—more humble than anyone else alive.)

4 Then Yahweh suddenly told Mosheh, Aharon, and Miryam, "Go out, the three of you, to the sacred tent." So the three of them went there. 5 and Yahweh descended in a pillar of cloud and stood at the tent opening and called Aharon and Miryam, and the two of them stepped forward, 6 and he said, "Listen to me. When there's a prophet of Yahweh, I make myself known to him in a vision and speak to him in a dream, 7 but I don't do that to my servant Mosheh. He's the most faithful of all my people[10] 8 and I speak to him directly—face-to-face, and not in parables, and he's able to see my form. So why weren't you afraid to speak against my servant Mosheh?"

9 So Yahweh was angry at Miryam and Aharon. Then he departed 10 and the cloud moved from the tent. Then wow, Miryam had leprosy—her skin had gone as white as snow. As Aharon turned to her, he saw, wow, she was leprous, 11 and he begged Mosheh, "Please, my master, please don't make us suffer for our foolish disrespect and disobedience.

8 **RV 11:7-8 · Cross-ref.** Exo 16:31.

9 **RV 11:9 · Cross-ref.** Exo 16:13-15.

10 **RV 12:7 · Cross-ref.** Heb 3:5.

Readers' Version

12 Don't let her be like a still-born baby that's already
starting to decompose when its mother gives birth to it.
13 So Mosheh pleaded with Yahweh, "God, please, please
heal her!"
14 "If her father had spit in her face, wouldn't she stay in-
side in disgrace for seven days?" Yahweh replied. "So she
must be put outside the camp for seven days,[11] then after
that, she can enter again." 15 So Miryam was sent outside
the camp for seven days, and the people didn't move on
until after she was allowed to return. 16 After that, the peo-
ple left Hatserot and set up camp in the Paran wilderness.

Twelve scouts sent into Kena'an[12]

13:1 Then Yahweh told Mosheh
(Moses), 2 "Send some men in to ex-
plore Kena'an (Canaan)—the land that I'm giving to the Is-
raelis. Send one man from each ancestral tribe—a leader
within that tribe." 3 Then at Yahweh's command, Mosheh
sent them off from the Paran wilderness. They were all Is-
raeli leaders 4 and their names were:
Shamua (Zakur's son) from Re'uven tribe,
5 Shafat (Hori's son) from Shim'on (Simeon) tribe,
6 Kalev (Caleb) (Kalev—Yefuneh's son) from Yehudah (Ju-
dah) tribe,
7 Yigal (Yosef's (Joseph's) son) from Yisakar (Issachar)
tribe,
8 Hoshea (Nun's son) from Efrayim (Ephraim) tribe,
9 Palti (Rafu's son) from Benyamin tribe,
10 Gadiel (Sodi's son) from Zevulun tribe,
11 Gadi (Susi's son) from Yosef tribe,
12 Amiyel (Gemali's son) from Dan tribe,
13 Setur (Mika'el's (Michael's) son) from Asher tribe,
14 Nahbi (Vofsi's son) from Naftali (Naphtali) tribe, and
15 Geuel (Maki's son) from Gad tribe.
16 Mosheh (Moses) called (Nun's son) Hoshea, 'Yehoshua'
(Joshua). Those were the names of the men that Mosheh
sent out to explore Kena'an (Canaan).
17 So Mosheh sent them to explore Kena'an, telling them,
"Go through the Negev and then up into the hill country.
18 Find out what the land's like, and whether the people
living there are militarily strong or weak, and if they're
many or few. 19 Find out whether the land is good or bad,
what cities they live in, and how fortified they are. 20 Find
out whether the soil is fertile or not, whether or not
there's trees there. Be courageous and bring back some of
the produce from that land." (He said that because it was
the time of the year when grapes were starting to ripen.)
21 So the twelve men went and explored the region from
the Tsin (Zin) wilderness in the south, all the way up to Re-
hov at Levo-Hamat in the north. 22 They started in the
Negev, and went as far as Hevron where some of Anak's de-
scendents lived: Ahiman, Sheshay, Talmay. Hevron had
been built seven years before Tsoan in Mitsrayim (Egypt).
23 When they got to the Eshkol riverbed, they cut off a
branch with a cluster of grapes, and carried it on a pole be-
tween two of them, along with some pomegranates and
figs. 24 (That place was then called Eshkol, meaning 'clus-
ter', because of the cluster of grapes they'd taken from
there.)

The reports from the scouts

25 Forty days later, they returned
from exploring that land 26 and went
to Kadesh in the Paran wilderness. There they reported
back to Mosheh (Moses) and Aharon (Aaron) and all the as-
sembled people, and showed them the fruit from the land,
27 and told them, "We went to the land where you sent us,
and it is indeed flowing with milk and honey, and this is its
fruit. 28 However, the people living in that land are power-
ful, and the cities are very well fortified. Also, some of the
Anak people group live there. 29 The Amaleki people live in
the Negev, and the Hitim, Yevusim, and Amorim live in the
hill country, and the Kena'anim (Canaanites) live along the
coast and along the Yarden (Jordan) river."
30 Then Kalev (Caleb) raised an arm to quieten the people
in front of Mosheh and stated, "We'll certainly go in there
and take it over, because we're capable of going against
them."
31 But the men who'd gone in with him argued, "No,
we're not able to battle against them because they're
stronger than us." 32 Then they went on to bring out a bad
report to the Israelis about the land that they'd explored,
saying, "The land that we passed to explore is a land that
devours those who live in it. In addition, all the people we
saw in there were tall and powerful, 33 plus we saw the Ne-
filim[13] (descendants of Anak), and we felt as small as
grasshoppers compared to them, and that's how they saw
us as well."

The people rebel

14:1 The assembled people cried
loudly that entire night, 2 and then they started to protest
against Mosheh (Moses) and Aharon (Aaron). They were all
saying, "If only we'd died in Mitsrayim (Egypt) or back
there in this wilderness. 3 Why did Yahweh bring us to this
place only to be slaughtered in battle with our wives and
children being taken as plunder? Wouldn't it be better for
us to return to Mitsrayim?" 4 So they said to each other,
"Let's choose a new leader to take us back to Mitsrayim."
5 Then Mosheh and Aharon fell to their knees with their
faces bowed in front of all the assembled Israelis. 6 Then
Nun's son Yehoshua (Joshua) and Yefuneh's son Kalev
(Caleb), two of those who'd explored that land, tore their
clothes in grief 7 and spoke to all those Israelis gathered
there, "The land that we passed throughout and explored
is a very, very good place. 8 If Yahweh is pleased with us,
then he'll take us into it and give it to us—that land flow-
ing with milk and honey. 9 However, you all mustn't rebel
against Yahweh, and you mustn't be scared of the people
in that area because they'll be like bread for us. There's
nothing left to protect them as Yahweh is with us, so don't
be afraid." 10 Then the mass of people talked about killing

11 **RV 12:14 · Cross-ref.** Num 5:2-3.
12 **RV 13:1 · Parallel** Deu. 1:19-33
13 **RV 13:33 · Cross-ref.** Gen 6:4.

Readers' Version

them by throwing rocks at them, but Yahweh's brilliant light suddenly appeared to all the Israelis from the sacred tent.

Mosheh asks Yahweh to forgive

11 Yahweh said to Mosheh (Moses), "How long will this people group spurn me for? How long will they refuse to believe in me for, despite all the miracles that I've done among them? **12** I'll strike them with a deadly disease and destroy them. I'm make you into a nation that's greater and more powerful than them."

13 But Mosheh disagreed with Yahweh, "Then Mitsrayim (Egypt) will hear about how you used your power to bring these people out from among them, **14** and they'll report to the inhabitants of Kena'an (Canaan), because those inhabitants have heard that you, Yahweh, are right here in the middle of us Israeli people, and how your cloud rests on us, and how you lead us with that pillar of cloud that becomes a pillar of fire at night. **15** If you exterminate all the Israelis, those nations who've heard about your fame will say, **16** 'That Yahweh couldn't take those people into the land that he promised them, so he slaughtered them in the wilderness.' **17** So may the power of my master be great, just as you've previously said, **18** 'Yahweh is slow to anger and quick to show loyal commitment, forgiving disobedience and rebellion. Yet he doesn't leave the guilty unpunished, bringing the consequences of the father's disobedience onto the next three generations.' **19** Please forgive this people for their disobedience, applying your incredible loyal commitment like how you did when you brought these people from Mitsrayim all the way to here."

20 "I've forgiven as per your request," Yahweh replied, **21** "however, as surely as I live and as all the land is filled with Yahweh's light, **22** and despite them all seeing my power and the miracles that I did both in Mitsrayim and in the wilderness, they've now tested me many times and haven't done what I told them, **23** so there's no way that they'll enter the land that I promised to their ancestors. All those who despised me won't get to enter it. **24** However, my servant Kalev (Caleb) has a different spirit with him, and he wholeheartedly followed me, so I'll take him into the land that he explored, and his descendants will inherit it.[14] **25** The Amalekim and Kena'anim (Canaanites) live in the valleys. Tomorrow, you all must turn and set off towards the wilderness via the route to the Red Sea.

Punishment for the protestors

26 Then Yahweh said to Mosheh (Moses) and Aharon (Aaron), **27** "How much longer do I have to put up with this evil gathering that grumble against me? I've heard the complaints that the Israelis are making against me. **28** Tell them this, 'Yahweh declares that as I live, your own words that I heard are exactly what I'll do to you all. **29** Indeed you'll die there in the wilderness—all those men who were listed as being twenty years old and older that complained against me. **30** You all won't enter that land that I would have used my power to settle you into. The only exceptions are Yefuneh's son Kalev (Caleb) and Nun's son Yehoshua (Joshua). **31** The children of you all that you said would be taken as plunder, I take *them* in and they'll experience the land that you all have rejected, **32** but your bodies will remain in this wilderness. **33** Your sons will become shepherds in the wilderness for forty years, and they will suffer for your unfaithfulness until you yourselves all become corpses in the wilderness. **34** For each day that you explored the land, you'll all bear your disobedience for one year, so forty days will be forty years of experiencing my displeasure. **35** I, Yahweh, have spoken that I'll certainly do that to this evil community that joined together against me. They'll meet their end and die there in the wilderness.' "

36 Now those ten men who Mosheh (Moses) had sent in to explore the land, and who'd returned and the made the whole assembly grumble against him because of their evil report about the land, **37** they died from a deadly disease in front of Yahweh after producing that evil report. **38** However, Yehoshua (Yehoshua—Nun's son) and Kalev (Kalev—Yefuneh's son) who had also explored that land, continue to live on.

The wrong-minded attempt to invade[15]

39 So Mosheh (Moses) passed on to the Israelis what Yahweh had said, and the people were extremely sad. **40** Early the next morning, they went up towards the hilltops, saying, "Look at us all here! Yes, we sinned yesterday, but today we'll go up to the place that Yahweh said."

41 "What's that?" Mosheh responded. "Don't go against Yahweh's instructions because your plan won't succeed. **42** Don't continue onwards because Yahweh isn't with you and for sure you'll all be defeated by your enemies **43** because you'll all be facing the Amalekim and the Kena'anim (Canaanites) and you'll die by the sword. Yes, you've turned away from following Yahweh so he won't be with you all."

44 Nevertheless, they dared to continue up to the tops of the hills, but neither Mosheh nor the box containing the agreement with Yahweh, left the camp. **45** Then the Amalekim and Kena'anim that lived in that part of the hill country attacked them and killed them as far down as Hormah.

Instructions about sacrifices and offerings

15:1 Then Yahweh told Mosheh (Moses), **2** "Tell the Israelis that when they enter the region that I'll give them to live in, they must do this: **3** When you all make a gift to Yahweh—a burnt offering or a sacrifice, to fulfill a vow, or as a freewill offering, or at your appointed times, to make a scent of pleasing for Yahweh from the cattle or from the flock— **4** then the donor must present their offering to Yahweh, along with a grain offering of a kilogram of fine flour mixed with 0.9 litres of olive oil. **5** Also about a quarter of a litre of wine for the drink offer-

14 **RV 14:24 · Cross-ref.** Josh 14:9-12.

15 **RV 14:39 · Parallel** Deu. 1:41-46

ing must be offered with the burnt offering and/or with each male lamb. 6 For a ram, there must also be a grain offering of two kilograms of fine flour mixed with 1.2 litres of oil 7 plus 1.2 litres of wine, all to be presented as a pleasing aroma to Yahweh. 8 When you offer a young bull as a burnt offering or as a sacrifice such as fulfilling a vow or as a peace offering, 9 the donor must present a grain offering of 3.5kg of fine flour mixed with two litres of oil, 10 plus a drink offering of two litres of wine, all to be presented as a pleasing aroma to Yahweh.

11 That's what must be done for each bull or ram or lamb or young goat. 12 Whatever number of animals that you offer, there must be the appropriate grain and wine offerings. 13 Every native-born Israeli must do that when presenting a gift, all to be presented as a pleasing aroma to Yahweh.

14 If a foreigner is staying with you all or living among you for multiple generations, and they make an offering to Yahweh with a pleasing aroma, then they must follow the same instructions as all of you. 15 Yes, the same regulations apply to both you and the foreigners living among you all. That will always apply—foreigners in front of Yahweh must do the same as all of you. 16 One set of instructions and regulations for both you and the foreigner that lives among you all.

17 Then Yahweh told Mosheh (Moses), 18 "Tell the Israelis that when you get to the land that I'm taking you to, 19 and you all settle there and start eating food that you've grown there, you all must dedicate a special contribution to Yahweh. 20 You must present the first portion of your dough and hold it up just like a presentation from the threshing floor. 21 You all must do that each year with your first dough, even through future generations.

Handling unintentional non-compliance

22 "However, if you do something wrong and don't follow all these instructions that Yahweh told Mosheh (Moses), 23 i.e., don't follow everything that Yahweh has commanded through Mosheh from when the commands were given right through to future generations, 24 then assuming that it was an accident, the community must offer a young bull for a burnt offering to make a pleasing aroma for Yahweh, along with its grain offering and drink offering as per the instructions, plus a male goat as a sin offering. 25 That way the priest will make atonement for the Israeli community and they'll be forgiven because it was a mistake and they'd brought their gift as an offering to Yahweh plus their sin offering because of their mistake. 26 The Israeli community will be forgiven along with any foreigner living among them because it accidentally affected the entire community.

27 "Now if a single person disobeys by mistake, then that person must present a one-year-old female goat as a sin offering, 28 and the priest will make atonement for that person. In that way, the one making a mistake in front of Yahweh will be forgiven. 29 Both native-born Israelis and foreigners living among them must all follow the same instructions after making a mistake. 30 However, any person who disobeys defiantly, whether native-born or foreigner, they are slandering Yahweh and that person must be driven out of the community 31 because they've despised Yahweh's message and disobeyed his instructions. That person must be completely cut off and their guilt remains on them.

Violating the rest day

32 One day when the Israelis were in the wilderness, they noticed a man gathering firewood on the rest day, 33 and those who caught him took him to Mosheh (Moses) and Aharon (Aaron) and the rest of the community. 34 They put him into custody, because it hadn't been decided what to do with him, 35 and Yahweh told Mosheh, "That man must definitely be put to death—the community must do it outside the camp by throwing rocks at him." 36 So the community took him outside the camp, and they executed him by throwing rocks at him just as Yahweh had commanded Mosheh.

Tassels on clothes

37 Then Yahweh told Mosheh (Moses), 38 "Tell the Israelis that they must make tassels on the corners of their outer robes. Each tassel must have a blue cord, and they must do this for all future generations. 39 Then when you see a tassel, it'll remind you of Yahweh's instructions, and so you'll follow them rather than your own desires and lusts that lead you all into unfaithfulness. 40 Instead, you'll remember and follow my instructions, and stay pure for your god. 41 I am your god Yahweh—the one who brought you all out of Mitsrayim (Egypt) to be your god. I am Yahweh your god."

Korah's rebellion

16:1 Now Korah[16] (son of Yitshar, son of Kohat, son of Levi) along with Datan and Aviram (sons of Eliav) and On (son of Pelet) 2 rebelled against Mosheh (Moses) along with 250 respected, Israeli community leaders. 3 They got together and challenged Mosheh and Aharon (Aaron), "You think you're great but the entire community is sacred and has Yahweh among us, so why do you consider yourselves more important than Yahweh's community?"

4 When Mosheh heard that, he fell to his knees with his face to the ground 5 and responded to Korah and his supporters, "Tomorrow morning Yahweh will show who's sacred and who belongs to him. Yahweh will present his chosen leader. make known who is to him and the holy one, and he will present to him, and whom he chooses he will present to him. 6 So Korah and supporters, bring incense burners 7 and put burning coals and incense in them, and bring them to Yahweh's presence tomorrow. Then the man that Yahweh chooses will be the sacred one. It's you Levites who think you're great."

8 Then Mosheh told Korah, "You Levites, please listen. 9 Isn't it enough for you all that Yisrael's (Israel's) god separated you from the rest of the Israeli community to present you to him to serve in Yahweh's residence and to

16 **RV 16:1-35 · Cross-ref.** Jude 11.

Readers' Version

stand in front of the gatherings to minister to them?
10 Yahweh has presented you and your brothers, the other
Levites to approach him. Are you all wanting the priest-
hood now also? 11 So it's Yahweh that you and your group
are opposing, not really Aharon (Aaron) that you're all
grumbling about."
12 Then Mosheh summoned Eliav's sons Datan and Avi-
ram but they refused, "We won't come. 13 Isn't it enough
that you brought us *out* of a land flowing with milk and
honey, to kill us here in the wilderness, without also mak-
ing yourself the ruler over us? 14 What's more, you didn't
bring us into a land flowing with milk and honey or give us
an inheritance of land and vineyards. Will you gouge out
the eyes of those Kena'anim (Canaanites) so that we can
defeat them? No, we won't come."
15 That made Mosheh very angry and he told Yahweh,
"Don't accept their grain offering. I've never taken even
one donkey from them or done anything bad to any of
them."
16 Then Mosheh told Korah, "You and all your group,
must appear in front of Yahweh tomorrow, as will Aharon.
17 Each man must bring his pan with incense burning in it
and present it to Yahweh—all 250 of you as well as Aharon.
18 So the next day, they all brought their pans with burn-
ing coals and incense in them, and they stood at the en-
trance of the sacred tent, as did Mosheh and Aharon.
19 plus Korah had also assembled the entire community to
oppose Mosheh and Aharon at the entrance to the sacred
tent. Then Yahweh's brilliance appeared to all the commu-
nity 20 and Yahweh warned Mosheh and Aharon, 21 "Get
away from all those people, then I can destroy them in an
instant."
22 However, Mosheh and Aharon fell to their knees with
their faces to the ground and interceded, "God, you are the
god who gives life to everything. Will you be angry at the
entire community because of the sin of one man?" 23 So
Yahweh told Mosheh, 24 "Tell the people to keep back from
the homes of Korah, Datan, and Aviram."
25 Then Mosheh walked to the homes of Datan and Avi-
ram, and the Israeli elders followed behind him, 26 and he
told the people, "Please keep back from the tents of these
wicked men, and don't touch anything of theirs, in case
you get caught up in their disobedience." 27 So the rest of
the Israelis kept back from the residences of Korah, Datan,
and Aviram. Meanwhile, Datan and Aviram had come out
of their tents, and were standing at the entrances with
their wives and children.
28 Then Mosheh said, "This is how you'll all known that it
was Yahweh who selected me for this role—it's never been
something that I aspired to: 29 If all these men die a natu-
ral death like most people, then Yahweh didn't choose me,
30 but if Yahweh does something new and the ground
opens its mouth and swallows them and their homes and
tents and all their possessions, and if they then go down
alive into their grave, then you'll all know that it was be-
cause these men rejected Yahweh."
31 As soon as Mosheh had finished speaking, the ground
below those men split open 32 and the earth opened its
mouth and swallowed them and their homes and every
man who backed Korah along with all their property.
33 They went down alive to their grave, along with every-
thing they owned, and then the ground covered over them
and they vanished from the community. 34 All the people
who were around them fled away screaming because they
were afraid of getting swallowed by the earth as well.
35 Then Yahweh sent fire that consumed the 250 men
who were presenting incense.

The incense burners

36 Then Yahweh told Mosheh
(Moses), 37 "Tell the priest Eleazar (Aharon's (Aaron's) son)
to collect the incense pans from those who were burnt,
and scatter the coals far away because they're sacred.
38 The pans of those who rebelled at the expense of their
own lives must be hammered into thin plates to be at-
tached to the altar, because they presented them in front
of Yahweh and now they're sacred, and they'll become a
reminder for the Israelis. 39 So the priest Eleazar took the
bronze incense burners that had been presented by those
men who'd been burnt up, and they were hammered into a
plating for the altar 40 for a memorial for the Israelis just
as Yahweh had told him via Mosheh. That's a reminder
that no one who's not a descendant of Aharon is allowed to
approach Yahweh with incense burners, so they don't end
up like Korah and his supporters.

The people complain and cause a plague

41 However, the next day the Is-
raelis complained about Mosheh
(Moses) and Aharon (Aaron), "It was
you who killed Yahweh's people." 42 But as the community
gathered there against Mosheh and Aharon, they looked
across to the sacred tent, and wow, the cloud covered over
it and Yahweh's brilliance appeared. 43 Mosheh and
Aharon went over to the front of the sacred tent, 44 and
Yahweh told Mosheh, 45 "Get away from this gathering and
then I'll finish them in an instant."
But Mosheh and Aharon fell to their knees with their
faces to the ground, 46 and Mosheh told Aharon, "Take the
incense burner, and put fire in it from the altar and in-
cense, and take it quickly to the people and make atone-
ment for them, because Yahweh's rage is already burn-
ing—the deadly disease has begun." 47 So Aharon took it as
Mosheh had told him and ran into the middle of the peo-
ple. Wow, the deadly disease had already begun, so he
burnt incense and made atonement for them. 48 He stood
between those who were dying and those still alive, and
the deadly disease was restrained. 49 There were 14,700
people who died from the deadly disease, in addition to
those who'd died due to Korah's rebellion. 50 Then Aharon
returned to Mosheh at the sacred tent entrance, as the dis-
ease had been stopped.

The budding of Aharon's rod

17:1 Then Yahweh told Mosheh
(Moses), 2 "Tell the Israelis to bring
you twelve staffs—one from each ancestral tribe with the
leader's name inscribed on it, 3 and inscribe Aharon's
(Aaron's) name on the staff for the Levites so there's one
for each tribe. 4 Put them all in the sacred tent in front of

Readers' Version

the sacred box where I meet with you, 5 and then the staff of the man that I choose to be the priest will sprout. Then the people can stop complaining to me about you."

6 So Mosheh passed the message on to the Israeli leaders and they gave him one staff for each leader—a total of twelve including Aharon's one, 7 and Mosheh laid them in front of Yahweh in the sacred tent.

8 Then the next day when Mosheh went to the sacred tent, wow, he saw that Aharon's staff (representing Levi tribe) had sprouted, plus it had blossomed and produced a flower and ripened almonds![17] 9 Mosheh took all the staffs out of the tent to the people to look at and each of the leaders took back his own staff, 10 then Yahweh told Mosheh, "Put Aharon's staff back in front of the sacred chest. Keep it there as a reminder to any rebels to stop complaining against me so they won't die." 11 So Mosheh did what Yahweh had commanded.

12 Then the Israelis complained to Mosheh, "Wow, we're done for—it's clear that we're all going to die! 13 Everyone who goes close to Yahweh's residence gets killed. Won't we all die?"

The work of priests and Levites

18:1 Then Yahweh told Aharon (Aaron), "You and your Levite brothers and cousins and all your descendants must bear the imperfections of the sacred tent, and you and your sons must bear the imperfections of your priesthood. 2 Bring your Levite brothers (your father's tribe) to work closely with you and to assist you as you and your sons perform your duties at the sacred tent. 3 They must look after the tent, however, they mustn't approach the furnishings or utensils, or the altar, so that both you and they won't die. 4 Then must work closely with you and take care of all the duties to do with the sacred tent, but no outsider is allowed to approach. 5 You priests will take care of the sacred place and the altar, and then there won't be anymore fury against the Israeli people. 6 Now listen, I've taken your brothers the Levites out from the rest of the Israelis as a gift for you—they're given to do the duties at the sacred tent. 7 However, it's you and your sons who are the priests who must serve for things to do with the altar and inside the curtain. Your priesthood is a gift of service, and any outsider who approaches must be executed."

8 Then Yahweh told Aharon, "Also listen, I've put you in charge of looking after the sacred offerings to me. I've given them to you and your sons as your permanent income. 9 Every offering apart from the burnt offerings, will belong to you. That includes their grain offerings, their sin offerings, and their guilt offerings. Once they're given, they become sacred, and they're for you and your sons. 10 You and the males in your families may eat that sacred offering but do remember that it's sacred.

11 "In addition, the people's raised offerings belong to you, and they are permanently given to your entire families to eat—everyone who's 'clean' may eat them.

12 "All the best of the fresh oil, and the new wine and grain that they give to Yahweh, I give to you. 13 The first portions of all their harvests that they bring to Yahweh, belong to you—everyone in your families who's 'clean' may eat them.

14 "Everything throughout Yisrael (Israel) that's dedicated to Yahweh will belong to you.[18]

15 "Every firstborn male baby, as well as animals, will belong to Yahweh, however you must buy back the human babies as well as the firstborns from the 'unclean' livestock. 16 The babies must be bought back when they're one month old, paying five silver coins of the proper weight according to the scales at the sacred tent. 17 However, the firstborn cows or sheep or goats can't be bought back. They are sacred—you must sprinkle their blood on the altar and burn their fat as an offering that's a soothing aroma for Yahweh. 18 Their meat will belong to you, just like the breast or the right thigh of the wave offerings are yours. 19 All sacred donations by the Israelis, I've permanently given to you and your children to eat—it's an irrevocable agreement with Yahweh for you and your future ancestors."

The Levites' share

20 Yahweh also told Aharon (Aaron), "You priests won't inherit any land or property—I am your share and your inheritance among the Israelis.

21 For an inheritance for the Levites, I've given them all the tenths given by the Israelis as their inheritance in exchange for their service at the sacred tent. 22 The other Israelis mustn't approach that tent or they'll incur guilt and die, 23 but the Levites must serve at the sacred tent and they must bear their inadequacies. That order applies for all future generations, including the not inheriting any land like the other Israelis. 24 That's because I've given the Levites that tenth that the other Israelis offer to Yahweh as a donation. That's why I said that they won't receive any other inheritance."

The Levites' contribution

25 Then Yahweh told Mosheh (Moses), 26 "Tell the Levites: 'When you all receive the tenth from the Israelis that I've given to you as you inheritance, then you must offer a tenth of that tenth as a donation to Yahweh. 27 That will be considered as your contribution just as if it was grain from the threshing floor, or juice from the wine-pressing pit. 28 So when you all offer that donation from all the tenths that you receive from the Israelis, it must then be given as Yahweh's contribution to the priest Aharon (Aaron). DOUBLE-CHECK 29 When an offering is presented to Yahweh, it must be the best parts of whatever is given.' 30 Also tell them, 'When you all present the best of what was given, it'll be as it's come straight from the threshing floor or the wine-pressing pit. 31 The rest is for your wages for the service you all do at the sacred tent, and you all can eat it wherever you want to. 32 After donating the best tenth from it, you won't incur guilt for what you all do with the rest of it, however

17 **RV 17:8-10 · Cross-ref.** Heb 9:4.

18 **RV 18:14 · Cross-ref.** Lev 27:28.

Readers' Version

you all mustn't defile any sacred things or you'll die.' "

The red cow's ashes

19:1 Then Yahweh told Mosheh (Moses) and Aharon (Aaron), **2** "This is a new law that Yahweh has commanded, 'Tell the Israelis that they must bring you an unblemished red heifer with no defects and that has never had a yoke on its neck. **3** Give it to the priest Eleazar, and he must take it outside the camp and have someone slaughter it in front of him. **4** Then Eleazar must get some of its blood with his finger seven times and flick it onto the ground directly in front of the sacred tent. **5** Then while he watches, they must completely burn the heifer—its skin and flesh, and including its blood and dung. **6** Meanwhile, the priest must take some cedar wood, hyssop, and scarlet wool, and throw them into the fire where the cow is burning. **7** Then the priest must wash his clothes and bathe. After that, he can return to the camp, but he'll be 'unclean' until that evening. **8** The man who burnt the cow must also wash his clothes and bathe, and he will also be 'unclean' until that evening. **9** A 'clean' man must collect the cow's ashes and place them in a sacred place outside the camp where they can be used for water for purification for the Israelis to purify from disobedience. **10** Then that man who collected the ashes must also wash his clothes and be 'unclean' until that evening. Those regulations will permanently apply both to Israelis and to foreigners living among them.

Contact with a corpse

11 " 'All those who touch a dead, human body will be 'unclean' for seven days. **12** On the third day, they must purify themselves, and then they'll be 'clean' on the seventh day. (If they don't purify themselves, they'll won't become 'clean' on that seventh day— **13** if they've touched a dead, human body and don't purify themselves, that would defile Yahweh's residence, and so they must be permanently removed from the camp. If the purifying water wasn't sprinkled on them, that 'uncleanness' will remain on them.)

14 " 'This is the regulation if a person dies in a tent: Everyone who was in the tent, and everyone that enters afterwards, will all be 'unclean' for seven days, **15** and every container that doesn't have its lid on becomes 'unclean'. **16** Out in the countryside, who touches the corpse of someone killed in a fight, or any dead human body or bone or grave, will be 'unclean' for seven days. **17** Someone must take some of the ashes from that burnt cow, and put them into a jar with some fresh, running water, then pour some of it over them. **18** Then a man who's 'clean' must dip some hyssop in that water and sprinkle it onto the tent and all the containers in it and everyone who lives in it or who touched the body or the bone or grave. **19** On the third day, that 'clean' man must sprinkle that water on the 'unclean' ones, and then must purify them on the seventh day. Then he himself must wash his clothes and bathe, and will be 'unclean' until that evening.

20 " 'Anyone who's 'unclean' and doesn't purify themself, that person will be permanently removed from the camp because they've made Yahweh's sanctuary 'unclean'. They didn't sprinkle that purifying water on themself, so they remain 'unclean'. **21** That will be a permanent regulation. The person who's had the purifying water sprinkled on them must wash their clothes, and any person who sprinkles the water will be 'unclean' until that evening. **22** Anything touched by an 'unclean' person becomes 'unclean', and anyone who touches an 'unclean' person will become 'unclean' until that evening.

Water from the Kadesh rock[19]

20:1 Then in the first month of the next year, all the Israelis entered the Tsin (Zin) ('Thorny' or 'Thirsty') wilderness and the people camped at Kadesh. While they were there, Miryam (Miriam) died, and was buried there.

2 However, there was no water to drink, so the people came against Mosheh (Moses) and Aharon (Aaron)[20] **3** and complained, "It would have been better if we'd died in front of Yahweh along with our relatives back there. **4** Why did you two bring Yahweh's people here to die in this wilderness, along with our livestock? **5** Why did you bring us out of Mitsrayim (Egypt) to bring us to this miserable place? There's no grain or figs, and no grapes or pomegranates. There's not even water to drink!" **6** Then Mosheh and Aharon went from there in front of the people to the entrance to the sacred tent, where they fell to their knees with their faces to the ground, and Yahweh's brilliance appeared to them.

7 Then Yahweh told Mosheh, **8** "Take Aharon's staff, then the two of you must command that rock to pour out water. Then water will come out of it, and both the people and the animals will have plenty to drink."

9 So Mosheh took the staff from Yahweh's residence like he was told to. **10** Then the two of them gathered the people in front of the rock and told them, "Listen now you bunch of rebels—do we have to bring water out of this rock for you?" **11** Then Mosheh raised the staff and hit the rock twice, and water gushed out, and so the people and their animals were able to drink.

12 Then Yahweh scolded Mosheh and Aharon, "Because you two publicly demonstrated that you didn't believe that what I say is absolute truth, therefore you two won't lead this community into the land that I've given them."

13 That spring was named 'Merivah' (meaning 'Quarrelling') because that was where the Israelis argued with Yahweh, and where he demonstrated his absolute truthfulness to them.

Edom's king refuses the Israelis' passage

14 Then from there in Kadesh, Mosheh (Moses) sent messengers to Edom's king to ask him, "This message is from your Israeli relatives. You are already aware of all the hardship that we've been through— **15** how our ancestors went down to Mitsrayim (Egypt) and lived there for many years, but then the Mitsrim (Egyptians) mistreated them. **16** However,

19 **RV 20:1 · Parallel** Exo. 17:1-7

20 **RV 20:2-13 · Cross-ref.** Exo 17:1-7.

Readers' Version

when we cried out to Yahweh and he heard us and sent a messenger and brought us out of Mitsrayim, and now we're in Kadesh town at the southern border of your territory. **17** Now please let us pass through your country. We won't go through the countryside or the vineyards, and we won't drink water from any well. We'll stay on the king's highway without turning to the right or the left, until after we've exited at your northern border.

18 But Edom's king replied, "You can't pass through my country. If you do try to enter, I'll send my swordsmen out against you."

19 The Israelis reiterated, "We'll stay on the highway, and if we or our livestock drink any of your water, then we'll pay what it's worth so that's no big deal. Just let us walk through."

20 Again the king responded, "You may not pass through."

Then Edom sent a large, heavily-armed contingent to intimidate them, **21** and because they'd been refused passage through their territory, the Israelis turned around and went via a longer, less direct route.

Aharon's death

22 So the Israelis left Kadesh and went to Mt. Hor. **23** There near the Edom border, Yahweh told Aharon (Aaron) and Mosheh (Moses), **24** "Aharon will be taken to join his ancestors because he won't not enter the land that I have given to the Israelis, because you two rebelled against what I said at the Merivah rock that gave water. **25** Take Aharon and his son Eleazar and climb up Mt. Hor together, **26** then remove his high priest's uniform and put it on his son Eleazar. After that, Aharon will die there and go to join his ancestors."

27 So Mosheh followed Yahweh's instructions and the three of them climbed Mt. Hor as the people watched. **28** Then Mosheh removed Aharon's uniform and put it on his son Eleazar. Aharon died there at the top of the mountain,[21] and then Mosheh and Eleazar went back down. **29** When the assembled people realised that Aharon had died, all the Israelis mourned for thirty days for him.

The defeat of Kena'anim

21:1 When Kena'ani (Canaanite) king of Arad who lived by the wilderness, heard that Yisrael (Israel) was coming on the Atarim road, he attacked them and captured some prisoners.[22] **2** Then the Israelis promised Yahweh, "If you help us defeat them, then we'll completely destroy their towns (instead of looting them) as a way of offering them to you." **3** Yahweh listened to what they said and enabled them to defeat those Kena'anim (Canaanites), then they dedicated the towns to Yahweh and destroyed them, and they named that area 'Hormah' (which means 'Destruction').

4 Then they all left Mt. Hor by the road going towards the Red Sea to go around Edom,[23] but the people became impatient on the way **5** and they started to grumble against God and against Mosheh (Moses), "Why did you two bring us out of Mitsrayim (Egypt) just to die in the wilderness, because there's no bread and no water, and our insides detest that tasteless 'stuff'?"[24] **6** So Yahweh sent poisonous snakes into the people, and many Israelis were bitten and died.

7 The people came to Mosheh and begged, "We've done wrong by speaking out against Yahweh and against you. Pray to Yahweh for us to get him to take the snakes away." So Mosheh prayed on the peoples' behalf, **8** and Yahweh told him, "Make a model of a snake and put it up on a pole, and so that anyone who gets bitten, can see it and live." **9** So Mosheh made a snake out of bronze and attached it to the top of a pole,[25] and anyone who was bitten by a snake would recover when they looked towards the bronze snake.

Going around Edom via Moav

10 Then the Israelis set off and camped at Ovot. **11** When they left Ovot, they camped at Iyey-Ha'avarim in the wilderness near Moav's (Moab's) eastern border. **12** From there they set off and camped by the Zered riverbed, **13** before moving on and camping at the north side of the Arnon river, in the wilderness that extends from the Amori border. (The Arnon is the border between Moav and the Amorim. **14** That's why it says in the book about Yahweh's battles:

"Vahev in Sufah, and the riverbeds there, and the Arnon River
15 and the sloping valleys there,
that extend to Ar village along Moav's border.")

16 From there they went to the well at Be'er (which means 'Well'), where Yahweh told Mosheh (Moses), "Gather the people, and I'll give them water." **17** That's where the Israelis sang this song:

"Come on, well,
sing for this well.
18 the well dug by the leaders,
the top citizens dug it out.
with their sceptres and their staffs."

From that wilderness, the people went on to Matanah, **19** then through Nahaliel and on to Bamot **20** and from there to the valley in the Moav (Moab) countryside where Mt. Pisgah rises above the desert.

Kings Sihon and Og defeated[26]

21 Then Yisrael (Israel) sent messengers to the Amori King Sihon, **22** "Let us pass through your country. We won't turn off into any field or vineyard. We won't take water from any well. We'll stay on the king's highway until we've exited at your northern border." **23** However King Sihon refused them permission, then he took his whole army into the

21 **RV 20:28 · Cross-ref.** Exo 29:29; Num 33:38; Deu 10:6.

22 **RV 21:1 · Cross-ref.** Num 33:40.

23 **RV 21:4 · Cross-ref.** Deu 2:1.

24 **RV 21:5-6 · Cross-ref.** 1Cor 10:9.

25 **RV 21:9 · Cross-ref.** 2Ki 18:4; Yhn 3:14.

26 **RV 21:21 · Parallel** Deu. 2:26–3:11

Readers' Version

wilderness to meet Yisrael, and they attacked them at Yahats village. **24** Nevertheless, Yisrael defeated them in battle and took possession of his land from the Arnon river up as far as Yabok where the Amonim' border was well fortified. **25** So Yisrael took those Amori cities including Heshbon and the surrounding villages, and started living in them. **26** (Heshbon was where the Amori King Sihon lived, as he'd previously fought against the former king of Moav (Moab) and captured all his land down as far as the Arnon river. **27** That was why the poets say,

"Come to Heshbon—let it be rebuilt.
Let King Sihon's city be established
28 because fire went out from Heshbon,
flame from Sihon's city.
It consumed Ar in Moav,
and the citizens on Arnon's hilltops.[27]
29 Moav, you won't end well.
Kemosh's people have perished.
He's made his sons into fugitives,
and given his daughters over to captivity
by the Amori King Sihon.
30 We've overpowered them.
Heshbon has perished as far as Divon
and shattered Nofah as far as Meydeva.)

31 So the Israelis lived in the Amori region **32** and Mosheh (Moses) sent some men to spy out Yazer, and they captured its villages and drove the Amorim out from there.

33 Then they turned and went up the road towards Bashan, but Bashan's King Og came out with his army to meet them, and attacked them at Edre'i. **34** Yahweh said to Mosheh, "Don't be afraid of him because I've given him and all his people and his land to you, and you'll be able to do to him what you did to the Amori King Sihon who lived at Heshbon." **35** So they overcame King Og and his sons and all his people until there were no remaining survivors, then they took possession of their land.

King Balak sends for Bil'am

22:1 Then the Israelis set off for the Moav (Moab) plains, and they camped there across the river from Yeriho (Jericho). **2** The Moavi King Balak (Tsipor's son), saw everything that Yisrael (Israel) had done to the Amorim, **3** and when he realised that the Israelis were very numerous, the Moavi people became sick with fear. **4** and they told the elders at Midyan, "Now all that lot will devour everything that's around us, just like a cow completely cleans out a green field."

Now Tsipor's son Balak was Moav's king at that time, **5** and he sent messengers to Be'or's son Bil'am (Balaam)[28] at Petor (which was their tribal land near the Perat (Euphrates) river). He requested help, saying, "Listen, there's a population here that came out from Mitsrayim (Egypt). Wow, they've covered the entire surface in this region and they're living opposite me. **6** So now please come and curse this people group for me because they are more numerous than us, then perhaps I'll be able to attack them and drive them out of the area, because I know that anyone you bless will be blessed, and those who you curse will be cursed."

7 So the elders from Moav and from Midyan departed carrying the fees for divination with them, and they went to Bil'am and passed Balak's words on to him. **8** Bil'am told them, "Stay here tonight, and in the morning, I'll bring you back answer, depending on what Yahweh tells me," and so the Moav leaders stayed there with Bil'am.

9 That night, God came to Bil'am and asked, "Who are those men with you?"

10 "Tsipor's son, King Balak from Moav sent me a message," Bil'am replied. **11** "He said that shockingly a people group has come out of Mitsrayim and has covered his region. He wants me to go and curse them for him, so that he'll be able to attack them and drive them out of that area."

12 Then God told Bil'am, "Don't go with them—you mustn't curse those people, because they're blessed." **13** The next morning, Bil'am went over and told Balak's messengers, "Go back to your place, because Yahweh has refused to let me go with you." **14** So the Moav leaders stood up and went back to King Balak, and told him, "Bil'am refused to come with us."

15 However, Balak sent back a larger group of leaders who were even more senior than the first ones, **16** and they went and told Bil'am, "Tsipor's son King Balak says, 'Please don't refuse to come here, **17** because I'll honour you highly and do anything that you tell me to. Just please come and curse this population for me.' "

18 "Even if Balak gave me a houseful of gold and sliver," Bil'am told Balak's servant, "I still couldn't go against Yahweh's instructions, even if it was just to do something small. **19** However, please do stay here tonight, and I'll find out if Yahweh might have anything else to say to me."

20 That night, God came to Bil'am and told him, "If those men have come to summon you, get ready and go with them, except that you must only give the message that I'll tell you." **21** So in the morning, Bil'am got ready and saddled his donkey, and went with the Moav (Moab) leaders.

The donkey talks

22 However, God got angry because he'd gone, and Yahweh's messenger stood in the middle of the road to block them. As Bil'am (Balaam) rode on his donkey, accompanied by his two servants, **23** the donkey saw Yahweh's messenger standing there holding a sword in the middle of the road and turned off the road and went into a field. So Bil'am whacked the donkey and forced it back onto the road. **24** Then Yahweh's messenger moved to a place where the road was very narrow, with vineyard walls on each side of the road. **25** When the donkey saw Yahweh's messenger, it squeezed close by the wall, and in doing so, squashed Bil'am's foot against the wall, so he whacked it again. **26** Then Yahweh's messenger went past again and stood in a narrow place on the road where there

27 **RV 21:28-29 · Cross-ref.** Jer 48:45-46.

28 **RV 22:5 · Cross-ref.** Num 31:8; 2Pe 2:15-16; Jude 11.

was no room to get past on either side. 27 This time, when
the donkey saw the messenger, it lay down on the ground
with Bil'am sitting on top of it. Bil'am got very angry and
whacked the donkey again with his staff. 28 Then Yahweh
enabled the donkey to speak, and it asked Bil'am, "What
did I do to you that you beat me these three times?"
29 "Because you've been messing me around!" Bil'am
shouted. "If only I'd been carrying a sword, then I would
have killed you!"
30 "Aren't I your donkey that you've ridden all your life?"
the donkey asked Bil'am. "Have I ever done anything like
that to you before?"
And he said, "No."
31 Then Yahweh uncovered Bil'am's eyes and he saw Yah-
weh's messenger standing in the middle of the road with
his sword in his hand, and Bil'am fell to his knees and kept
bowing his face to the ground. 32 Yahweh's angel asked
him, "Why did you strike you donkey those three times?
Listen, I came personally to oppose you because you're
choosing a very dangerous path as far as I'm concerned.
33 Your donkey saw me and avoided me those three
times—if it hadn't I certainly would have killed you al-
ready, but I would have let the donkey live."
34 "Yes, I've done wrong," Bil'am said to Yahweh's mes-
senger, "because I didn't know that you were waiting for
me there on the road. But now, if you don't want me to
continue, I'll return home again."
35 "Continue on with those men," Yahweh's angel told
Bil'am, "but make sure that you only pass on the message
that I give you." So Bil'am carried on with Balak's leaders.

Balak welcomes Bil'am

36 When King Balak heard that
Bil'am (Balaam) was coming, he
went out to meeting him at a city in Moav (Moab) that was
on his border beside the Arnon river. 37 He asked Bil'am,
"Didn't I send an urgent message to summon you? Why
didn't you come then? Did you think I couldn't pay you
enough?"
38 "Look, I've come now," Bil'am answered Balak, "but
can I say whatever I want? No, I have to deliver whatever
message God gives me." 39 So then Bil'am went to
Kiryat-Hutsot with Balak, 40 where Balak sacrificed sheep
and cattle, and gave some of the meat to Bil'am and to the
leaders who were with them. 41 The next morning, Balak
took Bil'am uphill to Bamot-Ba'al, and from there they
could see the outskirts of the Israeli camp.

Bil'am blesses Yisrael

23:1 Then Bil'am (Balaam) said to
King Balak, "Get them to build seven
altars for me here, and prepare me seven bulls and seven
rams."
2 So Balak did what Bil'am had instructed, then the two
of them offered up a bull and a ram on each altar. 3 Then
Bil'am told Balak, "You stand here beside your burnt offer-
ing, and I'll move away. Perhaps Yahweh will want to meet
me, and then I'll tell you whatever he shows me." Then he
went to a bare hilltop 4 where God met him, and Bil'am
told him, "I organised seven altars and offered up a bull
and a ram on each altar."
5 Then Yahweh gave Bil'am a message and told him, "Go
back to Balak and tell him that." 6 So he went back to Balak
who was still standing by his burnt offering along with all
of Moav's (Moab's) officials.
7 So Bil'am gave his pronouncement,
"It's Balak has brought me here from Aram (Syria).
Moav's king summoned me from the eastern mountains.
'Go curse Ya'akov (Jacob) for me,
and go denounce Yisrael (Israel).'
8 How can I curse those who God hasn't cursed?
How can I denounce those who Yahweh hasn't de-
nounced?
9 Yes, I can see them from the top of those rocks.
I look at them from the hills.
Look, a population that lives by itself.
It doesn't count itself among the other nations.
10 Who can count the dust that Ya'akov (Jacob) leaves be-
hind?
Who can even count a quarter of the Israelis?
Let me die like those honourable people,
and let my end be like theirs."
11 But Balak demanded from Bil'am (Balaam), "What have
you done to me? I brought you here to curse my enemies,
and blast it all—you've actually blessed them!"
12 "Shouldn't I be careful to only say what Yahweh tells
me?" Bil'am answered back.

Bil'am's second blessing

13 Then King Balak told Bil'am (Bal-
aam), "Please come with me to an-
other place that you'll be able to see them from. You won't
be able to see all of them, only the edge of that large
group, but you'll will curse Yisrael (Israel) for me from
there." 14 So he took Bil'am to a field at the top of Mt. Pis-
gah, and he built seven altars and offered up a bull and a
ram on each altar.
15 Bil'am said to the king, "You stand here beside your
burnt offering, while I go over there so Yahweh can meet
me."
16 Then Yahweh met with Bil'am and gave him a message
and told him, "Go back to Balak, and give him that mes-
sage." 17 So he returned to him where he was standing
with the leaders from Moav (Moab) beside the altar, and
Balak asked him, "What did Yahweh say?"
18 Then Bil'am gave his speech,
"Look here, Balak, and listen.
Pay attention to me, son of Tsipor.
19 God doesn't lie because he's not a human being,
and he's not a mortal who might change his mind.
Whatever he's said, he'll do it.
Anything he promised, he'll make it happen.
20 Listen, I've received a command to bless.
Yes, he's decided to bless and I can't reverse it.
21 Yahweh hasn't considered hardship for Ya'akov (Ja-
cob),
and he hasn't seen trouble for Yisrael (Israel).
His god Yahweh is with that people group,
and the king's shout is over him.
22 God brought them out of Mitsrayim (Egypt),

Readers' Version

→giving them strength like a wild bull's horns.
23 No, there's no spell against Ya'akov,
and no divination against Yisrael.
People will talk about Ya'akov/Yisrael,
→saying look what God has done.
24 That population stands up like a lioness,
and like a lion, it lifts itself up.
It won't lie down until it's devoured its prey
and drunk the blood of those it killed."
25 Then King Balak scolded Bil'am (Balaam), "Even if you won't curse them, definitely don't *bless* them!"
26 "Didn't I already tell you," Bil'am answered Balak, "that I can only pronounce what Yahweh tells me to."

Bil'am's third prophecy

27 Then King Balak told Bil'am (Balaam), "Come with me. I'll take you to another place. Perhaps it will pleased God if you curse them for me from there." 28 So Balak took him to the top of Mt. Pe'or that faces down to the wilderness, 29 and again Bil'am told him, "Build seven altars and prepare seven bulls and seven rams for me here." 30 So Balak followed those instructions and offered a bull and a ram on each altar.
24:1 By now, Bil'am had realised that Yahweh wanted to bless the Israelis, so he didn't use his usual divinations but instead, he just looked towards the wilderness. 2 He looked up and saw Yisrael (Israel) in their tents laid out by tribe. Then God's spirit came onto him, 3 and he made his pronouncement,
"This is the declaration of Bil'am, son of Be'or—
the utterance of a man whose eyes are open.
4 The declaration of someone who heard God's message,
someone who sees the all-powerful one's vision,
who bows to the ground with his eyes wide open.
5 Yes Ya'akov (Jacob), your tents look good.
Yes Yisrael (Israel), the places where you're living:
6 They stretch out like a riverbed.
Like gardens beside a river.
Like palms that Yahweh has planted,
Like cedar trees beside the waters.
7 Water will spill over the top of his buckets,
and his descendants will flow out like water.
Yisrael's king will be greater than King Agag,
and his kingdom will become honoured.
8 God is bringing him here from Mitsrayim (Egypt)
with power like the horns of a wild bull.
He'll devastate those nations that oppose him.
He'll break their bones, and his arrows will pierce them.
9 He crouched—lying down like a lion or a lioness.
Who will rouse him?[29]
Those who bless, you will be blessed,
^but those who curse you, will be cursed.[30]
10 Then King Balak got very angry with Bil'am (Balaam), and he banged his hands together and said angrily, "I called you to *curse* my enemies, and blast you, you've actually blessed them three times now! 11 Now get back to where you came from! I said that I'd honour you very well, but man, Yahweh has kept you from any honour!"
12 But Bil'am replied, "Didn't I also tell the messengers that you sent to me that 13 even if you gave me a house full of gold and silver, I wouldn't be able to say anything other than what Yahweh tells me—whether good or evil? Whatever Yahweh tells me, that's what I have to say. 14 So yes, I'll go back home now, but first, allow me to tell you what that people group will do to your people in the future."
15 Then Bil'am gave this pronouncement to Balak,
"This is the declaration of Bil'am, son of Be'or—
the utterance of a man whose eyes are open.
16 The statement from someone who hears God's messages,
and the one who receives knowledge from the highest one,
who sees visions from the powerful one.
The one who falls to his knees with his eyes opened.
17 I see him, but not now.
I'll look at him, but he's not close.
A star has marched out from Ya'akov (Jacob),
and a staff has risen from Yisrael (Israel).
He will crush Moav's (Moab's) corners,
and destroy all of Shet's (Seth's) descendants.
18 Edom will become their possession,
as will his enemy, Se'ir.
Yisrael will project strength.
19 A ruler will come from Ya'akov,
→and destroy the city's survivors."
20 Then Bil'am (Balaam) looked towards Amalek and made this pronouncement,
"Amalek is the first of the nations,
^but its end will be destruction."
21 Then he looked towards the Keynim and made this pronouncement,
"Your dwelling is permanent,
and your nest is set in the cliffs.
22 but you Keynim will be destroyed
when Ashur (Assyria) (the Assyrians) take you captive."
23 Then finally, Bil'am (Balaam) made this pronouncement,
"Oh dear, who can survive when God does all that?
24 Ships will come from the Kitim coast,
and they'll damage Ashur and Ever,
but they themselves will be destroyed as well."
25 Then Bil'am packed up and went home, and King Balak also went on his way.

Yisrael worships Ba'al at Pe'or

25:1 Meanwhile, the Israelis settled down at Shitim, and their men started sleeping with women from Moav (Moab) 2 who then invited them to sacrifices to their idols. So the Israelis bowed down to the idols and ate at the feasts, 3 and when Yisrael (Israel) consecrated themselves to Ba'al-Pe'or, Yah-

29 **RV 24:9 · Cross-ref.** Gen 49:9.
30 **RV 24:9 · Cross-ref.** Gen 12:3.

Readers' Version

weh's anger burnt towards them. 4 Then Yahweh told Mosheh (Moses), "Execute all the people's leaders and display their bodies in broad daylight, and then Yahweh's anger might turn back away from Yisrael."

5 So Mosheh to Yisrael's judges, "Each of you must execute your men who have joined others to serve Ba'al-Pe'or."

6 Just then, unbelievably, an Israeli man came past Mosheh and all the people who were there outside the sacred tent weeping, and he was bringing a Midyanite woman with him. 7 When Pinhas (son of Eleazar, son of Aharon (Aaron)) saw that, he came out from among the gathered people, grabbed a spear, 8 and followed the Israeli man into his tent. He plunged the spear through the two of them—right through the man and the woman's belly, and thus, stopped the deadly disease that had started against the Israelis. 9 However, twenty-four thousand people had already died from that plague.

10 Then Yahweh spoke to Mosheh, 11 "Aharon's grandson Pinhas has deflected my anger from the Israelis by demonstrating my seriousness about their behaviour, so now in my zeal, I won't eliminate the Israelis. 12 So tell him that I'm making a peace agreement with him. 13 It's an agreement that gives him and his descendants the rights to be priests because he was zealous on his god's behalf and he worked towards removing the guilt of the people."

14 The Israeli man who was killed with the Midyanite woman was Salu's son Zimri, a clan leader from the Shim'on (Simeon) tribe. 15 The Midyanite woman who was killed was Kozbi, the daughter of Tsur, a Midyanite clan leader.

16 Then Yahweh told Mosheh, 17 "Attack the Midyanites and destroy them 18 because they were treacherously deceiving you all over the matter of Pe'or and Kozbi, the daughter of one of their leaders who was killed on the day of the deadly disease at Mt. Pe'or."

The second census

26:1 After the incident of the deadly disease, Yahweh told Mosheh (Moses) and Aharon's (Aaron's) son Eleazar the priest, 2 "Count all the Israeli people again listing all those by their clans who are twenty and over,[31] and capable of going out to battle for Yisrael (Israel)." 3 So there in the Moav (Moab) plains, across the Yarden (Jordan) river opposite Yeriho (Jericho), Mosheh and the priest Eleazar gave these instructions to the people, 4 "Yahweh has ordered us to list the names of the men who came out from Mitsrayim (Egypt) who are twenty years old or older.

Re'uven's descendants

5 Re'uven was Yisrael's (Israel's) eldest son, and his descendants came via his sons Hanok, Palu, 6 Hetsron, and Karmi. 7 Those clans added up to 43,730 men. 8 Palu's son was Eliav, 9 and Eliav's son were Nemuel, Datan, and Aviram. (That was the Datan and Aviram who were the leaders that rebelled against Mosheh (Moses) and Aharon (Aaron) when they joined Korah's rebellion against Yahweh.[32] 10 Then the earth split open and swallowed them and Korah. Yahweh had also sent a fire that consumed 250 men, and they became a warning sign. 11 However, Korah's descendants hadn't died then.)

Shim'on's descendants

12 Shim'on's (Simeon's) descendants came via his sons Nemuel, Yamin, Yakin, 13 Zerah, and Shaul. 14 Those clans added up to 22,200 men.

Gad's descendants

15 Gad's descendants came via his sons Tsefon, Hagit, Shuni, 16 Ozni, Eir, 17 Arod, and Areli. 18 Those clans added up to 40,500 men.

Yehudah's descendants

19 Yehudah (Judah) had two sons Er and Onan who died childless in Kena'an (Canaan). 20 His descendants came via his other sons Shela, Perets, and Zerah. 21 Perets's descendants came via his sons Hetsron and Hamul. 22 Those clans added up to 76,500 men.

Yisakar's descendants

23 Yisakar's (Issachar's) descendants came via his sons Tola, Puah, 24 Yashuv, and Shimron. 25 Those clans added up to 64,300 men.

Zevulun's descendants

26 Zevulun's descendants came via his sons Sered, Eylon, and Yahle'el. 27 Those clans added up to 60,500 men.

Menasheh's descendants

28 Yosef's (Joseph's) descendants came via his sons Menasheh (Manasseh) and Efrayim (Ephraim). 29 Menasheh's descendants came from his son Makir and then his son Gilead. 30 Gilead's descendants came via his sons I'ezer, Helek, 31 Asriel, Shekem, 32 Shemida, and Hefer. 33 Hefer's son Tselofehad had no sons—only daughters named Mahlah, Noa, Hoglah, Milkah, and Tirtsah. 34 Those clans added up to 52,700 men.

Efrayim's descendants

35 Efrayim's (Ephraim's) descendants came via his sons Shutelah, Beker, and Tahan, 36 Shutelah's descendants came via his son Eran. 37 Those clans added up to 32,500 men. These last two totals were all Yosef's (Joseph's) descendants.

Benyamin's descendants

38 Benyamin's descendants came via his sons Bela, Ashbel, Ahiram, 39 Shefufam, and Hufam. 40 Bela's descendants came via his sons Ard and Na'aman. 41 Those clans added up to 45,600 men.

Dan's descendants

42 Dan's descendants came via his son Shuham. 43 That clan had 64,400 men.

Asher's descendants

44 Asher's descendants belonged to Yimnah's clan, Yishvi's clan, and Beriah's clan. 45 Beriah's descendants came via his sons Hever and Malkiel. 46 Asher's daughter was named Serah. 47 Those clans added up to 53,400 men.

Naftali's descendants

48 Naftali's (Naphtali's) descendants came via his sons Yahtse'el, Guni, 49 Yetser, and Shilem. 50 Those clans added up to

31 **RV 26:2 · Cross-ref.** Num 1:1-46.

32 **RV 26:9 · Cross-ref.** 16:1-33.

Readers' Version

45,400 men.

The census total and the division of land

51 The total of all those tribes counted came to 601,730 men.[33]

52 Then Yahweh told Mosheh (Moses), 53 "The land should be allocated to those clans according to the number of their names, to become their inheritance. 54 Those with larger numbers should receive more, and the smaller groups receive less, i.e., each inheritance depends on the number of family members. 55 You must throw lots to determine which clan gets which piece of land.[34] The lands of the clans must be within their tribal lands. 56 Then the size of the area that will become their inheritance must be apportioned according to the census numbers.

Levi's descendants

57 The listed Levites included the clans from Levi's sons Gereshon, Kohat, and Merari, 58 which were the Livnim, the Hevronim, the Mahlim, the Mushim, and the Korhim. Also, Korah fathered Amram 59 whose wife was Levi's daughter Yokeved who'd been born in Mitsrayim (Egypt). They had two sons Aharon (Aaron) and Mosheh (Moses), and their older sister Miryam (Miriam). 60 Aharon's sons were Nadav, Avihu, Eleazar, and Itamar,[35] 61 but Nadav and Avihu had died when they'd offered Yahweh fire in a disobedient manner.[36] 62 The male Levites who were a month old or older came to 23,000, but they weren't included in the above nation-wide count because they didn't inherit land in the same way as other tribes.

Census summary

63 Those were the census results from when Mosheh (Moses) and the priest Eleazar counted the Israelis on the Moav (Moab) plains on the east side of the Yarden (Jordan) river opposite Yeriho (Jericho). 64 None of the men on those lists were on the previous lists done by Mosheh and the priest Aharon (Aaron) when they'd counted the Israelis in the Sinay wilderness, 65 because Yahweh had told them that they'd certainly die there in the wilderness until none of those alive were left other than Yefuneh's son Kalev (Caleb) and Nun's son Yehoshua (Joshua).

Inheritances without sons

27:1 Then the daughters of Tselofehad (son of Hefer, son of Gilead, son of Makir, son of Menasheh (Manasseh)) approached. Their names were Mahlah, Noa, Hoglah, Milkah, and Tirtsah. 2 They stood in front of Mosheh (Moses) and the priest Eleazar and all the leaders and the people there at the entrance to the sacred tent, and asked, 3 "Our father died in the wilderness, although he wasn't part of the group who joined Korah to rebel against Yahweh—it was for his own personal disobedience that he died. He didn't have any sons 4 but why should his family name disappear from our clan just because he had no sons? So give us some land like our father's relatives will be getting."

5 So Mosheh took their case to Yahweh 6 and he responded, 7 "It's right what Tselofehad's daughters are saying. You must give them some land like their father's relatives will be getting. Give them whatever would have been given to their father as his inheritance. 8 Also, tell the people that if a man dies without sons, then his inheritance should go to his daughter(s). 9 If he had no children, then it should go to his brothers, 10 and if he has no brothers, then it should go to his father's brothers. 11 However, if his father had no brothers, then the inheritance should go to his nearest blood-relative to become his possession. That will become a permanent regulation for Yisrael (Israel), just as Yahweh has commanded."

Yehoshua succeeds Mosheh[37]

12 Then Yahweh told Mosheh (Moses), "Go up Mt. Avarim and look at the land that I've given to the Israelis,[38] 13 and then you'll die and join your ancestors just like your brother Aharon (Aaron) did. 14 That's because back in the Tsin (Zin) wilderness when the people complained about water, you two rebelled against my command and failed to respect my holiness in front of them. That was when you struck the rock at Merivah near Kadesh in the Tsin wilderness."

15 Then Mosheh requested Yahweh, 16 "Yahweh, you are the god who directs the spirits of all humankind, so please appoint a new leader for the Israeli people 17 who will stand in front of them and lead them out and bring them in so they won't be like sheep without a shepherd.[39]

18 Then Yahweh told Mosheh, "Get Nun's son Yehoshua (Joshua),[40] a man who has my spirit in him, and place your hands on him to indicate the transfer of leadership. 19 Stand him in front of the priest Eleazar and all the assembly, and commission him as they watch. 20 Give him some of your authority so that all the Israeli people can hear it. 21 When he needs guidance, he must stand in front of the priest Eleazar and ask for Yahweh's decision to be given via the Urim.[41] Then Yehoshua and all the people will go in or come out as per Yahweh's instructions." 22 So Mosheh did what Yahweh had ordered him to, and he presented Yehoshua to the priest Eleazar and to the entire community. 23 Mosheh placed his hands on Yehoshua and commissioned him, just has Yahweh had said he should.

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33 **RV 26:51 · Note** Slightly smaller than the total of 603,550 from the first census, see 1:46.

34 **RV 26:55 · Cross-ref.** Num 34:13; Josh 14:1-2.

35 **RV 26:60 · Cross-ref.** Num 3:2.

36 **RV 26:61 · Cross-ref.** Lev 10:1-2; Num 3:4.

37 **RV 27:12 · Parallel** Deu. 31:1-8

38 **RV 27:12-14 · Cross-ref.** Deu 3:23-27; 32:48-52.

39 **RV 27:17 · Cross-ref.** 1Ki 22:17; Eze 34:5; Mat 9:36; Mrk 6:34.

40 **RV 27:18 · Cross-ref.** Exo 24:13.

41 **RV 27:21 · Cross-ref.** Exo 28:30; 1Sam 14:41; 28:6.

Readers' Version

The daily offerings[42]

28:1 Then Yahweh told Mosheh (Moses), **2** "Give the Israelis these instructions: Ensure that you present to me the offerings and food for offerings to be burnt at the proper time. **3** For the daily burnt offering, present two one-year-old, male lambs that have no defects. **4** One of those lambs must be offered in the morning, and the other in late afternoon, **5** each offered along with a kilogram of fine flour mixed with a litre of olive oil. **6** That's the regular burnt offering done like the first one at Mt. Sinay—the soothing aroma from the fire will be pleasing to Yahweh. **7** The drink offering must also be one litre for each lamb. That strong drink must be poured out in the sacred area as an offering to Yahweh. **8** At the end of the afternoon, offer the second lamb with the same-sized offerings of flour and wine as in the morning. When they're burnt, the aroma will be pleasing to Yahweh.

The Rest Day offerings

9 "On the Rest Day, it must be two one-year-old, male lambs with no defects, along with 2 kilograms of fine flour mixed with oil, as well as the drink offering. **10** That will be burnt every Rest Day, in addition to the regular daily burnt offering and its drink offering.

The new month offerings

11 "On the first day of each month, you all must bring Yahweh a burnt offering of two young bulls, one ram, and seven one-year-old, male lambs with no defects. **12** Each bull must be offered with three kilograms of fine flour mixed with oil, each ram with two kilograms, **13** and each lamb with one kilogram. All of that will be a burnt offering with an aroma that will be pleasing to Yahweh. **14** Their respective drink offerings will be two litres of wine with the bull, 1.3 litres with the ram, and one litre with each lamb. That will be the burnt offering for the start of each new month throughout the year. **15** In addition to those burnt offerings and drink offerings, a male goat must also be presented to Yahweh as a sin offering.

The 'pass-over' offerings[43]

16 "Yahweh's 'passover' ceremony will start on the 14th of the first month (Nisan = March/April) each year.[44] **17** The 15th will be the start of the celebration—all your bread must be made without any rising agent.[45] **18** That first day, there's to be a sacred assembly. No regular work may be done that day. **19** You all must offer two young bulls, one ram, and seven one-year-old lambs with no defects to be burnt on the fire. **20** Their associated grain offerings must be three kilograms of fine flour mixed with olive for the bull, two kilograms for the ram, **21** and one kilogram for each of the seven lambs. **22** Also, bring one male goat as a sin offering to make yourselves right with God. **23** Those offerings must be *in addition* to the regular morning offerings **24** and must be offered for each of the seven days. The aroma of those burnt offerings will be pleasing to Yahweh, along with the regular burnt offering and its drink offering. **25** On the seventh day, there's to be another sacred assembly. No regular work may be done that day.

Harvest festival offerings[46]

26 "On the firstfruits day of the harvest festival, when you all present an offering of fresh grain to Yahweh, there's to be a sacred assembly. No regular work may be done that day.[47] **27** You all must present a burnt offering that's a pleasing aroma for Yahweh, presenting two young bulls, one ram, and seven one-year-old male lambs. **28** Their associated grain offerings will be three kilograms of fine flour mixed with olive oil for each bull, two kilograms for the ram, **29** and one kilogram for each of the lambs. **30** Also for your sins, sacrifice one male goat to make yourselves right with God. **31** Those offerings along with their drink offerings must be offered in addition to the regular burnt offering and drink offerings. Ensure that they have no defects.

The trumpeting celebration[48]

29:1 "On the first day of the seventh month (Tishrei = September/October) each year, there's to be a sacred assembly. No regular work may be done that day—it'll be a day of blowing horns. **2** You all must present a young bull, a ram, and seven one-year-old lambs, all with no defects as a burnt offering to be a pleasing aroma for Yahweh. **3** Their associated grain offering will be three kilograms of fine flour mixed with olive oil with the bull, two kilograms with the ram, **4** and one kilogram for each of the seven lambs. **5** Also for your sins, sacrifice one male goat to make yourselves right with God. **6** Those are in addition to the monthly and regular daily burnt offerings with their associated grain offerings and drink offerings. The aroma of those burnt offerings will be pleasing to Yahweh.

The sacrifice for forgiveness[49]

7 "Each year on the 10th of this seventh month (Tishrei = September/October), there's to be a sacred assembly. Don't eat any food or do any regular work on that day.[50] **8** You all must present a young bull, a ram, and seven one-year-old male lambs as a burnt offering that will be a pleasing aroma for Yahweh. Ensure that they have no defects. **9** Their associated grain offerings will be three kilograms of fine flour mixed with olive oil for the bull, two kilograms for the ram, **10** and one kilogram for each of the

42 **RV 28:1 · Parallel** Exo. 29:38-46

43 **RV 28:16 · Parallel** Lev. 23:5-14

44 **RV 28:16 · Cross-ref.** Exo 12:1-13; Deu 16:1-2.

45 **RV 28:17-25 · Cross-ref.** Exo 12:14-20; 23:15; 34:18; Deu 16:3-8.

46 **RV 28:26 · Parallel** Lev. 23:15-22

47 **RV 28:26-31 · Cross-ref.** Exo 23:16; 34:22; Deu 16:9-12.

48 **RV 29:1 · Parallel** Lev. 23:23-25

49 **RV 29:7 · Parallel** Lev. 23:26-32

50 **RV 29:7-11 · Cross-ref.** Lev 16:29-34.

Readers' Version

seven lambs. 11 Also for your sins, sacrifice one male goat, in addition to the one to make yourselves right with God and the regular burnt offerings with their associated grain and drink offerings.

Offerings during the celebration in shelters[51]

12 "On the 15th of that seventh month, there's to be another sacred assembly. No regular work may be done that day which will begin seven days of celebration.[52] 13 "You all must present thirteen young bulls, two rams, fourteen one-year-old male lambs as a burnt offering that will be a pleasing aroma for Yahweh. Ensure that they have no defects. 14 Their associated grain offerings will be three kilograms of fine flour mixed with olive oil for each bull, two kilograms for each ram, 15 and one kilogram for each of the seven lambs. 16 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

17 "On the second day, you all must offer twelve young bulls, two rams, fourteen one-year-old male lambs without defects, 18 and their associated grain and drink offerings as already stipulated. 19 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

20 "On the third day, the sacrifice will be eleven young bulls, two rams, fourteen year-old male lambs without defects, 21 and their associated grain and drink offerings as already stipulated. 22 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

23 "On the fourth day, the sacrifice will be ten young bulls, two rams, fourteen year-old male lambs without defects, 24 and their associated grain and drink offerings as already stipulated. 25 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

26 "On the fifth day, the sacrifice will be nine young bulls, two rams, fourteen year-old male lambs without defects, 27 and their associated grain and drink offerings as already stipulated. 28 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

29 "On the sixth day, the sacrifice will be eight young bulls, two rams, fourteen year-old male lambs without defects, 30 and their associated grain and drink offerings as already stipulated. 31 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

32 "On the seventh day, the sacrifice will be seven young bulls, two rams, fourteen year-old male lambs without defects, 33 and their associated grain and drink offerings as already stipulated. 34 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

35 "On the eighth and final day, there's to be another sacred assembly. No regular work may be done that day. 36 You all must present a young bull, a ram, and seven one-year-old male lambs, all unblemished, as a burnt offering that will be a pleasing aroma for Yahweh. 37 Their associated grain and drink offerings must be as already stipulated. 38 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

39 "The above are the regulations for what you all must do for Yahweh at the appointed times, in addition to your vows and voluntary offerings, burnt offerings, grain and drink offerings, and your peace offerings."

40 So Mosheh (Moses) passed on to the Israelis everything that Yahweh had instructed him.

Instructions about vows

30:1 Then Mosheh (Moses) gave the Israeli leaders these further instructions from Yahweh, 2 "If a man makes a solemn promise to Yahweh, or makes a binding vow on his own life, he mustn't dishonour what he said—he must follow whatever came out of his mouth.[53]

3 If a young woman who is still living with her parents solemnly promises to Yahweh to do something, 4 and if her father hears her make the binding vow on her life and he remains silent, then her vow and all her obligations will stand. 5 However, if her father forbids her when he hears her, then that vow and its obligations won't stand, and Yahweh will forgive her, because her father stepped in.

6 If she gets engaged or married while a vow or thoughtless promise still holds, 7 and her (future) husband hears about it and remains silent that day, then her vow and or thoughtless promise will stand. 8 However, if her (future) husband forbids her when he hears her, then that vow and its obligations won't stand, and Yahweh will forgive her.

9 If a widow or a woman who has been divorced makes a promise, she must do what she promised.

10 If a married woman makes a solemn promise, or makes a binding vow on her own life, 11 and her husband hears about it but says nothing and doesn't forbid her, then her vow and all her obligations will stand. 12 However, if he actually nullifies it when he hears about it, any promise that she pronounced or binding vow on her life, won't stand. Her husband has nullified them and Yahweh will forgive her, 13 so every vow and its obligations can either be nullified or confirmed by her husband. 14 If her husband has stayed silent for several days, that will confirm all her

51 **RV 29:12 · Parallel** Lev. 23:33-44

52 **RV 29:12-38 · Cross-ref.** Lev 23:34; Deu 16:13-15.

53 **RV 30:2 · Cross-ref.** Deu 23:21-23; Mat 5:33.

Readers' Version

vows and/or obligations because he said nothing. **15** However, if he cancels them sometime after he'd heard about them, then he will bear her guilt.

16 Those are the instructions that Yahweh gave Mosheh (Moses) about promises between a man and his wife, and between a father and his unmarried daughter living at home.

Avenging the Midyanites

31:1 Then Yahweh told Mosheh (Moses), **2** "Avenge the Midyanites for what they did to you Israelis. After that, you'll go to join your ancestors."

3 So Mosheh told the people, "Equip some of your men to battle against Midyan to execute Yahweh's vengeance on them— **4** one thousand men from each tribe to go to war."

5 So a thousand men were conscripted from each tribe—twelve thousand equipped for battle **6** and Mosheh sent them off to war. The priest Pinhas (Eleazar's son) went with them, taking some sacred objects as well as the signal trumpets. **7** Then they fought Midyan just as Yahweh had commanded Mosheh, and they killed every male. **8** Among them, they killed five Midyan kings: Evi, Rekem, Tsur, Hur, and Reva, in addition to Be'or's son Bil'am (Balaam).

9 The Israelis took the Midyan women and children captive, and took all their cattle, sheep and goats, and all their possessions as plunder, **10** then they burnt down all their cities and houses and camps. **11** They took all the spoil and plunder including the people and animals back, **12** and brought it to Mosheh and the priest Eleazar, and to the assembled Israelis who were all still camped on the Moav (Moab) plains beside the Yarden (Jordan) river opposite Yeriho (Jericho).

Purifying the returning warriors

13 Mosheh (Moses) and the priest Eleazar and all the Israeli leaders left the camp to meet them, **14** but Mosheh was angry at the top army leaders who were coming back from the battle. **15** "Why did you allow all the women to live?" he asked them. **16** "They're the very ones who did what Bil'am (Balaam) suggested to urge the people to be unfaithful to Yahweh at Pe'or, leading to the deadly disease that struck Yahweh's people.[54] **17** So now, kill all the boys plus every woman who's slept with a man— **18** spare only the young, unmarried girls for yourselves.

19 "Then everyone who's killed someone or touched a dead body must stay outside the camp for seven days. On the third day, you all must purify yourselves, and again on the seventh day but this time including your captives. **20** Also, you all must purify all your clothes, plus anything else made of leather or goats' hair or wood."

21 Then the priest Eleazar told the warriors who'd gone to battle, "This is what Yahweh has instructed Mosheh: **22** Only the gold, silver, bronze, iron, tin, and lead, **23** must pass through fire to make it 'clean'. Nevertheless, it must still be purified with the special purifying water, along with anything that wouldn't handle the fire. **24** On the seventh day, you all must wash your clothes and then you'll be 'clean' and be allowed to reenter the camp.

Dividing the plunder

25 Then Yahweh told Mosheh (Moses), **26** "You and the priest Eleazar and the tribal leaders must list all the plunder including both human and animals that were taken captive. **27** Then you must divide it all out equally between the two groups: those who went out to battle, and all the rest of the community. **28** Set aside a tribute for Yahweh from the plunder of the warriors who fought in the battle: one from every five-hundred captive people, and the same from the cattle and donkeys, and from the sheep and goats. **29** Half of that must be given to the priest Eleazar as the contribution to Yahweh. **30** Then from the half of the plunder given to the community, take one from every fifty captive people, and the same from the cattle and donkeys, and from the sheep and goats and other animals. That's to be given to the Levites because they're the ones who look after Yahweh's residence." **31** So Mosheh and the priest Eleazar did what Yahweh had told them to do.

32 The remaining plunder after the slaughter of the boys and the married women from what the warriors had brought back was: 675,00 sheep, **33** 72,000 cattle, **34** 61,000 donkeys, **35** and 32,000 girls who hadn't been married. **36** The warriors who'd fought got: 337,500 sheep, **37** less 675 that were given to Yahweh as his tribute. **38** The cattle were 36,000 less 72 for Yahweh. **39** There were 30,500 donkeys less Yahweh's tribute of sixty-one. **40** The girls and young women were 16,000 less 32 for Yahweh. **41** So Mosheh gave Yahweh's contribution to the priest Eleazar as Yahweh had instructed Mosheh.

42 The half for the community that Mosheh (Moses) had divided off from the warriors **43** was: 337,500 sheep, **44** 36,000 cattle, **45** 30,500 donkeys, **46** and 16,000 girls who hadn't been married. **47** From that half for the community, Mosheh took one from every fifty people and animals, and gave it to the Levites who serve in Yahweh's tent, just as Yahweh had instructed Mosheh.

48 Then the top army officers (the commanders over thousands, and the commanders over hundreds), went to Mosheh **49** and informed him, "We, your servants have counted the soldiers who were under us, and none of our men are missing, **50** so we've brought an offering to Yahweh: every man who found something gold like an armlet or bracelets, signet ring or earring, or necklaces has donated it to make us right with Yahweh." **51** So Mosheh and the priest Eleazar took those crafted gold items from them, **52** and the total contribution of gold offered to Yahweh by the commanders of thousands and of hundreds weighed around 190 kilograms. **53** Each of the warriors had taken their own plunder, **54** and Mosheh and the priest Eleazar took the gold from the commanders of thousands and of hundreds, and brought it to the sacred tent as a memorial for the Israelis in front of Yahweh.

54 RV 31:16 · Cross-ref. Num 25:1-9.

Readers' Version

The tribes who stayed east of Yarden[55]

32:1 The people from the Re'uven and Gad tribes had amassed a lot of livestock, and they noticed that the Yazer and Gilead regions were very suitable for livestock. **2** So their leaders went to Mosheh (Moses) and the priest Eleazar and the community leaders to say, **3** The regions of Atarot, Divon, Yazer, Nimrah, Heshbon, El'aleh, Sevam, Nevo, and Be'on **4** are in the land here that Yahweh has handed over to us Israelis. It's ideal for livestock, and we, your servants, raise livestock. **5** If we've earnt your favour, let this land be given to your servants for us to own, rather than forcing us to cross over the Yarden (Jordan) river with all the other tribes."

6 "It wouldn't be right for your fellow Israelis to go to war while you all just stay here," Mosheh told them. **7** "So why do you discourage Israeli enthusiasm for crossing over into the land that Yahweh has given them? **8** Your parents did that at Kadesh-Barnea when I sent them in to survey the land.[56] **9** They went as far as the Eshkol valley and they saw the land, yet they discouraged the people from entering the land that Yahweh had given them. **10** Yahweh got very angry that day, and promised, **11** 'From the men who came out of Mitsrayim (Egypt), no man who's twenty or older will see the land which I promised to Avraham, Yitshak (Isaac), and Ya'akov (Jacob), because they're not fully with me. **12** Only Yefuneh's son Kalev (Caleb) and Nun's son Yehoshua (Joshua) will enter because they have believed me.' **13** So Yahweh got angry with Yisrael (Israel), and made us wander in the wilderness for forty years until that generation was eliminated who had been evil as per Yahweh's judgement. **14** Now look here! You're standing in front of me just like your parents—a brood of disobedient people who'll make Yahweh more angry with you than he was with your parents! **15** If you all turn away from following him, he'll abandon you all in the wilderness again, and you will have destroyed this nation."

16 However, they stepped closer to him and said, "First we'll build pens for our animals, and build cities for our families here. **17** Then we'll equip ourselves for war, to go ahead of the rest of Yisrael until we've brought them into their place. Meanwhile our families will live in those fortified cities because there'll still be threats from those who live in this region. **18** We won't return to our homes until every Israeli is in possession of his inheritance. **19** We won't take any land there on the other side of the Yarden (Jordan) river or beyond because this will be our inheritance here on the eastern side."

20 "If you're going to do that," Mosheh (Moses) responded, "then you all must equip yourselves to fight battles for Yahweh, **21** and all of your armed warriors must cross the Yarden to serve Yahweh until he's driven his enemies out ahead of him. **22** Once the land is subdued before Yahweh, then you all can return. You'll be free of obligation from Yahweh and from Yisrael, and this land here will be your possession from Yahweh. **23** However, if you all don't help the rest of us, you will be disobeying Yahweh, and your disobedience will catch up with you. **24** So go ahead and build your cities for your families, and pens for your flocks, and do what you've committed to."

25 "Your servants will do what you've said," confirmed the leaders of the Re'uven and Gad tribes. **26** "Our wives and children, and our livestock and all our animals will remain in cities here in the Gilead region, **27** but we'll equip ourselves for battle and to cross the river to battle for Yahweh just as my master has spoken."

28 So Mosheh (Moses) gave instructions about them to the priest Eleazar, Nun's son Yehoshua (Joshua), and the Israeli tribal leaders, **29** telling them, "If the men from Gad and Re'uven tribes cross over the Yarden (Jordan) with you and equipped ready to fight for Yahweh and that land is conquered, then you must give them the Gilead region for them to own.[57] **30** However, if they don't cross over with the rest of you, then they'll have to accept land to own there in Kena'an (Canaan)."

31 "What Yahweh has told you, his servants, that's what we'll do," the leaders of the Gad and Re'uven tribes responded. **32** We'll send armed men across to Kena'an, equipped to fight for Yahweh. However, our inheritance to own will be here on this side of the Yarden river."

33 So Mosheh gave that region to the tribes of Re'uven and Gad, the half-tribe of Yosef's (Joseph's) son Menasheh (Manasseh), encompassing the kingdoms of the Amori King Sihon and the Bashan's King Og, plus the surrounding territories. **34** The Gadim rebuilt Divon, Atarot, Aroer, **35** Atrot-Shofan, Yazer, Yagebehah, **36** Beyt-Nimrah, and Beyt-Haran—all fortified cities with pens for their flocks. **37** The Re'uvenim rebuilt Heshbon, El'aleh, Kiryatayim, **38** Nevo, Ba'al-Me'on, and Sivmah, but they renamed some of the cities.

39 The descendants of Menasheh's son Makir went to Gilead and captured it—driving out the Amorim who lived there. **40** So Mosheh gave Gilead to Menasheh's son Makir, and his clan lived there. **41** Menasheh's other son Yair went and captured the Amori villages and named them 'Yair's Towns' (or 'Havot-Ya'ir'). **42** A man named Novah went and captured Kenat and its villages, and renamed it to 'Novah' after himself.

The journey legs from Mitsrayim to Sinay

33:1 The following are the details of the stages of Yisrael's (Israel's) journeys starting from when they exited Mitsrayim (Egypt) tribe-by-tribe under Mosheh (Moses) and Aharon's (Aaron's) leadership. **2** Mosheh, acting on Yahweh's instructions, had written down their departure points, so these were the legs of their journeys:

3 The day after they celebrated the 'pass-over' (around the end of March), they left Ra'meses city, raising one fist

55 RV 32:1 · Parallel Deu. 3:12-22

56 RV 32:8-9 · Cross-ref. Num 13:17-33.

57 RV 32:29 · Cross-ref. Josh 1:12-15.

Readers' Version

in full view of all Mitsrayim. 4 Meanwhile, the Mitsrim (Egyptians) were burying all their oldest sons who'd been struck down by Yahweh who had also totally humiliated their gods.

5 After leaving Ra'meses, the Israelis went to Sukot and camped there. 6 Then they left Sukot and camped at Eytam at the edge of the wilderness. 7 After Eytam, they turned back to Pi-Hahirot (opposite Ba'al-Tsefon) and camped facing Migdal. 8 Then they left Pi-Hahirot and walked through the middle of the sea into the Eytam wilderness and camped at Marah. 9 From Marah, they went to Eylim which had twelve springs with seventy palm trees around them, and they camped there. 10 After Eylam, they camped beside the Red Sea 11 before leaving the sea and camping in the Sin wilderness.[58] 12 Travelling from there, they camped at Dofkah, 13 and then from there, at Alush. 14 After leaving Alush, they camped at Refidim but they didn't have water there to drink. 15 When they left Refidim, they camped in the Sinay wilderness.

The journey legs in the wilderness

16 From the Sinay wilderness, they went to Kivrot-Hata'avah and camped there. 17 When they left Kivrot-Hata'avah, they camped at Hatserot, 18 and then from there, at Ritmah. 19 From Ritmah, they went to Rimon-Perets to camp, 20 and after that, on to Livnah. 21 Then they left Livnah and camped at Risah, 22 before moving on from there to camp at Kehelatah. 23 From Kehelatah, they camped at Mt. Shefer, 24 then they left the mountain and camped at Haradah. 25 When they left Haradah, they camped at Makhelot, 26 and after that, on to Tahat. 27 From Tahat, they camped at Terah, 28 and then from Terah, they went to Mitkah to camp. 29 After Mitkah, they camped at Hashmonah, 30 and next after that, they camped at Moserot. 31 Then they left Moserot and camped at Beney-Ya'akan. 32 From Beney-Ya'akan, they went to Hor-Hagidgad and camped there, 33 then they left and camped at Yotvatah. 34 Then they left Yotvatah and camped at Avronah. 35 From Avronah, they went to Etsyon-Gever and camped there, 36 then they left and camped in the Tsin (Zin) wilderness, i.e., at Kadesh. 37 Then they left Kadesh and camped at Mt. Hor by the border with Edom.

38 Aharon (Aaron) the priest climbed Mt. Hor following Yahweh's instructions, and then died there on the 5th of the first month, forty years after the Israelis had left Mitsrayim (Egypt).[59] 39 He was 123 years old when he died there on Mt. Hor.

40 Meanwhile, the Kena'ani (Canaanite) king of Arad who lived in the Negev in Kena'an (Canaan), heard that the Israelis were coming.

41 The Israelis left Mt. Hor and camped at Tsalmonah. 42 When they left Tsalmonah, they camped at Punon, 43 and after that, on to Ovot. 44 From Ovot, they went on to Iyey-Ha'avarim at the Moav (Moab) border. 45 Then they left there and camped at Divon-Gad, 46 before going on to camp at Almon-Divlatayim. 47 From there, they went into the Avarim mountains and camped facing Nevo. 48 After leaving the Avarim mountains, they reached the Moav plains by the Yarden (Jordan) river opposite Yeriho (Jericho). 49 They camped beside the river from Beyt-Hayeshimot to Avel-Hashitim there on the Moav plains.

50 Then Yahweh spoke to Mosheh (Moses) there on the Moav plains beside the Yarden opposite Yeriho, 51 "Tell the Israelis that you're all about to cross the Yahweh to enter Kena'an (Canaan). 52 Then you all must drive all the land's inhabitants out ahead of you, and destroy all their carved images and cast metal images, and all their hilltop shrines. 53 Take the land from there and start to live there, because I've given it to all of you to own. 54 Use lots to divide the land up for your clans. The larger groups must get more than the smaller groups, then whatever the lot gives, that will be the area to be given within the land for that ancestral tribe.[60]

55 If you don't drive out the current inhabitants, then they'll become like barbs in your eyes and thorns in your sides, and they'll harass you all when you live there. 56 If that happens, then I'll give you all the punishment that I intended for them."

The boundaries within Kena'an

34:1 Then Yahweh told Mosheh (Moses), 2 "Tell the people that you're all about to enter Kena'an (Canaan)—the land that will become your inheritance. The boundaries will be:

3 "The **southern** border will extend from the Tsin (Zin) wilderness along the Edom border across to the Salt (Dead) Sea on the east, 4 cross south of the Scorpion Pass, continue to Tsin, and go south of Kadesh-Barnea. Then it will go on to Hatsar-Adar and proceed to Atsmon, 5 From Atsmon it will extend west to the riverbed at the border with Mitsrayim (Egypt), and then across to the Mediterranean Sea.

6 "The **western** border will be the Mediterranean sea.

7 "The **northern** border will start at the Mediterranean sea and extend west to Mt. Hor, 8 and then on to Levo-Hamat and onward to Tsedad. 9 From there the border will extend to Zifron, and it will end at Hatsar-Eynan, completing the northern border.

10 "The **eastern** border will begin at Hatsar-Eynan and extend south to Shefam, 11 then go downhill to Rivlah east of Ayin, then along the hills to the east of Lake Kineret. 12 Then the border will extend south along the Yarden (Jordan) River and end at the Salt (Dead) Sea.

"Those will be your country's borders."

13 Then Mosheh (Moses) continued, "That will be the land that must be distributed by lot. It'll be given by Yahweh as an inheritance for the nine tribes and the

58 **RV 33:11 · Note** Note that this is located in the southwestern Sinay Peninsula (between Eylim and Mt. Sinai), and different from the Tsin (Zin) wilderness (which is located in the northern Negev desert, near Kadesh-Barnea).

59 **RV 33:38 · Cross-ref.** Num 20:22-28; Deu 10:6; 32:50.

60 **RV 33:54 · Cross-ref.** Num 26:54-56.

Readers' Version

Menasheh (Manasseh) half-tribe[61] 14 as the Re'uven and Gad tribes and the Menasheh half-tribe have already received their inheritance. 15 Yes, the other two and a half tribes have taken up their inheritance on the eastern side of the Yarden river across from Yeriho (Jericho).

The teachers egpepamaaren of land

16 Then Yahweh told Mosheh (Moses), 17 "These are the men who will distribute the land: the priest Eleazar and Nun's son Yehoshua (Joshua), 18 as well as one leader from each tribe to allocate the land that will be their inheritance. 19 Those tribe leaders are:

From Yehudah (Judah), Yefuneh's son Kalev (Caleb),
20 From Shim'on (Simeon), Amihud's son Shmuel (Samuel),
21 From Benyamin, Kislon's son Elidad,
22 From Dan, Yogli's son Buki,
23 From Menasheh (Manasseh), Efod's son Haniyel,
24 From Efrayim (Ephraim), Shiftan's son Kemuel,
25 From Zevulun, Parnak's son Elitsafan,
26 From Yisakar (Issachar), Azan's son Paltiel,
27 From Asher, Shelomi's son Ahihud,
28 From Naftali (Naphtali), Amihud's son Pedahel."

29 The above are the men that Yahweh put in charge of dividing up Kena'an (Canaan) as the inheritance for the Israelis.

Cities for the Levites

35:1 While they were there on the Moav (Moab) plains beside the Yarden (Jordan) river, Yahweh told Mosheh (Moses). 2 "Tell the Israelis that out of the land that they'll own, they must give the Levites cities for them to live in,[62] as well as some pastureland around those cities. 3 The cities will be for them to live in, and that pastureland will be for their herds and their flocks, and for their other animals. 4 The pastureland must extend out half a kilometre around the walls of the Levites cities. 5 Then going out a kilometre in each compass direction, that will also be their land.[63] 6 The Levites must be given forty-two cities to live in, plus you all must designate six refuge cities so that if someone accidentally kills another, they can flee to the refuge city. 7 That would make a total of forty-eight cities, plus their pasturelands, to be given to the Levites. 8 The larger tribes must give more cities than the smaller tribes, according to the area that they inherit."

The refuge cities[64]

9 Then Yahweh told Mosheh (Moses), 10 "Tell the Israelis that when you cross the Yarden (Jordan) river to enter Kena'an (Canaan), 11 you all must choose some cities to become 'refuge cities'[65] so that if someone accidentally kills another person, they can flee there. 12 The cities will be places to stay safe from being avenged by the relatives until the killer can be formally tried. 13 You all must allocate six refuge cities— 14 three on the eastern side of the Yarden, and there on the western side in Kena'an. 15 Both Israelis and foreigners living in the country can flee to any of those six cities—anyone who kills another person by accident.

16 "However, if someone strikes another person with a metal object and they die, then that person is a murderer, and murderers must be executed. 17 Similarly, anyone who strikes another person when holding a rock or stone, then that person is a murderer, and murderers must be executed. 18 Again, if someone strikes another person with a piece of wood, then that person is a murderer, and murderers must be executed. 19 The relative who is avenging the spilt blood must execute the murderer as soon as he finds them.

20 "If someone pushes another person in hatred, or lies in wait and then throws something at them, 21 or angrily strikes them with their hand, and then they die, it must be regarded as murder, and when the avenger of their blood finds the murderer, he must execute them.

22 "But if someone pushes another person without any hateful intent, or throws something at them without lying in wait, 23 or drops a rock without noticing someone, and they die but they weren't that person's enemy and no harm was intended, 24 then the community must judge between the one who killed and the avenger of the dead person, in accordance with these regulations. 25 If the one who killed is declared innocent, then the community must rescue them from the avenger and return them to the refuge city that they'd fled to, and that accidental killer must live there until after the death of the high priest (who had been anointed with sacred oil). 26 However, if they then ever left the refuge city that they'd fled to, 27 and the avenger found them outside the city boundary, then that relative of the dead person is permitted to kill that person and won't be accountable for their blood. 28 That's because the one who killed must remain in that city until the death of the high priest—they can only return to their family home after the high priest's death. 29 You all must follow these regulations through the generations no matter where you live.

30 "If someone murders another person, they're to be executed if there's evidence from witnesses (plural, not just one witness). 31 That sentence can't be changed to a fine and/or a payment to the deceased's family—the murderer *must* be executed. 32 Similarly for the accidental killer who fled to a refuge city, they can't elect to pay a fine and/or pay compensation in order to be able to return home before the high priest's death. 33 You mustn't profane the land that you're all going to by tolerating murder, because human blood pollutes the ground, and you all can't restore

61 **RV 34:13 · Cross-ref.** Num 26:52-56.

62 **RV 35:2 · Cross-ref.** Josh 21:1-42.

63 **RV 35:5 · Note** It's not exactly clear what different activities would occur in these two rings of land, but remember that as much food as possible and animals would have to be brought into the city as soon as the residents received news of an approaching army.

64 **RV 35:9 · Parallel** Deu. 19:1-13; Josh. 20:1-9

65 **RV 35:11 · Cross-ref.** Deu 19:2-4; Josh 20:1-9.

the land with any sacrifice—only by the blood of the one who shed someone else's blood. 34 You mustn't profane the land that you'll all be living in because I'll also be living in it, as I will live among you Israelis."

Women inheriting property

36:1 Now the leaders of the Gilead clans (Gilead was the son of Makir, son of Menasheh (Manasseh), one of Yosef's (Joseph's) sons) approached Mosheh (Moses) and the Israeli leaders 2 and said, "Yahweh commanded my master to distribute the land by lot as an inheritance for the people, and my master was also commanded by Yahweh to give our brother Tselofehad's inheritance to his daughters.[66] 3 However, if they ended up being married by men from other tribes, then their inheritance would pass from our tribe to their husbands' tribes, so we'd end up with less land as our tribal inheritance. 4 Then when Yisrael (Israel) celebrates the Jubilee Year, then that inheritance will be added to the inheritance of their husbands' tribes, and be deducted from the inheritance of our ancestral tribe."

5 Then Mosheh gave a ruling to the Israelis in accordance with what Yahweh had told him, "These Yosefi men are correct. 6 Yahweh's command to Tselofehad's daughters is that each of you may marry whoever you want as long as it's someone from your own tribe. 7 That way, land in Yisrael won't move from tribe to tribe, because it will always stay as part of the inheritance given to that tribe. 8 Any woman who inherits land can only marry someone from her own tribe, so that the people will always retain ownership of their tribal inheritance. 9 That inheritance mustn't pass from tribe to tribe, but each Israeli tribe must keep hold of its inheritance."

10 So Tselofehad's daughters obeyed what Yahweh had told Mosheh, 11 and the five daughters (Mahlah, Tirtsah, Hoglah, Milkah, and Noa) married their cousins on their father's side. 12 The men they married were from the Menasheh (Manasseh) tribe (Yosef's (Joseph's) son), so their land continued to belong to their father's family and tribe.

13 All the above were the commands and regulations that Yahweh ordered Mosheh to tell the Israelis, while they were camped on the Moav (Moab) plains beside the Yarden (Jordan) river opposite Yeriho (Jericho).

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66 **RV 36:2 · Cross-ref.** Num 27:7.