

# DEUTERONOMION

## TO THE READER

### EDITION OF THE GREEK TEXT

The NETS translation of Deuteronomion has been based on the edition by John William Wevers (*Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum III.2: Deuteronomium* [Göttingen: Vandenhoeck & Ruprecht, 1977]). This fully critical edition is the best available. Its printed text was modified only where Wevers himself, in Appendix A of his *Notes on the Greek Text of Deuteronomy* (SBLSCS 39; Atlanta: Scholars Press, 1995), proposed that changes be made. Most of the forty-four suggested modifications involve matters of punctuation or accentuation. Others consist of variation in pronouns due to itacisms (ὑμῶν/ἡμῶν, etc.), changes in the form of the *nomina sacra*, the odd omission of a possessive or a copula and so on. Only a single reading in the list (the metathesis of *lambda* and *alpha* in λαόν 28.9) was a genuine printing error. But in one or two cases such as 28.62 or 30.13, readings that the editor initially considered secondary and therefore placed in the apparatus, he deemed on further reflection to be primary. In every instance, such changes that can be shown are noted in the brief apparatus to NETS Deuteronomion, where We<sup>N</sup> is made to contrast with We<sup>ed</sup>.

### TRANSLATION PROFILE OF THE GREEK

#### *General Comment*

The aim here is not to present a complete picture of the character of the translation of Greek Deuteronomy within the constraints of a brief introduction. What follows, rather, is a discussion of some features that might interest the NETS reader conversant with Hebrew and Greek and interested in the relationship of the latter to the former. It may be assumed that the translator of Greek Deuteronomy (hereafter Deut<sup>Tr</sup>) had before him a text similar in the main to the printed text of *BHS* and that the printed text of We<sup>ed</sup> (as modified by We<sup>N</sup>) is representative of the original Greek translation.

Every translation must be examined, of course, for its own peculiarities, and each translator evaluated in relation to the content of the material on which he worked. Statistical representations are relevant only when judged against patterns and practices of a particular translator and the choices he faced. Deuteronomy is noted for its hortatory style and repetitive content. Thus its study, even though tedious, can be instructive to a textual critic evaluating whether and when formulaic expressions are accurately transmitted. But Deuteronomy also repeats legal material found in earlier books of the Pentateuch and contains more sustained poetry than any of the others. Furthermore, if we assume that the Pentateuch was translated sequentially, Deuteronomy, given its position, might reflect knowledge of the work of previous translators, and so we might look for evidence along those lines. These factors add a unique dimension to the task of evaluating Greek Deuteronomy. It is fair to say that Deut<sup>Tr</sup> typically maintains a very close relationship to his source text, though, within a linguistically rather constricting framework, one can nevertheless speak of an interpretative dimension. I discuss each aspect in turn.

#### *Formal Correspondence and Representation*

The indicators of a close connection between a Greek translation and a Hebrew source text are well established. Some are attested throughout the Pentateuch, others in the larger corpus of LXX translation Greek and even in the NT. These include for example: fixed lexical equivalents on the content side (verbs and nouns) and even non-content elements—particles, prepositions and the like; the use of λέγων as a consistent translation for אָמַר; ὅτι as a translation for כִּי irrespective of contextual concerns; ἔν for ἐν; the use of a Greek conjunctive participle with a cognate finite verb to represent the Hebrew free infinitive (absolute) used for emphasis before a cognate finite verb; the (related) practice of using a participle plus finite verb to represent two successive Hebrew verbs describing the same or related activity; ἐν τῷ + infinitive + pronoun for כִּי + bound infinitive (construct); the ubiquitous καί for ו even in places where standard Greek would opt for postpositive δέ and so forth. Beyond these lie matters of quantitative representation—the tendency to represent one word in Hebrew by one in Greek as far as possible, often

down to the morphemic level—and matters of strict adherence to Hebrew word order at the expense of standard Greek style.

A translation that conforms regularly to these patterns exhibits formal correspondence with its source text—the conventions and demands of that source being dominant throughout. One that takes seriously the needs and expectations of the reader—the target audience—might be expected to deviate from these patterns regularly and demonstrate what is termed dynamic equivalence. Few translations exhibit one or the other pattern exclusively; Deuteronomion is no different in this respect. Each of the above examples of formal correspondence can be demonstrated, though some are more worthy of attention than others. I discuss a few below.

The first chapter should provide representative examples since it would presumably show Deut<sup>Tr</sup>'s initial approach to his task. Indeed, a look at the very first verse demonstrates a number of Deut<sup>Tr</sup>'s characteristic features. One will note: (1) an almost isomorphic relationship to the source text; (2) identical word order to the source text; (3) occasional translation of names; (4) at times excessive focus on individual items; (5) a certain freedom vis-à-vis the source text.

Deut<sup>Tr</sup> selected πέραν to represent בַּעֲבֹר and maintained it throughout the book even though he seemed unsure at that stage whether the ׀ should be represented discretely or not; by verse 5 he has decided that it should be, since there (and in 3.20, 4.46) he preceded πέραν with ἐν τῷ. In all but two (30.13 2x) of thirteen places, the reference is to the Jordan. The preposition מִן here is a *hapax* as pointed in *BHS*; its variant form מִיִּל occurs rarely in *BHS* and only four more times in Deuteronomy (2.19; 3.29; 4.46; 34.6). Of course, it cannot be known whether or not Deut<sup>Tr</sup> read his unpointed text just as the Masoretes did, since the meaning of both forms of the preposition remains the same. It may be entirely coincidental but noteworthy, however, that only in 1.1, where the variant Masoretic vocalization appears, does πλησίον appear and there in relation to the Red Sea. But πλησίον is never used again as a translation of מִן; by the time Deut<sup>Tr</sup> next encountered it in 2.19, he had decided that ἕγγυς or σύνεγγυς = מִן and that either πέραν or ἐν τῷ πέραν = בַּעֲבֹר. Thus, by 4.46 when בַּעֲבֹר and מִן appear in the same verse, he rendered them ἐν τῷ πέραν τοῦ Ἰορδάνου, . . . ἕγγυς οἴκου Φογῶρ “beyond the Jordan . . . near the house of Phogor.” The variation in the gloss for מִן, however, can be accounted for on contextual grounds. Towards the end of the first verse, Deut<sup>Tr</sup> seemed confident that Pharan, Tophol, and Lobon were place names because they were clearly set off by ׀, even though the second is left untranslated (cf. *infra*), but he seems unsure that פְּרָרָה and רִׁי זָהָב were. He therefore translated them as faithfully as he could—Αὐλών “Courts” and Καταχρύσεια “Goldplaces.” Oddly, though, the last named is in the wrong case to be a constituent of the preceding series. Consequently, it dangles rather uncertainly at the end.

One well-established marker of a translator's dependence on his source is the treatment of clause connectors. A. Aejmelaeus has noted the importance of this issue in several publications.<sup>1</sup> If a translator selected ὅτι instead of γάρ (even when standard Greek style would suggest the latter) to render כִּי, it is one of many signs that the source text controlled the process. She cites 4.6 “because this is your wisdom,” 16.3 “because you came out . . . in haste,” and 22.5 “for anyone doing these things is an abhorrence to the Lord your God,” and especially 30.11 ὅτι ἡ ἐντολὴ αὕτη, ἣν ἐγὼ ἐντέλλομαι σοι σήμερον = NETS: “because this commandment that I command you today” as examples where the ὅτι stands first in its clause under Hebrew influence but a postpositive γάρ would seem perfectly warranted in the contexts.

Another clear example of Deut<sup>Tr</sup>'s heavy dependence on the source is his literal rendering of pleonastic expressions—“the land which you are crossing the Jordan there to inherit it.” This type of syntactical structure is typical and frequent in Deuteronomion. Full lexeme-for-lexeme representation is always evident in Greek. Likewise, free infinitives are juxtaposed before or after cognate verbs frequently in Deuteronomion. Deut<sup>Tr</sup> made no attempt to interpret the sense of such Hebraistic expressions but rendered them quite literally, word for word, striving to imitate his source text by utilizing cognate roots in Greek. Singular and plural forms of address in Hebrew are almost religiously followed in Greek, and the few variations can usually be explained reasonably.

### Neologisms

Throughout Deuteronomion one finds new words (neologisms) or instances of known words combined in new ways. Some are unique to the Pentateuch; almost forty appear for the first time in

<sup>1</sup> See for example her collection of essays on this subject *On the Trail of the Septuagint Translators* (Kampen, The Netherlands: Kok Pharos, 1993) and particularly the essays on OTI.

Deuteronomion. These illustrate certain decisions Deut<sup>Tr</sup> made when confronting Hebrew expressions for which he knew of no Greek equivalent quite close enough to his source text. For example, a Hebrew root may have only a noun equivalent in Greek but no verb equivalent. As a result, a translator, if he is intent on matching the source text word class for word class, might need to coin a Greek verb. So, while coining a neologism may reflect literary creativity, it can equally well indicate rigid adherence to the source text. The vast majority of Deut<sup>Tr</sup>'s creations are best placed in the latter category.

The noun שֹׁטְרֵי occurs less than ten times in the book, the first being in 1.15. In this context it describes specific officials connected to judges. Rather than replacing the Hebrew with a contextually suitable Greek term, Deut<sup>Tr</sup> apparently coined a word by fusing two known Greek functionaries: a γραμματεὺς “a scribe” and an εἰσαγωγεὺς “one who brings cases to court” into γραμματοεἰσαγωγεὺς “one who records things for judges.” He also used it elsewhere (16.18; 29.10; 31.28), but in three other places (20.5, 8, 9) he rendered שֹׁטְרֵי more simply as γραμματεῖς “scribes.”

The idiom “to be long of days,” יָמֵיךָ יִרְבּוּ, is variously translated by πολυχρονίζω “to prolong time” (4.26), μακροήμερος/-ρεύω “to have long days” (4.40; 5.33; 6.2; 11.9; 32.47) or μακροχρονίζω “to have a long time” (17.20) and so on. Components of these words were already in use. For example, the adjective πολυχρόνιος rendering the same Hebrew occurs in Gen 26.8. What Deut<sup>Tr</sup> does in these instances then is make a verb out of a known adjective as a way of remaining close to the source text without being too slavishly literal.

The neologism δευτερονόμιον itself provides a final example. Neither δεύτερος nor νόμος were new Greek words. With the suffixing of -ιον, however, they together constituted an interpretation, not simply a translation of מִשְׁנֵה הַתּוֹרָה in 17.18 that in time was adopted as the name of the book. The Hebrew phrase could be understood as describing either a copy, a repetition of or another, a second, law. This latter sense is clearly the intent of Deut<sup>Tr</sup>; he makes this even more explicit in 31.26 by speaking of “the book of this law” rather than of “this book of the law” (=MT). “This law” seems in his mind to stand in contrast to the first law (Exodus-Numbers).

#### *Dynamic Equivalence and Interpretation*

All the foregoing notwithstanding, Deut<sup>Tr</sup> often shows that he is not invariably wedded to formal correspondence, at least not to a rigid one-to-one equivalency. Accordingly, one finds in Deut<sup>Tr</sup> both semantic leveling (the use of one Greek word for several in Hebrew) and semantic differentiation (the use of two or more Greek words to render the same Hebrew). I discuss a few examples of each.

Deut<sup>Tr</sup> had previously translated the simple verb נָשָׂא “to lift up” by φέρω “to bear/carry,” but in 1.31 he contextualized its meaning by choosing τροφοφορέω “to nurse.” He seems to have had in mind the image of the people of Israel being nurtured by their god with food in the desert, as analogous to a father nursing his son to adulthood, presumably in difficult circumstances. The noun σπέρμα(τα) regularly translates זֶרַע but also בֵּן (25.5). The very popular verb ἐξολεθρεύω translates six Hebrew roots—רָשָׁ 5x (4.38; 7.17; 9.4, 5; 18.12); חָרַם 3x (2.34; 3.6 2x); אָבַד, 2x (7.10; 28.63); שָׁחַ 4x (9.26; 10.10; 20.19; 20.20); כָּרַח (12.29); שָׂמַד 18x.

As for semantic differentiation, Deut<sup>Tr</sup> offers numerous examples; his treatment of גֵּר is representative. The default rendering προσήλυτος describes in the Pentateuch and certainly in Deuteronomion someone clearly not yet a proselyte, a convert, but more like a guest of the community who receives preferential treatment alongside the orphan and the widow. He should be treated fairly and paid a just wage. That he is an outsider is not in doubt. But he is not just any passing outsider, nor as yet fully an insider. He has “come over” to the community and is treated as its guest, with all the privileges that such a status implied. However, Deut<sup>Tr</sup> also used πάροικος for גֵּר in two instances (14.20 [21] and 23.7[8]) to describe someone who is not a permanent resident and does not enjoy special privileges. By differentiating, he evidently intended to highlight a distinction.

The word פֵּרִי (NRSV: “fruit”) modifies nouns three times in 28.4 and 30.9, and twice in 7.13 and 28.11. In 28.4, it becomes ἔγγονα, γενήματα, βουκόλια (NETS: “progeny,” “produce,” “herds”), whereas in 30.9 ἔγγονα, γενήματα, ἔγγονα (NETS: “progeny,” “produce,” “progeny”). In 7.13 it becomes ἔγγονα and κάρπον (NETS: “progeny” and “fruit”), while in 28.11 it is ἔγγονα, ἔγγονα (NETS: “progeny, progeny”). Thus one Hebrew word פֵּרִי is rendered in this small sample by four Greek words, in view of the difference in semantic range between Hebrew פֵּרִי and Greek κάρπος (its most common equivalent throughout the LXX).

Though Deut<sup>Tr</sup> at times “solved” problems in his source text, he also sometimes unwittingly created problems that the source text did not have. So, for example, in 1.43 he chose παραβιάζομαι “to act forcefully” to translate וָיָד “to act with arrogance.” But since the context clearly speaks of obedience to God’s

word transmitted by Moyses, παραβιάζομαι is scarcely an obvious fit. (Note that in 17.13 and 18.20 he uses ἀσεβέω.)

The entire verse in 19.3 may be an example of contextual interpretation. Three separate Hebrew verbs are rendered in unusual ways vis-à-vis the text of *BHS*. Hebrew  $\text{כִּי־תִכְנֶה}$  (imperfect of  $\text{כָּנַן}$ ) “you must prepare” is read differently from the Masoretes as an imperative of a root  $\text{כָּנַן}$  (as P. Dion has suggested<sup>2</sup> and as the NRSV has adopted) and becomes in Greek στόχασαι “estimate for yourself.” Deut<sup>Tr</sup> may have misread or interpreted a text like the Masoretic text, but it seems more probable that  $\text{כִּי־תִכְנֶה}$  was in his *Vorlage*. The verb  $\text{תִּשְׁלַשׁ}$  “you will make three of” is more explicitly rendered as τριμερείς “you shall make (or divide) into three portions.” The very popular verb  $\text{נָחַל}$  (Hiphil) “to give as a possession/inheritance,” usually translated as κληρονομέω, is only in this context translated as καταμερίζω “to divide into sections/to apportion.” Either by design or by inadvertence Deut<sup>Tr</sup> ends up with a verbal repetition: τριμερίζω . . . καταμερίζω.

Deut<sup>Tr</sup> made explicit that when (as in 13.5[6]; 17.7, 12; 19.19; 21.21; 22.21, 22, 24; 24.7) the source text suggests, ambiguously, that הרע “the evil” is to be removed from among the people of Israel, evil is to be understood concretely. For him, it is the evil person τὸν πονηρόν, not evil as an abstraction τὸ πονηρόν that is the intent of the source; that person must be removed.

In terms of style, he usually utilized classical reflexive pronouns when speaking of the extirpation of these community evildoers; see for example 13.5[6]; 19.19; 21.21; 22.21, 24; 24.7. In these cases, the selection of ἐξ ὑμῶν αὐτῶν rather than ἐξ ἑαυτῶν “from among yourselves” or even of ἐξ ὑμῶν “from you” may possibly signal a heightened sense of outrage, but more likely is indicative of the relatively early date of Deuteronomion.

Deut<sup>Tr</sup> judged the expression in 10.16, ערלת ל לבבכם “the foreskin of your heart,” perhaps too graphic and made a moral/theological judgment to render it as σκληροκαρδίαν ὑμῶν “your hardheartedness.” It is also quite clear that he deliberately sought to avoid translating  $\text{מֶלֶךְ}$  as βασιλεύς when the referent could possibly be construed as a king of Israel. In those five instances (17.14, 15(2x); 28.36; 33.5), he chose the word ἀρχῶν “ruler.” For him, it seems there could only be one βασιλεύς in Israel and that would be κύριος their god.

These brief comments should suffice to demonstrate that Deut<sup>Tr</sup> was, on the one hand, a translator who often slavishly mimicked his source text but who, on the other hand, from time to time slipped in some exegesis. He does not make unwarranted changes, but when he deems them necessary, he does not hesitate to act.

#### ISSUES OF THE PARENT TEXT

We turn now to examples of variance between Greek and Hebrew Deuteronomy whether occasioned by misreading, misunderstanding or, as seems clear in a few places, a source text different from *BHS*. The well-known “shema” in 6.4 consists in Hebrew of six words. In Greek the verse is prefaced with: Καὶ ταῦτα τὰ δικαιώματα καὶ τὰ κρίματα, ὅσα ἐνετείλατο κύριος τοῖς υἱοῖς Ἰσραὴλ ἐν τῇ ἐρήμῳ ἐξεληθόντων αὐτῶν ἐκ γῆς Αἰγύπτου “And these are the statutes and the judgments, which the Lord commanded to the sons of Israel in the wilderness as they were coming out from the land of Egypt.” Given Deut<sup>Tr</sup>’s preoccupation with quantitative representation of his source in undisputed areas, there is no reason to think that the Hebrew equivalent of this passage was absent from his *Vorlage*. The initial introductory remarks in 6.1 in the Greek tradition are directed to Moyses; those in 6.4 to the sons of Israel.

The case in 30.15, 16 is similar but less debatable. The Hebrew of *BHS* is both illogical and deficient, the Greek quite clear. Hebrew verse 15 indicates that what Moses set before the people was “the life and the good, the death and the evil.” The following verse begins with  $\text{וְשָׂנֵאת}$ , the logical antecedent of which is  $\text{וְהָרַע}$ . As the text stands, it would be translated “the evil (16) which I command you today to love the Lord your God”—clearly an untenable text. The Greek reads: ἴδου δέδωκα πρὸ προσώπου σου σήμερον τὴν ζωὴν καὶ τὸν θάνατον, τὸ ἀγαθὸν καὶ τὸ κακόν. 16. ἐὰν δὲ εἰσακούσης τὰς ἐντολάς κυρίου τοῦ θεοῦ σου, ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον, ἀγαπᾶν κύριον τὸν θεόν σου “See, I have given before you today life and death, good and evil. 16. Now if you listen to the commandments of the Lord your God that I command you today, to love the Lord your God.” Though it might be argued in this and other places that the smoother text derives from an attempt to correct the perceived difficulty in the original, that

<sup>2</sup> “Deuteronomy 19:3 Prepare the Way, or Estimate the Distance?” *ET* 25 (1994) 333–341. Dion shows that the LXX reading does not reflect any form of the root  $\text{כָּנַן}$  per the Masoretic vocalization but rather  $\text{כָּנַן}$ , a verb used in the Hebrew Bible for measuring.

seems unlikely. Only an inclination to privilege *BHS* on other grounds would lead one to set aside the *LXX Vorlage* in this instance and argue for a shorter text.

In 32.43, the Greek is twice as long as the extant Hebrew text—eight lines to four hemistichs. The longer text is not merely an elaboration of the Hebrew but adds significant details (including a reference to “all the angels of God”), which, given the generally conservative attitude of Deut<sup>tr</sup>, are best explained as text-based. A text from Qumran representing in part the source text of the *LXX* is extant.<sup>3</sup> Let it suffice to note that the next verse (44) is also longer in Greek than in *BHS*, preposing the equivalent of “And Moses wrote this song in that day and taught it to the sons of Israel.” *BHS* is not identically rendered either. *BHS*’s equivalent of “all the words of this song” appear in Greek as “all the words of this law,” producing two subscriptions to the narrative. Indeed, throughout this entire chapter and the following one, there are notable differences between the Greek and the Hebrew.

Variance between the verse numbers of *BHS* and Greek exists in some chapters. Chapter 5 provides a good example. The order of the apodictic commandments is adultery, murder, theft, unlike the Hebrew (murder, adultery, theft) and unlike Exodus (adultery, theft, murder). Likewise, the list of clean and unclean food in chapter 14 shows variation in the number of some verses vis-à-vis *BHS*.

Less important, but equally intriguing, are the instances where, for reasons not always apparent, Deut<sup>tr</sup> chose to translate rather than transliterate place names or vice versa. Examples appear throughout with no observable pattern. In 34.6, “in the valley” (בַּגַּי) is read as a proper name “in Gai” (ἐν Γαί); Abib (אֲבִיב) and Pesach (פֶּסַח) are rendered respectively as τὰ νέα “of new things” and τὸ πάσχα “the pascha (= passover)” in 16.1. ff. The oft-quoted passage in 26.5 אֲרַמִּי אֲבִיר אֲבִיר אֲרַמִּי “a wandering Aramean was my father” becomes in Greek Συρίαν ἀπέβαλεν ὁ πατήρ μου “my ancestor abandoned Syria.” The difference might simply be due to wrong word division of an unpointed Hebrew text, or may be a contextualized interpretation to connect with “going down into Egypt.”

#### THE NETS TRANSLATION OF DEUTERONOMION

The problems inherent in “translating a translation” assume unique dimensions in each specific translation unit when one tries, in line with NETS policy, to achieve not only semantic fidelity to the Greek but at the same time reflect something of the style in which it has been translated. Vis-à-vis the NRSV as base text for NETS, this can mean that the former has been altered for either one or both of the above reasons.

Deut<sup>tr</sup>, as has been noted, is closely tied to his source text both in terms of what he understands the text to mean and in terms of its text linguistics. Therefore, when variation is present in the translation of common expressions, it seems fair to conclude that he was acting intentionally. I have striven to reflect this consistency in NETS Deuteronomion in order to signal precisely what is present in Greek. For example, ἔκγονα and σπέρμα(τα) are both acceptably translated as “offspring”; indeed, the NRSV translates some of their Hebrew equivalents (צֵרֵף/σπέρμα(τα) and יָבֻ/וֹיֹס) in this way. I have, however, reserved “offspring” as the translation of only σπέρμα(τα) and have chosen “progeny” consistently to translate ἔκγονα; υἱός is, of course, “son.” What is relevant here for the NETS reader is that *progeny* will always indicate a particular word choice of Deut<sup>tr</sup> without indicating his decision about the Hebrew text; *offspring*, when found in the same place in NETS and the NRSV, may point to different Hebrew/Greek originals.

The reader will also find certain seemingly inelegant renderings of the Hebraisms so prominent throughout Deuteronomion. For instance, in expressions like φυλάξεσθε ποιεῖν, ἀκούσατε ποιεῖν, and so forth, I have regularly chosen “to perform” as a translation for the infinitive ποιεῖν, and “guard” rather than “keep” for the imperative, making for the awkward “be watchful to perform” or “listen to perform.” I have also sought to reflect the imitative style of Deut<sup>tr</sup>’s treatment of Hebrew free infinitives juxtaposed to cognate verbs. So rather than translating ἐὰν ἀκοῆ ἰκούσητε as “if you will only hear” (cf. NRSV), NETS displays “in/with hearing you will hear” and similar expressions throughout. Similarly, pleonastic expressions, as mentioned earlier, have generally been translated in full. The reason for this approach is not a desire for dogged literalism, but a recognition of the fact that Deut<sup>tr</sup> under the influence of his source text produced non-idiomatic Greek.

The treatment of the formulaic language should be easy to decode, but a few popular choices follow: κληρος = “allotment,” ἐν κλήρῳ = “as an allotment,” κληρονομία = “possession” or “inheritance,” φυλάγματα = “orders,” προστάγματα = “ordinances,” δικαιώματα = “statutes,” κρίματα = “judgments,” μαρτύρια = “testimonies.” Such stereotyping is, of course, not always the case. This is particularly true of the frequently recurring verbal forms of κληρονομέω. This verb and its cognates almost always translate

<sup>3</sup> See the discussion of it in We<sup>N</sup>, 533–535.

ὤν irrespective of its Hebrew stem. Thus the appearance of κληρονομέω in the Greek text signals, in the first instance, only that the translator was formally reflecting the Hebrew before him. Following Deut<sup>Tr</sup>'s approach to his Hebrew, I have utilized the English word "inherit" as a sort of default rendering of κληρονομέω in Deuteronomion. The NETS reader may thus find some degree of tension at times between the word "inherit" and its context. When the choice of "inherit" would produce not simply tension but ambiguity in English, I have employed words like "possess," "dispossess" or "take possession of" as alternatives.

Again, I have routinely retained NRSV's choice of "to bring" (whether in or out) as a translation for the Hebrew verb (נָבַח mostly in the Hiphil) underlying both εισάγω and ἐξάγω, although in some instances "to lead" seemed more appropriate. The simplex form of the verb ἄγω, however, was always translated "to lead." Consistent with NETS principles, the NRSV's reading was retained when the Greek text is equivalent to the Hebrew, with deviations occurring only when the NRSV's word choice would violate NETS objectives on other grounds. I have chosen "guest" as the translation for Greek προσήλυτος even though NRSV's "resident alien" might suffice. Also, where Deut<sup>Tr</sup> used πάροικος, I have chosen the word "sojourn(er)," reserving "foreigner" for the translation of ἀλλότριος and cognates.

Similarly, while in the NRSV "slave" is used without distinction to translate Hebrew עַבְדּוּ and its cognates, Deut<sup>Tr</sup> differentiated types of servitude and servants. Thus, when οἰκέτης appears in Greek, I have generally chosen "domestic" as the translation, reserving "slave" for δούλος, and "male slave" and "female slave" respectively as the translations for παῖς and παιδίσκη. When the gender of the male slave is not in doubt, παῖς is translated in some instances simply as "slave."

Of the same nature is the undifferentiated use of the verb "destroy" throughout the NRSV to translate a number of Hebrew verbs. By far the most frequently used verb for "destruction" in Greek Deuteronomion is ἐξολεθρεύω, a neologism shared with other Pentateuchal books. I have chosen "utterly destroy" as its default translation. The unqualified word "destroy" was reserved for the next most frequently used Greek verb, ἀπολλύω and its cognates. In the handful of instances when ἀναλίσκω and its cognates are used, I have chosen "eliminate," "consume," or "devour" depending on context, whereas for ἐκτρίβω, I routinely select "wipe out" or perhaps "rub out" in keeping with its sense in Greek. I generally have been spare with footnotes, assuming that readers who know Greek will check the original and those who do not will only be bogged down by excessive details.

#### BIBLIOGRAPHICAL NOTE

Work of this kind depends on any number of resources, and I am happy to recognize my debts. Beyond the standard grammars and lexical aids, I was helped especially by the CATSS resources, notably the Parallel Aligned Text of Deuteronomy, by Wevers' *Text History of the Greek Deuteronomy* (=MSU XIII; Göttingen; Vandenhoeck & Ruprecht, 1978), particularly chapter 7 dealing with the critical text of Deuteronomy, by his article on "The Attitude of the Greek Translator of Deuteronomy toward his Parent Text" (*Beiträge zur alttestamentlichen Theologie: Festschrift für W. Zimmerli zum 70. Geburtstag* [H. Donner, R. Hanhart, R. Smend, eds.; Göttingen: Vandenhoeck & Ruprecht, 1977] 498–505) and his *Notes on the Greek Text of Deuteronomy* cited above. This latter was unusually helpful when obscure lexical items or unusual Greek expressions made for ambiguous or impossible readings. In addition, C. Dogniez and M. Harl's French translation, *Le Deutéronome* BA (1992), though translating primarily Rahlfs' edition and operating on different principles from NETS, took account of the Göttingen apparatuses and thus was of inestimable value in many ways. Until a commentary on NETS Deuteronomion is available, the reader is well advised to consult the extensive introduction and copious notes of this edition. Older English translations of Brenton and Thomson provided occasional assistance, but given their respective dates and their diplomatic nature, their help was not as valuable.

It remains then for me only to thank formally Albert Pietersma, general co-editor of the NETS project, whose insightful critique of a few sample pages of this translation helped sharpen my understanding of the finer nuances of the project on which we were jointly embarking. Whatever infelicities and inconsistencies remain are, however, entirely my own.

MELVIN K. H. PETERS

**1** These are the words that Moyses spoke to all Israel beyond the Jordan—in the wilderness, towards the west near the Red Sea, among Pharan, Tophol and Lobon and Courts<sup>a</sup>—and Goldplaces<sup>b</sup>—(a route of eleven days from Choreb, by way of Mount Seir, up to Kades Barne). <sup>3</sup>And it happened in the fortieth year, in the eleventh month, on the first of the month, that Moyses spoke to all the sons of Israel according to all that the Lord had commanded him for them. <sup>4</sup>After he struck Seon king of the Amorrites, who lived in Hesebon, and Og king of Basan, who lived in Astaroth and in Edrain, <sup>5</sup>across from the Jordan, in the land of Moab, Moyses began to clarify this law, saying:

<sup>6</sup> The Lord our God spoke to us at Choreb, saying, "Let it be sufficient for you to live at this mountain. <sup>7</sup>Turn, and depart, you, and go into the mountain of the Amorrites and to all those who live around Araba, to mountain and plain and to the southwest and seacoast, the land of Chananites and Anti-Lebanon, as far as the great river Euphrates. <sup>8</sup>See, I have given the land before you; when you have gone in, inherit the land that I swore to your fathers, to Abraam and Isaak and Iakob, to give to them and to their offspring after them."

<sup>9</sup> And I said to you in that time, saying: "I will not be able alone to bear you. <sup>10</sup>The Lord your God has multiplied you, and look, you are today like the stars of the sky in number. <sup>11</sup>May the Lord, the God of your fathers, add to you, as you are, a thousand times and bless you, as he has spoken to you! <sup>12</sup>How will I be able alone to bear your hardship and your substance and your disputes? <sup>13</sup>Assign for yourselves men, wise and discerning and prudent for your tribes, and I will appoint them as your leaders." <sup>14</sup>And you answered me and said, "The word which you have spoken to do is good." <sup>15</sup>And I took from your men, wise and discerning and prudent, and appointed them to be leaders over you—officers of thousands and officers of hundreds and officers of fifties and officers of tens and recorders for your judges. <sup>16</sup>And I commanded your judges at that time, saying: "Give a full hearing among your brothers, and judge rightly between a man and between his brother and between his guest. <sup>17</sup>You shall not recognize the person when judging: like the small so you shall judge the great; you shall not shrink from the face of a person, for the judgment is God's. And the matter, if it be too hard for you, you will bring it to me, and I will hear it." <sup>18</sup>And I commanded you in that time all the things that you should do.

<sup>19</sup> And after we departed from Choreb, we went through all that great and terrible wilderness that you saw, by route of the mountain of the Amorrite, just as the Lord our God had commanded us, and we came as far as Kades Barne. <sup>20</sup>And I said to you, "You have come as far as the mountain of the Amorrite, which the Lord our God is giving you. <sup>21</sup>See, the Lord your God has given over to you the land before you. After you have gone up,

inherit, as the Lord, the God of your fathers, said to you; do not fear, neither be afraid."

<sup>22</sup> And all of you came to me and said, "Let us send men ahead of us, and let them explore the land for us, and let them report to us a decision regarding the route through which we shall go up on it and the cities into which we will come into them." <sup>23</sup>And the matter was pleasing to me, and I took from you twelve men, one man a tribe. <sup>24</sup>And after they had set out, they went up into the mountain and went as far as Cluster Ravine and surveyed it. <sup>25</sup>And they took in their hands some of the fruit of the land and brought it down to us and said, "The land is good that the Lord our God is giving us."

<sup>26</sup> And you did not want to go up. And you disobeyed the word of the Lord your God, <sup>27</sup>and you grumbled in your tents and said, "It is because the Lord hates us that he brought us out of the land of Egypt, to give us into the hands of the Amorrites to destroy us utterly. <sup>28</sup>Where are we going up? Our brothers have disquieted our hearts, saying, 'A great and numerous nation and more powerful than we, and cities, large and walled up to the sky! Nay, even sons of giants we have seen there!'" <sup>29</sup>And I said to you, "Do not be alarmed, neither be afraid of them. <sup>30</sup>The Lord your God, who goes before you, he will fight them together with you, according to all which he did for you in the land of Egypt <sup>31</sup>and in this wilderness which you saw, how the Lord your God nursed you, as some person would nurse his son, along all the way that you went until you came to this place. <sup>32</sup>And in this matter you did not believe the Lord your God, <sup>33</sup>who went before you on the way to choose a place for you, leading you by fire at night, showing you the route whereby you should go upon it, and in a cloud by day."

<sup>34</sup> And the Lord heard the sound of your words and, being provoked, he swore, saying: <sup>35</sup>"If one of these men shall see this good land that I swore to your fathers! <sup>36</sup>Except Chaleb son of Iephonne, he shall see it, and to him I will give the land on which he trod, and to his sons, because he followed closely the things of the Lord." <sup>37</sup>Even with me the Lord was angry on your account, saying, "Not even you shall enter there. <sup>38</sup>Iesous son of Naue, who stands beside you, he shall enter there; strengthen him, for he will take possession of it for Israel. <sup>39</sup>And every young child, who today does not know good or evil, they shall enter there, and to them I will give it, and they shall inherit it. <sup>40</sup>And when you have turned, march into the wilderness, by the route toward the Red Sea."

<sup>41</sup> And you answered and said to me, "We have sinned against the Lord our God! Let us go up and fight, in accordance with all that the Lord our God commanded us." And, each of you, when you had strapped on your battle gear and had gathered, went up into the mountain. <sup>42</sup>And the Lord said to me, "Say to them, 'You shall not go up, neither shall you fight, for I am not with you, and you

<sup>a</sup>Or *Enclosures*    <sup>b</sup>Or *Goldworks*

shall not be wiped out before your enemies.'"<sup>43</sup>And I spoke to you, but you did not listen to me. And you transgressed the word of the Lord, and <sup>by force</sup><sup>a</sup> you went up into the mountain. <sup>44</sup>And the Amorrite who lived in that mountain came out to meet you and chased you as bees might do. And they were wounding you from Seir as far as Herma. <sup>45</sup>And when you sat down, you were weeping before the Lord, and the Lord neither listened to your voice nor paid you any attention. <sup>46</sup>And you stayed at Kades for many days, however many days you stayed.

**2** And after we had turned, we departed into the wilderness by way of the Red Sea, as the Lord had told me, and went around Mount Seir for many days. <sup>2</sup>And the Lord said to me: <sup>3</sup>"Let it be sufficient for you to go around this mountain. Turn therefore to the north, <sup>4</sup>and command the people, saying: You are passing through the borders of your brothers, the sons of Esau, who live in Seir. And they will be afraid of you, and they will be very cautious. <sup>5</sup>Do not engage in battle with them, for I will not even give you a foot's pace of their land, since I have given Mount Seir to Esau as an allotment. <sup>6</sup>Purchase food from them, and you will eat, and you shall also take water by measure from them for money, and you will drink. <sup>7</sup>For the Lord our God has blessed you in every work of your hands. Consider how you crossed this great and terrible wilderness. Look, for forty years the Lord your God has been with you; you have not been in need of a thing."<sup>8</sup>And we passed by our brothers, the sons of Esau who live in Seir, along the route of the Araba, from Ailon and from Gasion Gaber.

And after we had turned, we went along the wilderness route of Moab, <sup>9</sup>and the Lord said to me: "Do not act with enmity against the Moabites, and do not engage in battle with them, for I will not give you any of their land as an allotment, for I have given Aroer to the sons of Lot to inherit."<sup>10</sup>(The erstwhile Ommin—a nation large and numerous and mighty like the Enakim—had settled in it. <sup>11</sup>Like the Enakim, these also shall be reckoned as Rephain, and the Moabites name them Ommin. <sup>12</sup>And the Chorrite had formerly lain couched in Seir, and the sons of Esau destroyed them and wiped them out from before them, and they were settled in their place, as Israel did with the land of its inheritance that the Lord gave them.) <sup>13</sup>"Now then, rise up, and depart, and go alongside the ravine of Zared."

So we passed along the ravine of Zared. <sup>14</sup>And the days which we had gone alongside from Kades Barne until we passed along the ravine of Zared were thirty-eight years until the entire generation of the men, warriors of the camp, had fallen away, as the Lord had sworn to them. <sup>15</sup>And the hand of God was against them, to eliminate them from the camp until they fell away.

<sup>16</sup>And it happened, when all the men, the warriors, had fallen away, since they were dying off

from among the people, <sup>17</sup>that the Lord spoke to me, saying, <sup>18</sup>"Today you are going to pass the boundary of Moab at Aroer, <sup>19</sup>and you will draw near to the sons of Amman. Do not act with enmity against them, and do not engage them in battle, for I will not give any of the land of the sons of Amman to you as an allotment, because I have given it to the sons of Lot as an allotment."<sup>20</sup>(It will be reckoned as a land of Rephain, for the Rephain formerly inhabited it, and the Ammanites name them Zomzommin, <sup>21</sup>a nation, great and numerous and rather powerful, just as the Enakim, and the Lord destroyed them from before them, and they took possession and were settled in place of them. <sup>22</sup>Just as they<sup>b</sup> did to the sons of Esau, who live in Seir, as they<sup>c</sup> wiped out the Chorrite before them, so they took possession and were settled in their place even to this day. <sup>23</sup>As for the Heuites, who live in Haseroth as far as Gaza, and the Cappadocians, who came from Cappadocia, they wiped them out and were settled in their place.) <sup>24</sup>"Now then, arise, and depart, and pass through the ravine of Arnon. See, I have given into your hands King Seon the Amorrite of Hesebon and his land. Begin to inherit; engage him in battle. <sup>25</sup>On this day begin to put your trembling and your fear upon all the nations beneath the sky who, when they hear your name, will be troubled and have pains because of you."

<sup>26</sup> And I sent ambassadors from the wilderness of Kedmoth to King Seon of Hesebon with words of peace, saying: <sup>27</sup>"I will pass by through your land; I will travel along the road; I will turn neither right nor left. <sup>28</sup>You will sell me food for money, and I will eat, and you will sell me water for money, and I will drink. Only that I will pass by on foot—<sup>29</sup>just as the sons of Esau who live in Seir did for me and likewise the Moabites who live in Aroer—until I pass the Jordan into the land that the Lord our God is giving us."<sup>30</sup>And King Seon of Hesebon did not want to let us pass by him, for the Lord our God had hardened his spirit and prevailed over his heart in order that he might be delivered into your hands, as it is on this day.

<sup>31</sup> And the Lord said to me, "See, I have begun to give King Seon the Amorrite of Hesebon and his land over before you. Begin to inherit his land."<sup>32</sup>And Seon came out to meet us, he and all his people for battle at Iasa, <sup>33</sup>and the Lord our God gave him over before us, and we struck him down, and his sons and all his people. <sup>34</sup>And we captured all the cities at that time, and we utterly destroyed every city in order, and their women and their children we did not leave alive. <sup>35</sup>Only the cattle we plundered, and the spoils of the cities we took: <sup>36</sup>from Aroer, which is along the edge of the Wadi Arnon, and the city that is in the ravine, even as far as the mountain of Galaad. There was not a city which escaped us. The Lord our God gave over all of them into our hands. <sup>37</sup>We did not enter, however, into the land of the sons of Amman, all the regions bordering the Wadi Iabok as well as the cit-

<sup>a</sup>Possibly *presumptuously* <sup>b</sup>i.e. *the Rephain* <sup>c</sup>i.e. *the sons of Esau*

## DEUTERONOMION 3-4

ies of the hill country, just as the Lord our God had commanded us.

**3** And after we had turned, we went up the road to Basan. And King Og of Basan came out to meet us, he and all his people, for battle at Edrain. <sup>2</sup>And the Lord said to me, "Do not fear him, for I have given him over into your hands, and all his people and all his land. And you shall do to him as you did to King Seon of the Amorrites, who used to live in Hesebon." <sup>3</sup>And the Lord our God delivered him into our hands, even King Og of Basan and all his people. And we struck him down until we did not leave him offspring. <sup>4</sup>And at that time we captured all his cities; there was no city that we did not take from them—sixty cities, all the environs of Argob, the kingdom of Og in Basan. <sup>5</sup>All these were strong cities, high walls, gates and bars, besides the very many cities of the Pherezites. <sup>6</sup>We utterly destroyed them, as we did King Seon of Hesebon, and we utterly destroyed every city in order, and the women and the children. <sup>7</sup>And all the cattle and the spoils of the cities we plundered for ourselves.

<sup>8</sup> And at that time we took out of the hands of the two Amorrite kings who were beyond the Jordan the land from the Wadi Arnon up to Haërmon <sup>9</sup>(the Phoenicians named Haërmon Sanior, and the Amorrite named it Sanir). <sup>10</sup>All were cities of Misor and all of Galaad and all of Basan, as far as Selcha and Edrain, cities of Og's kingdom in Basan. <sup>11</sup>(Because only King Og of Basan was left from the Raphain. Look, his bed was an iron bed; look, it is in the citadel of the sons of Amman. By <sup>a</sup>a man's forearm<sup>a</sup> it is nine cubits long and four cubits wide.) <sup>12</sup>And we took possession of that land at that time, from Aroer, which is along the edge of the Wadi Arnon, and half of the mountainous area of Galaad and its cities I gave to Rouben and to Gad. <sup>13</sup>And I gave to the half-tribe of Manasse the rest of Galaad and all of Basan, Og's kingdom, and all the environs of Argob, all of said Basan. (It will be reckoned a land of Raphain.) <sup>14</sup>And Iair son of Manasse took all the environs of Argob as far as the borders of Gargasi and Homachathi, and he named them after his name—Basan Hauoth Iair—until this day. <sup>15</sup>And to Machir I gave Galaad. <sup>16</sup>And to Rouben and to Gad I gave from Galaad as far as the Wadi Arnon, the middle of the wadi being a boundary, and up to the Iabok, the wadi being the boundary for the sons of Amman, <sup>17</sup>the Araba also and the Jordan, being a boundary of Machanarath even up to the sea of Araba, the Salt Sea, under Asedoth of Phasga on the east.

<sup>18</sup> And at that time I commanded you, saying: "The Lord your God gave you this land as an allotment; proceed fully armed before your brothers, the sons of Israel, every mighty one of you. <sup>19</sup>Only your wives and your children and and your cattle—I know that you have much cattle—let them settle in your cities that I have given to you <sup>20</sup>until

the Lord your God gives your brothers rest, as also you and they too will inherit the land that the Lord your God is giving them beyond the Jordan, and you will return, each one to his inheritance that I have given to you." <sup>21</sup>And I commanded Iesous at that time, saying: "Your eyes have seen everything that the Lord your God has done to these two kings; so the Lord will do to all the kingdoms which you are about to cross into there. <sup>22</sup>You shall not be fearful of them, for the Lord your God himself will fight for you."

<sup>23</sup> At that time, too, I entreated the Lord, saying: <sup>24</sup>"O Lord, Lord, you have begun to show your attendant your strength and your power and your strong hand and your high arm. For what god is there in the sky or on the earth who will do as you have done, and according to your strength? <sup>25</sup>After I cross over, therefore, I will see this good land, which is beyond the Jordan, this good mountainous area and the Anti-Lebanon." <sup>26</sup>And the Lord ignored me on your account and did not listen to me. And the Lord said to me, "Let it be sufficient for you! Do not continue any longer to speak to me of this matter! <sup>27</sup>Go up to the top of Hewn, and look with your eyes to the sea and the north and the southwest and the east, and see with your eyes, for you shall not cross over this Jordan. <sup>28</sup>And command Iesous, and strengthen him, and encourage him, because he will cross over ahead of this people, and it is he who will secure for them the possession of the land that you have seen." <sup>29</sup>And we remained in a glen near the house of Phogor.

**4** And now, Israel, hear the statutes and judgments that I am teaching you to do today so that you may live and, after you have entered, may inherit the land that the Lord, the God of your fathers, is giving you. <sup>2</sup>You shall not add to the word I command you, and you shall not take away from it. Keep the commandments of the Lord your God with which I command you today. <sup>3</sup>Your eyes have seen all that the Lord your<sup>b</sup> God did to Beelphegor—that, every person who went after Beelphegor, the Lord your God wiped him out from among you, <sup>4</sup>but those of you who held fast to the Lord your God are all alive today.

<sup>5</sup> See, I have shown you statutes and ordinances, as the Lord has commanded me, to do so in the land into which you are entering there to inherit it. <sup>6</sup>And you shall keep and do them, because this is your wisdom and discernment before all the nations, as many as might hear all these statutes, and they will say, "Look, this great nation is a wise and understanding people!" <sup>7</sup>For what sort of great nation has a god for itself so near to them as the Lord our God is in everything whenever we invoke him? <sup>8</sup>And what sort of great nation has for itself statutes and righteous judgment in accord with all this law that I am giving before you today?

<sup>9</sup> Take heed to yourself, and guard your soul closely, lest you forget all the things that your eyes

<sup>a</sup>i.e. the common (non-standardized) cubit <sup>b</sup>our = Weed

have seen, and let them not be far from your heart all the days of your life, and you shall direct your sons and your sons' sons <sup>10</sup>about the day when you stood before the Lord your God at Choreb, on the day of the assembly when the Lord said to me, "Assemble the people to me, and let them hear my words so that they may learn to fear me all the days as long as they live on the earth and may teach their sons," <sup>11</sup>and you approached and stood at the foot of the mountain, and the mountain was burning with fire up to the sky: darkness, gloom, tempest. <sup>12</sup>And the Lord spoke to you from the midst of the fire. You heard the sound of words but you did not notice a likeness, only a voice. <sup>13</sup>And he announced to you his covenant, which he commanded you to do, the ten words, and he wrote them on two stone tablets. <sup>14</sup>And the Lord commanded me at that time to teach you statutes and ordinances for you to do them in the land into which you are entering there to inherit it.

<sup>15</sup> And guard your souls closely, because you did not notice a likeness on the day the Lord spoke to you at Choreb in the mountain from the midst of the fire. <sup>16</sup>Do not act lawlessly and make for yourselves an engraved likeness, any kind of icon—a likeness of male or female, <sup>17</sup>a likeness of any animal of those that are on the earth, a likeness of any winged bird that flies under the sky, <sup>18</sup>a likeness of any reptile that creeps on the ground, a likeness of any fish that is in the waters beneath the earth. <sup>19</sup>And do not, when you look up to the sky and see the sun and the moon and the stars, even any ornament of the sky, be led astray and do obeisance to them and serve them—those things that the Lord your God has allotted to all the nations beneath the sky. <sup>20</sup>But God has taken you and brought you out of the iron furnace, out of Egypt, to become for him an allotted people, as in this day.

<sup>21</sup> And the Lord was angry with me because of the things being said by you, and he swore that I would not cross this Jordan and that I would not enter into the land that the Lord God is giving to you as an allotment. <sup>22</sup>For I am going to die in this land, and I am not crossing over this Jordan, but you are going to cross over, and you will take possession of this good land. <sup>23</sup>As for you, take care, lest you forget the covenant of the Lord your God, which he made with you, and make for yourselves an engraved likeness of all of the things that the Lord your God has instructed you. <sup>24</sup>For the Lord your God is a devouring fire, a jealous god.

<sup>25</sup> Now if you bear sons and sons' sons and live long in the land and you act lawlessly and make an engraved likeness of anything and do what is evil before the Lord your God, to provoke him to anger, <sup>26</sup>I call sky and earth to witness against you today that by destruction you will perish from the land that you are crossing the Jordan to inherit there; you will not prolong days on it but will be wiped out with a wiping. <sup>27</sup>And the Lord will scatter you among all the nations, and you will be left few in number among the nations into

which the Lord will bring you there. <sup>28</sup>And there you will serve other gods, works of human hands, wood and stone, who will neither see nor hear nor eat nor smell. <sup>29</sup>And there you will seek the Lord your God, and you will find him when you seek him out with your whole heart and with your whole soul, <sup>(30)</sup>in your distress. <sup>30</sup>And all these words shall find you in the end of days, and you will return to the Lord your God and listen to his voice. <sup>31</sup>Because the Lord your God is a compassionate god, he will neither abandon you nor wipe you out; he will not forget the covenant with your fathers that he swore to them.

<sup>32</sup> Ask of former days which occurred long before your own, from the day that God created a human being on the earth; ask<sup>a</sup> at the end of the sky up to the end of the sky whether a thing this great has ever happened, whether such a thing has been heard of; <sup>33</sup>whether any nation has ever heard the voice of a living god speaking from the midst of the fire, as you have heard, and you lived, <sup>34</sup>whether a god ever attempted to go and take a nation for himself from the midst of a nation, by trial and by signs and by wonders and by war and by a strong hand and a high arm and by great exhibits, like all which the Lord your God did in Egypt before you, as you were looking on <sup>35</sup>so that you might know that the Lord your God he is God, and there is no other besides him. <sup>36</sup>From the sky his voice became audible to discipline you, and on earth he showed you his great fire, and you heard his words coming from the midst of the fire. <sup>37</sup>Because he loved your fathers, he also chose you, their offspring after them, and himself brought you out of Egypt, by his great power, <sup>38</sup>to destroy utterly before you great nations, and mightier than yourselves, to bring you in, to give you their land to inherit, as you have today. <sup>39</sup>And you will know today and bear in mind that the Lord your God, he is God in the sky above and on the earth beneath, and there is no other besides him. <sup>40</sup>And you will keep his statutes and his commandments, which I command you today, so that it may be well with you and with your sons after you so that you may be long-lived in the land that the Lord your God is giving you for all your days.

<sup>41</sup> Then Moses set apart three cities beyond the Jordan toward the rising of the sun <sup>42</sup>for the murderer to flee there, whoever might unintentionally kill his neighbor, and he did not hate him before yesterday and the third day, and he shall flee to one of these cities and live: <sup>43</sup>Bosor in the wilderness on the plain country belonging to Rouben and Ramoth in Galaad belonging to Gaddi and Gaulon in Basan belonging to Manasse.

<sup>44</sup> This is the law that Moses set before the sons of Israel. <sup>45</sup>These are the testimonies and the statutes and the judgments that Moses spoke to the sons of Israel when they had come out of the land of Egypt, <sup>46</sup>beyond the Jordan in the valley

<sup>a</sup>Lacking in Gk

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near the house of Phogor, in the land of King Seon of the Amorrites, who used to live in Hesebon, whom<sup>a</sup> Moyses and the sons of Israel defeated when they had come out of the land of Egypt.<sup>47</sup> And they took possession of his land and the land of King Og of Basan, two kings of the Amorrites who were beyond the Jordan toward the rising of the sun,<sup>48</sup> from Aroer, which is on the edge of the Wadi Arnon, and to Mount Seon (that is, Haërmon),<sup>49</sup> all the Araba beyond the Jordan toward the rising of the sun, east under Asedoth quarried from rock.

**5** And Moyses called all Israel and said to them: Hear, O Israel, the statutes and judgments that I am speaking in your ears this day, and you shall learn them and be watchful to perform them.<sup>2</sup> The Lord your God established a covenant with you at Choreb.<sup>3</sup> Not with your fathers did the Lord establish this covenant, but with all of you here alive today.<sup>4</sup> The Lord spoke with you face-to-face at the mountain, from the midst of the fire,<sup>5</sup> and I stood between the Lord and you at that time, to report to you the words of the Lord, for you were afraid because of the fire and did not go up into the mountain, saying:

6 I am the Lord your God who brought you out of the land of Egypt, out of a house of slavery.<sup>7</sup> You shall have no other gods before me.

8 You shall not make for yourself a carved object or likeness of anything whatever is in the sky above and whatever is in the earth beneath and whatever is in the waters under the earth.<sup>9</sup> You shall not do obeisance to them, nor are you to serve them, because I am the Lord your God, a jealous god, repaying the sins of fathers upon children to the third and fourth generation to those who hate me,<sup>10</sup> and doing mercy unto thousands, for those who love me and keep my ordinances.

11 You shall not take the name of the Lord your God in vain. For the Lord will never acquit the one who takes his name in vain.

12 Keep the day of the sabbaths to consecrate it, as the Lord your God commanded you.<sup>13</sup> Six days you shall labor and do all your labor,<sup>14</sup> but on the seventh day there is Sabbata to the Lord your God; you shall not do in it any labor—you and your son and your daughter, your male slave and your female slave, your ox and your draft animal and any animal of yours and the guest within your gates so that your male slave and your female slave may rest as well as you.<sup>15</sup> And you shall remember that you were a domestic in the land of Egypt, and the Lord your God brought you out from there with a strong hand and with a high arm; therefore, the Lord your God instructed you to keep the day of the sabbaths and to consecrate it.

16 Honor your father and your mother, as the Lord your God commanded you, so that it may be well with you and that you may be long-lived in the land that the Lord your God is giving you.

17(18) You shall not commit adultery.

18(17) You shall not murder.

19 You shall not steal.

20 You shall not testify falsely against your neighbor with a false testimony.

21 You shall not covet your neighbor's wife; you shall not covet your neighbor's house or his field or his male slave or his female slave or his ox or his draft animal, or any animal of his or whatever belongs to your neighbor.

22 These words the Lord spoke to your whole gathering at the mountain, from the midst of the fire—darkness, blackness, tempest, a loud voice—and he did not add. And he wrote them on two stone tablets and gave them to me.<sup>23</sup> And it happened, when you heard the voice from the midst of the fire and the mountain was burning with fire, that you approached me, all the leaders of your tribes and your council of elders,<sup>24</sup> and you said, "Look, the Lord our God has shown us his glory, and we have heard his voice from the midst of the fire. This day we have seen that God will speak to a person, and he will live.<sup>25</sup> And now let us not die. For this great fire will consume us; if we continue to hear the voice of the Lord our God any longer, then we will die.<sup>26</sup> For what flesh, which has heard the voice of the living God when he speaks from the midst of fire, as we have, shall also live?<sup>27</sup> Go you near, and hear whatever the Lord our God may say. And you shall speak to us all things, whatever the Lord our God may speak to you, and we will hear and do it."

28 And the Lord heard the sound of your words when you were speaking to me, and the Lord said to me: "I have heard the sound of the words of this people, what they have spoken to you; all that they have spoken<sup>b</sup> they have spoken<sup>b</sup> correctly.<sup>29</sup> Who shall grant that their heart be in them in such a way that they fear me and keep my commandments in all their days so that it might go well with them and with their sons forever!<sup>30</sup> Go, say to them, 'Return to your houses.'<sup>31</sup> But you, stand here with me, and I will speak to you the commandments and the statutes and the judgments that you shall teach them, and let them do them in the land that I am giving them as an allotment."<sup>32</sup> And you shall be watchful to do as the Lord your God has commanded; you shall not turn right or left,<sup>33</sup> to go according to all the way that the Lord your God has commanded so that he may give you rest and that it may go well with you and that you may prolong your days upon the land that you shall inherit.

**6** And these are the commandments and the statutes and the ordinances that the Lord your God commanded to teach you to do so in the land which you are entering there to inherit<sup>2</sup> so that you may fear the Lord your God, to keep all his statutes and his commandments that I command you today, you and your sons and your sons' sons, all the days of your life so that you may be long-lived.<sup>3</sup> Now hear, O Israel, and be watchful to per-

<sup>a</sup>i.e. the Amorrites <sup>b</sup>Lacking in Gk

form so that it may be well with you and that you may multiply greatly, just as the Lord, the God of your fathers, has spoken, to give you a land flowing with milk and honey.

4 And these are the statutes and the judgments, which the Lord commanded to the sons of Israel in the wilderness as they were coming out from the land of Egypt. Hear, O Israel: The Lord our God is one Lord. <sup>5</sup>And you shall love the Lord your God with the whole of your mind and with the whole of your soul and with the whole of your power. <sup>6</sup>And these words that I command you today shall be in your heart and in your soul. <sup>7</sup>And you shall teach them to your sons and talk on them while sitting at home and going on the road and lying down and rising up. <sup>8</sup>And you shall bind them as a sign on your hand, and they shall be <sup>a</sup>things unshakable<sup>a</sup> before your eyes, <sup>9</sup>and you shall write them on the doorposts of your houses and of your gates.

10 And it shall be, whenever the Lord your God brings you into the land that he swore to your fathers, to Abraam and Isaak and Iakob, to give you large and fine cities that you did not build, <sup>11</sup>houses full of all sorts of goods that you did not fill, dug cisterns that you did not dig out, vineyards and olive groves that you did not plant. And when you eat and become full, <sup>12</sup>take care for yourself, lest you forget the Lord your God, who brought you out of the land of Egypt, out of a house of slavery. <sup>13</sup>The Lord your God you shall fear, and him you shall serve, and to him you shall cling, and by his name you shall swear. <sup>14</sup>Do not go after other gods from the gods of the nations around you, <sup>15</sup>because the Lord your God, who is present with you, is a jealous god. Lest the Lord your God, <sup>b</sup>being angered with wrath against you<sup>b</sup>, destroy you utterly from the face of the earth.

16 You shall not tempt the Lord your God, as you tempted in the Temptation. <sup>17</sup>By guarding, you shall keep the commandments of the Lord God, the testimonies and the statutes that he has commanded you. <sup>18</sup>And you shall do what is pleasing and good before the Lord your God, so that it may be well for you and that you may go in and inherit the good land that the Lord swore to your fathers, <sup>19</sup>to chase out all your enemies before you, as he said.

20 And it shall be, when your son asks you tomorrow, saying, "What are the testimonies and the statutes and the judgments that the Lord our God has commanded you?" <sup>21</sup>that you shall say to your son, "We were domestics to Pharaoh in the land of Egypt, and the Lord brought us from there with a strong hand and with a high arm. <sup>22</sup>And the Lord gave before us signs and wonders, great and evil in Egypt, against Pharaoh and against his household. <sup>23</sup>And he brought us out from there in order to bring us in, to give to us this land that he swore to give to our fathers. <sup>24</sup>And the Lord commanded us to perform all these statutes, to fear the Lord our God, so that it may be well for us all our

days so that we may live, as it is today. <sup>25</sup>If we are watchful to perform all these commandments before the Lord our God, as he has commanded us, there will also be mercy for us."

7 Now if the Lord your God brings you into the land that you are entering there to inherit and shall clear away great and numerous nations before you—the Chettite and the Gergesite and the Amorrite and the Chananite and the Pherezite and the Heuite and the Iebousite, seven nations numerous and mightier than you—<sup>2</sup>and the Lord your God shall deliver them into your hands and you shall strike them, by annihilation you shall annihilate them. You shall not establish a covenant with them, neither shall you have mercy on them. <sup>3</sup>Neither shall you intermarry with them. You shall not give your daughter to his son, and you shall not take his daughter for your son, <sup>4</sup>for she<sup>d</sup> will turn away your son from me, and he will serve other gods. And the Lord will be angered with wrath against you and will utterly destroy you quickly. <sup>5</sup>But thus you shall do to them: you shall break down their altars<sup>e</sup> and smash their steles and cut down their groves and burn the carved objects of their gods with fire. <sup>6</sup>For you are a people holy to the Lord your God, and the Lord your God has chosen you to be for him an exceptional people, more than all the nations on the face of the earth.

7 It was not because you are more numerous than all nations that the Lord chose you and picked you—for you are very few in comparison with all the nations. <sup>8</sup>Rather, because the Lord loved you, and since he was keeping the oath that he swore to your fathers, the Lord brought you out with a strong hand and with a high arm and redeemed you from a house of slavery, from the hand of Pharaoh king of Egypt. <sup>9</sup>And you shall know that the Lord your God, he is God, the faithful God, who keeps the covenant and mercy with those who love him and keep his commandments, to a thousand generations, <sup>10</sup>and who repays those who hate him to their face, to destroy them utterly. And he will not delay with those who hate him; to their face he will repay them. <sup>11</sup>And you will keep the commandments and the statutes and these judgments—that I command you today to do.

12 And it shall be, whenever you hear all these statutes and keep and do them, that the Lord your God will guard closely for you the covenant and the mercy as he swore to your fathers, <sup>13</sup>and he will love you and bless you and multiply you, and he will bless the progeny of your belly and the fruit of your land, your grain and your wine and your oil, the herds of your oxen and the flocks of your sheep, in the land that the Lord swore to your fathers to give you. <sup>14</sup>Blessed you shall be among all the nations; there shall not be an impotent one nor a sterile one among you or your cattle. <sup>15</sup>And the Lord will remove from you every illness, and all the dread diseases of Egypt that you have seen and that you experienced he will not inflict on

<sup>a</sup>Possibly fixtures <sup>b</sup>Or who is present with you, being angered with wrath <sup>c</sup>us = Weed <sup>d</sup>Or it <sup>e</sup>Gk = bōmos

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you, but he will inflict them on all who hate you. <sup>16</sup>And you shall eat all the spoils of the nations that the Lord your God is giving to you; your eye shall not be sparing to them, and you shall not serve their gods, for this is a stumbling block to you.

<sup>17</sup> But if you say in your mind, "This nation is more numerous than I; how will I be able to destroy them utterly?" <sup>18</sup>you shall not be afraid of them. With remembrance you shall remember what the Lord your God did to Pharaoh and to all the Egyptians, <sup>19</sup>the great trials that your eyes saw, the signs and those great wonders, the strong hand and the high arm as the Lord your God brought you out. The Lord our God will do thus to all the nations of whose faces you are afraid. <sup>20</sup>And the Lord your God will send the hornets against them until even the ones who have been left and those hidden <sup>a</sup>from you are wiped out. <sup>21</sup>You shall not be wounded before them, for the Lord your God with you is a great and strong god. <sup>22</sup>And the Lord your God will consume these nations before you little by little; you will not be able to consume them quickly, lest the land become a wilderness and the wild animals be multiplied against you. <sup>23</sup>And the Lord your God will deliver them into your hands, and he will destroy them with a great destruction until he has destroyed them utterly. <sup>24</sup>And he will deliver their kings into your hands, and you shall destroy their name from that place; no one will be able to stand up against you until you have destroyed them utterly. <sup>25</sup>The carved objects of their gods you shall burn with fire. You shall not desire silver and gold from them, and you shall not take for yourself, lest you stumble by means of it, for it is an abomination to the Lord your God. <sup>26</sup>And you shall not bring an abomination into your house, or you will be an anathema like it. With an offense you shall take offense, and with abhorrence you shall abhor it, for it is an anathema.

**8** All the commandments that I command you today you shall be watchful to perform so that you may live and increase and go in and inherit the land that the Lord swore to your fathers. <sup>2</sup>And you shall remember all the way that the Lord your God has led you in the wilderness so that he might distress you and test you and discern the things in your heart, whether you would keep his commandments or not. <sup>3</sup>And he distressed you and let you hunger and fed you with manna with which your fathers were not acquainted in order to announce to you that man shall not live by bread alone, but by every word that goes out through the mouth of God man shall live. <sup>4</sup>Your clothes were not worn off you; your feet did not become hard; look, for forty years! <sup>5</sup>And you shall know in your heart that as a certain person might discipline his son, so the Lord your God will discipline you. <sup>6</sup>And you shall keep the commandments of the Lord your God, to go in his ways and to fear him.

<sup>7</sup>For the Lord your God is bringing you into a good and extensive land in which there are wadis of waters, springs of underground waters, flowing out through the plains and through the mountains, <sup>8</sup>a land of wheat and barley, vines, figs, pomegranates, a land of olive trees of oil and of honey, <sup>9</sup>a land in which you will eat your bread without poverty and will not be in need of anything therein, a land whose stones are iron and from its mountains you will mine copper. <sup>10</sup>And you shall eat and be filled and bless the Lord your God on the good land that he gave you.

<sup>11</sup> Take heed for yourself lest you forget the Lord your God, so as not to keep his commandments and his judgments and his statutes, which I command you today. <sup>12</sup>Lest, when you have eaten and been filled and, having built fine houses and lived in them, <sup>13</sup>and when your oxen and sheep have multiplied and when silver and gold have been multiplied to you and when all that you own has been multiplied to you, <sup>14</sup>you become exalted in heart and forget the Lord your God, who brought you out of the land of Egypt, out of a house of slavery, <sup>15</sup>who led you through that great and fearsome wilderness, where there was a biting snake and a scorpion and thirst, where there was no water, who brought out for you from flint rock a spring of water, <sup>16</sup>who fed you with manna in the wilderness that your fathers did not know so that he might distress you and test you, that you might do well at your end. <sup>17</sup>Do not say in your heart, "My strength and the mastery of my hand have produced for me this great power." <sup>18</sup>And you shall remember the Lord your God, for it is he who gives you strength to produce power—and so that he may uphold his covenant that he swore to your fathers, as today. <sup>19</sup>And it shall be, if by forgetting you forget the Lord your God and go after other gods and serve them and do obeisance to them, I <sup>b</sup>call you to witness<sup>b</sup> today that with destruction you shall perish. <sup>20</sup>As also the remaining nations, which the Lord is destroying before you, so shall you perish, because you have not heard the voice of the Lord your God.

**9** Hear, O Israel! You are crossing the Jordan today, to go in to dispossess nations rather larger and mightier than you, cities great and walled up to the sky, <sup>2</sup>a great people, both numerous and tall, sons of Enak, whom you know and of whom you have heard: "Who can stand up against sons of Enak?" <sup>3</sup>And you shall know today that the Lord your God—he proceeds before you; a devouring fire is he; he will destroy them utterly, and he will divert them before you, and you will destroy them quickly, as the Lord has said to you.

<sup>4</sup> When the Lord your God eliminates these nations before you, do not say in your heart, saying: "It is because of my righteousness that the Lord has brought me in to inherit this good land," but because of the impiety of these nations the Lord will destroy them utterly before you. <sup>5</sup>It is not because

<sup>a</sup>Or are destroyed from you <sup>b</sup>Or bear witness against you

of your righteousness or the holiness of your heart that you are going in to inherit their land, but because of the impiety of these nations the Lord will destroy them utterly before you, and in order that he may uphold the covenant that the Lord swore to your fathers, to Abraam and Isaak and Iakob.

6 And you shall know, today, that it is not because of your righteousness the Lord your God is giving you this good land to inherit, for you are a stiff-necked people. 7Remember, do not forget how you provoked the Lord your God in the wilderness; from the day you came out of Egypt until you came into this place, you have continued being disobedient regarding things concerning the Lord.

8 Even at Choreb you provoked the Lord, and the Lord was angry enough with you to destroy you utterly, 9when I was going up the mountain to receive the stone tablets, the tablets of the covenant that the Lord established with you, and I stayed on the mountain forty days and forty nights; I did not eat bread nor did I drink water. 10And the Lord gave me the two stone tablets written with the finger of God, and on them had been written all the words that the Lord had spoken to you at the mountain. 11And it happened, through-out forty days and forty nights, that the Lord gave to me the two stone tablets, tablets of covenant. 12And the Lord said to me, "Get up, go down quickly from here, for your people whom you brought from the land of Egypt have acted lawlessly. They have digressed quickly from the way that you commanded them; they have made for themselves a molten image." 13And the Lord said to me, "I have spoken to you once and twice, saying: I have seen this people, and look, it is a stiff-necked people. 14Permit me to destroy them utterly, and I will blot out their name from beneath the sky, and I will make of you a nation great and strong and more numerous than this one."

15 And after I had turned, I went down from the mountain, and the mountain was burning with fire, and the two tablets were in my two hands. 16And when I saw that you had sinned against the Lord your God and had made for yourselves a molten image and had digressed from the way that the Lord had commanded you, 17then having taken hold of the two tablets, I flung them from my two hands and smashed them before you. 18And I petitioned before the Lord a second time as also the first, forty days and forty nights; I did not eat bread, and I did not drink water on account of all your sins that you had sinned, by doing what was evil before the Lord your God, to provoke him. 19And I was terrified on account of the wrath and the anger, because the Lord had been provoked against you to destroy you utterly. And the Lord listened to me this time also. 20And the Lord was very full of wrath against Aaron to destroy him utterly, and I prayed also on behalf of Aaron at that time. 21And your sin which you had made, the bull calf, I took it and burned it with fire and crushed it, grinding thoroughly, until it became fine and it

was as dust, and I threw the dust into the wadi that runs down from the mountain.

22 And at The Burning also and at The Temptation and at The Graves of Lust<sup>a</sup>, you were provoking the Lord by your God<sup>b</sup>. 23And when the Lord sent you from Kades Barne, saying, "Go up, and inherit the land that I am giving you," then you disobeyed the word of the Lord your God and did not trust him and did not listen to his voice. 24You were disobedient in regard to things concerning the Lord from the day he knew you.

25 And I petitioned before the Lord, for forty days and for forty nights that I petitioned, for the Lord said that he would destroy you utterly. 26And I prayed to God and said, "O Lord, Lord, king of the gods, do not utterly destroy your people and your possession whom you redeemed by your great strength, whom you brought out of the land of Egypt with your great strength and with your strong hand and your high arm. 27Remember Abraam and Isaak and Iakob your attendants to whom you swore by yourself; do not look upon the stubbornness of this people and upon the impieties and upon their sins, 28lest the inhabitants of the land from whence you have brought us say, saying: 'Because the Lord was not able to bring them into the land that he mentioned to them and because he hates them, he brought them out to kill them in the wilderness.' 29And these are your people and your allotment whom you brought out of the land of Egypt by your great strength and by your high arm."

**10** At that time the Lord said to me, "Carve out for yourself two tablets of stone like the former ones, and come up to me on the mountain, and you will make for yourself an ark of wood. 2And I will write on the tablets the words that were on the former tablets, which you smashed, and you shall put them in the ark." 3And I made an ark of indestructible boards and carved the two tablets of stone like the former ones and went up the mountain with the two tablets in my hands. 4And he wrote on the tablets, in accord with the first writing, the ten words that the Lord had spoken to you on the mountain from the midst of the fire, and the Lord gave them to me. 5And I turned and came down from the mountain and put the tablets in the ark that I had made, and they were there, as the Lord commanded me.

6 (And the sons of Israel departed from Beroth of the sons of Iakim Misadai. There Aaron died, and there he was buried, and his son Eleazar became priest instead of him. 7From there they departed to Gadgad and from Gadgad to Ietebatha, a land with a wadi of waters. 8At that time the Lord set apart the tribe of Leui to carry the ark of the covenant of the Lord, to stand before the Lord to minister and to pray in his name, to this day. 9Therefore, for the Leuites there is not a part or allotment among their brothers; the Lord himself is his allotment, as he said to him.)

<sup>a</sup>Or *Craving* <sup>b</sup>Om = Weed

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10 And I stayed on the mountain forty days and forty nights. And the Lord listened to me in that time also. And the Lord did not want to destroy you utterly. <sup>11</sup>And the Lord said to me, "Go, depart before this people, and let them go in and inherit the land that I swore to their fathers to give them."

12 And now, O Israel, what does the Lord your God ask from you but to fear the Lord your God, to go in all his ways and to love him and to serve the Lord your God with the whole of your heart and with the whole of your soul, <sup>13</sup>to keep the commandments of the Lord your God and his statutes that I command you today so that it may be well with you? <sup>14</sup>Look, the sky and the sky of the sky belong to the Lord your God, the earth and all that is in it. <sup>15</sup>Yet, your fathers, the Lord chose to love them, and he picked you, their offspring after them, you, among all the nations, as it is this day. <sup>16</sup>And you shall circumcise your hardheartedness and shall not harden your neck any longer. <sup>17</sup>For the Lord your God is God of gods and Lord of lords, the great God, mighty and fear-inspiring, who does not marvel at a person, neither will he take a bribe, <sup>18</sup>doing justice to the guest and orphan and widow and loving the guest, to give him food and clothing. <sup>19</sup>You shall also love the guest, for you were guests in the land of Egypt. <sup>20</sup>You shall fear the Lord your God, and him you shall serve, and to him you shall hold fast, and by his name you shall swear. <sup>21</sup>He is your boast, and he is your God, who did among you these great and glorious things that your eyes have seen. <sup>22</sup>Your fathers went down to Egypt with seventy persons, and now the Lord your God has made you as the stars in the sky in number.

**11** And you shall love the Lord your God and keep his orders and his statutes and his commandments and his judgments always. <sup>2</sup>And you shall know today that it was not your children who have not known or seen the discipline of the Lord your God and his magnificent works and his strong hand and his high arm <sup>3</sup>and his signs and his wonders that he did in the midst of Egypt to Pharaoh, king of Egypt, and to all his land, <sup>4</sup>and what he did to the force of the Egyptians, to their chariots and their horses, how he made the water of the Red Sea flow over them as they pursued you from your rear, and the Lord has destroyed them to this very day, <sup>5</sup>and what he did for you in the wilderness until you came to this place, <sup>6</sup>and what he did to Dathan and Abiron sons of Eliab son of Rouben whom the earth having opened its mouth swallowed them up, along with their households and their tents and all their substance which was with them in the midst of all Israel <sup>7</sup>For it is your eyes that saw all the great deeds of the Lord that he did for you today.

<sup>8</sup> And you shall keep all his commandments that I command you today so that you may live and be multiplied and go in and inherit the land into which you are crossing over the Jordan to take possession of it there, <sup>9</sup>so that you may live long in the land that the Lord swore to your fathers to give

them and their offspring after them, a land flowing with milk and honey. <sup>10</sup>For the land into which you are about to enter there to inherit it is not like the land of Egypt, whence you are coming from there, when they sow the seed and water it with the feet like a garden of vegetables. <sup>11</sup>But the land into which you are entering there to inherit it is a hilly land and flat; it will drink water from the rain of the sky, <sup>12a</sup> a land that the Lord your God regards it. The eyes of the Lord your God are always on it, from the beginning of the year even until the end of the year.

<sup>13</sup> Now if by hearing you hear all his commandments that I command you today—to love the Lord your God and to serve him with the whole of your heart and with the whole of your soul—<sup>14</sup>he too will give the rain for your land in season, early rain and later rain, and you will gather in your grain and your wine and your oil, <sup>15</sup>and he will give fodder in your fields for your cattle. <sup>16</sup>And, when you have eaten and been filled, <sup>(16)</sup>take care to yourself, lest your heart be expanded, and you turn away and serve other gods and do obeisance to them, <sup>17</sup>and the Lord, being wrathful, be angry against you and shut up the sky, and there will be no rain, and the land will not give its fruit, and you will perish quickly off the good land that the Lord gave you.

<sup>18</sup> And you shall put these words in your heart and in your soul, and you shall bind them as a sign on your hand, and they shall be things unshakable before your eyes. <sup>19</sup>And you shall teach your children to say them when they are sitting at home and going on the way and lying down and rising. <sup>20</sup>And you shall write them on the doorposts of your houses and of your gates <sup>21</sup>so that you may be long-lived, and the days of your sons, in the land that the Lord swore to your fathers to give them, may be as the days of the sky above the earth.

<sup>22</sup> And it shall be, if by hearing you hear all these commandments that I command you today to do—to love the Lord your God, to go in all his ways and to hold fast to him—<sup>23</sup>the Lord too will drive out all these nations before you, and you will dispossess nations great and rather stronger than you. <sup>24</sup>Every place, wherever you may plant the trace of your foot, shall be yours, from the wilderness and Anti-Lebanon and from the great river, the river Euphrates, and up to the western sea shall be your borders. <sup>25</sup>No one will stand against you; the Lord your God will put the trembling of you and fear of you on the face of all the land on which you may go upon it, as the Lord spoke to you.

<sup>26</sup> See, I am giving before you today a blessing and a curse: <sup>27</sup>the blessing, if you hear the commandments of the Lord your God that I command you today, <sup>28</sup>and the curse, if you do not hear the commandments of the Lord your God which I command you today and if you wander from the way that I command you, having gone to serve other gods that you do not know.

<sup>29</sup> And it shall be, when the Lord your God has brought you into the land into which you are

crossing there to inherit it, you shall give the blessing on Mount Garizin and the curse on Mount Gaibal. <sup>30</sup>Look, are these not across the Jordan beyond, by the way of the setting of the sun, in the land of Chanaan, that which is situated to the west, near Golgol, beside the high oak?

<sup>31</sup> For you are crossing the Jordan when you go in to inherit the land that the Lord your God is giving you as an allotment, for all days, and you will inherit it and live in it. <sup>32</sup>And you shall be watchful to perform all these ordinances and these judgments that I am giving before you today.

**12** And these are the ordinances and the judgments that you shall be watchful to perform in the land that the Lord, the God of your fathers, is giving you as an allotment all the days that you live on the earth.

<sup>2</sup> You shall with destruction destroy all the places, there where the nations whom you are about to dispossess serve their gods on the high mountains and on the dunes and beneath every leafy tree. <sup>3</sup>And you shall chop down their altars<sup>a</sup> and smash their steles and cut down their groves and burn with fire the carved objects of their gods and blot out their name from that place. <sup>4</sup>You shall not do so to the Lord your God. <sup>5</sup>But the place which the Lord your God may choose in one of your tribes, to designate that his name be called there, you too will seek and enter there. <sup>6</sup>And you will bring there your whole burnt offerings and your sacrifices and your first fruits and your votive gifts, your freewill gifts and the firstlings of your oxen and sheep. <sup>7</sup>And you shall eat there in the presence of the Lord your God and shall rejoice in all things to which you put your hands, you and your households, as the Lord your God has blessed you.

<sup>8</sup> You shall not do all things that we are doing here today, each one doing what is pleasing before him, <sup>9</sup>for you have not come until now into the rest and into the inheritance that the Lord your God is giving you. <sup>10</sup>And you shall cross over the Jordan and live in the land that the Lord your God is allotting to you, and he will give you rest from all your enemies around, and you will live in safety. <sup>11</sup>And it shall be that the place, wherever the Lord your God may choose for his name to be called there, there you shall bring all that I command you today—your whole burnt offerings and your sacrifices and your tithes and the first fruits of your hands and your gifts and every choice one of your gifts, whatever you may vow to your God. <sup>12</sup>And you shall be joyful before the Lord your God, you and your sons and your daughters, your male and female slaves and the Leuite who is at your gates (since he has no part or allotment with you).

<sup>13</sup> Take care to yourself lest you bring your whole burnt offerings at any place where you may look. <sup>14</sup>But at the place, that which the Lord your God may choose in one of your tribes—there you

shall offer your whole burnt offerings, and there you shall do everything I command you today.

<sup>15</sup> Yet at your every desire you shall slaughter and eat meat, according to the blessing of the Lord your God which he has given you within any city; the unclean one among you and the clean together shall eat of it, as <sup>b</sup>they would<sup>b</sup> gazelle or deer. <sup>16</sup>The blood, however, you shall not eat; you shall pour it out on the ground like water. <sup>17</sup>You shall not be able to eat within your cities the tithe of your grain and of your wine and of your oil, the firstlings of your oxen and of your sheep and all votive gifts that you may vow and your agreements and the first fruits of your hands. <sup>18</sup>But these you shall eat in the presence of the Lord your God at the place, that which the Lord your God may choose, you and your son and your daughter, your male slave and your female slave and the guest in your cities, and you shall be joyful in the presence of the Lord your God in all things where you may put your hand. <sup>19</sup>Take care to yourself lest you neglect the Leuite all the time that you may live in the land.

<sup>20</sup> Now if the Lord your God enlarges your borders, as he has said to you, and you shall say, "I am going to eat meat," if your soul desires to eat meat, in every desire of your soul, you shall eat meat. <sup>21</sup>But if the place the Lord your God may choose for his name to be called there is rather far away from you, then you shall slaughter from your oxen and from your sheep that God may give you as I have commanded you, then you shall eat within your cities according to the desire of your soul. <sup>22</sup>Just as the gazelle is eaten and the deer, so you shall eat it; the unclean one among you and the clean alike shall eat it. <sup>23</sup>Take great care not to eat blood, because its blood is life; the life shall not be eaten with the meat. <sup>24</sup>You shall not eat it; you shall pour it out on the ground like water. <sup>25</sup>You shall not eat it so that it may go well with you and your sons after you, if you do what is good and pleasing before the Lord your God. <sup>26</sup>But when you have taken your sacred things, whatever you may have, and your votive gifts, you shall come to the place which the Lord your God may choose for himself for his name to be called there. <sup>27</sup>And you shall make your whole burnt offerings; the meat you will offer on the altar of the Lord your God, but the blood of your sacrifices you will pour out at the base of the altar of the Lord your God, but the meat you shall eat.

<sup>28</sup> Keep, and hear, and you will do all the words that I command you so that it may go well with you and with your sons forever, if you do what is good and pleasing before the Lord your God.

<sup>29</sup> Now if the Lord your God utterly destroys from before you the nations among which you may enter there to inherit their land, and you dispossess them and live in their land, <sup>30</sup>take care to yourself lest you seek to follow them, after they have been utterly destroyed from before you: you shall not seek their gods, saying, "How do these

<sup>a</sup>Gk = *bōmos*    <sup>b</sup>Lacking in Gk

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nations act toward their gods? I will do the same.”  
<sup>31</sup>You shall not do thus to the Lord your God, for the abominations to the Lord, which he hates, they have done for their gods. For they burn their sons and their daughters in fire to their gods. <sup>32</sup>Every word that I command you today, this you shall be watchful to perform; you shall not add to it or take from it.

**13** Now if a prophet or one who divines by a dream should appear among you and give you a sign or a wonder, <sup>2</sup>and the sign or the wonder should come about, which he spoke to you, saying: “Let us go and serve other gods (whom you have not known),” <sup>3</sup>you shall not hear the words of that prophet or diviner by that dream, for the Lord God is testing you, to know whether you love the Lord your God with the whole of your heart and with the whole of your soul. <sup>4</sup>Go after the Lord your God, and him you shall fear, and his commandments you shall keep, and his voice you shall hear, and to him you shall be joined. <sup>5</sup>And that prophet or that diviner by dream shall die, for he spoke to lead you astray from the Lord your God—who brought you out of the land of Egypt, who redeemed you from slavery—to thrust you from the way that the Lord your God commanded you to go upon it. And you shall eliminate the evil one from yourselves.

<sup>6</sup> Now if your brother from your father or from your mother or your own son or daughter or the wife in your bosom or the friend who is like your own soul secretly entreats you, saying, “Let us go and serve other gods,” whom you do not know, you nor your fathers, <sup>7</sup>from the gods of the nations that are around you, those near you or far away from you, from an end of the earth up to an end of the earth, <sup>8</sup>you shall not yield to him and listen to him. And your eye shall not be sparing toward him; you shall not have a longing for him, neither shall you shield him. <sup>9</sup>Reporting, you shall report concerning him, and your own hands shall be first against him to kill him, and afterwards the hands of all the people. <sup>10</sup>And they shall stone him with stones, and he shall die because he sought to turn you away from the Lord your God, who brought you out of the land of Egypt, out of a house of slavery. <sup>11</sup>And all Israel, when they have heard, will be afraid and never do again according to this evil thing among you.

<sup>12</sup> Now if you hear in one of the cities that the Lord your God is giving you to live therein, saying: <sup>13</sup>“Lawless men have gone out from among you and led all the inhabitants of their city astray, saying, ‘Let us go and serve other gods,’” whom you have not known, <sup>14</sup>then you shall examine and ask and make a thorough investigation, and look, the charge is clearly true, this abomination has been done among you, <sup>15</sup>wiping out, you shall wipe out all the inhabitants of that city by slaughter by dagger; with an anathema, you shall anathematize it, and everything in it. <sup>16</sup>And all of its spoil you shall

gather into its streets, and you shall burn with fire the city and all its spoil with its population, before the Lord your God. It shall remain uninhabited forever, never to be rebuilt. <sup>17</sup>Nothing from that which is anathema shall stick to your hand so that the Lord may turn from the heat of his anger, and he shall give you mercy and be merciful to you and multiply you, as the Lord swore to your fathers, <sup>18</sup>if you hear the voice of the Lord your God to keep all his commandments that I command you today, to do what is good and pleasing before the Lord your God.

**14** You are sons of the Lord your God. You shall not <sup>a</sup>practice purification rites; you shall not place a baldness between your eyes for a corpse. <sup>2</sup>For you are a people holy to the Lord your God, and it is you the Lord your God has chosen to be an exceptional people to him out of all the nations on the face of the earth.

<sup>3</sup> You shall not eat any abomination. <sup>4</sup>These are the animals you shall eat: calf of cows and lamb of sheep and kid of goats, <sup>5</sup>deer and gazelle and roebuck and wild goat and white-rumped antelope and antelope and giraffe. <sup>6</sup>Any animal that divides the hoof and splits the hooves into two parts and brings up the cud, among the animals—these you shall eat. <sup>7</sup>And these you shall not eat of those that regurgitate the cud and of those dividing the hoofs and making distinct claws: the camel and hare and coney, because these regurgitate the cud but do not divide the hoof; these are unclean for you. <sup>8</sup>And the pig, because this animal divides the hoof and makes distinct claws but this one does not chew the cud; this one is unclean for you. You shall not eat their flesh, and you shall not touch their carcasses.

<sup>9</sup> And of all that live in water you shall eat these: whatever has fins and scales you shall eat. <sup>10</sup>And whatever does not have fins and scales you shall not eat; these are unclean for you.

<sup>11</sup> You shall eat any clean bird. <sup>12</sup>And these, you shall not eat from them: the eagle and the bearded vulture and the osprey <sup>13</sup>and the vulture and the kite and those like it, <sup>14</sup>and every raven and those like it, <sup>(15)</sup>and ostrich and little owl and sea gull and hawk and those like it, <sup>15(16)</sup>and heron and swan and ibis <sup>16(17)</sup>and diving petrel and hoopoe and long-eared owl <sup>17(18)</sup>and pelican and water plover and those like it, and water hen and bat. <sup>18(19)</sup>All <sup>b</sup>creeping ones of those that fly<sup>b</sup>—these are unclean for you; you shall not eat from them. <sup>19(20)</sup>You shall eat any clean winged creature.

<sup>20(21)</sup> And you shall not eat any carcass; it shall be given to the resident alien in your cities, and he will eat, or you shall sell to a stranger. For you are a people holy to the Lord your God.

You shall not boil a lamb in its mother’s milk.

<sup>21(22)</sup> You shall tithe a tithe of all the yield of your seed, the yield of your field, year by year. <sup>22(23)</sup>And you shall eat it in the presence of the

<sup>a</sup>Gk uncertain <sup>b</sup>I.e. insects

Lord your God, in the place that the Lord your God may choose for his name to be called there you shall bring the tithes of your grain and of your wine and of your oil, the firstlings of your cows and of your sheep so that you may learn to fear the Lord your God all your days. <sup>23(24)</sup>But if the distance is far from you and you are unable to transport them, because the place which the Lord your God may choose for his name to be called there is far away from you, because the Lord your God will bless you, <sup>24(25)</sup>you shall then convert them into money and take the money in your hands and go to the place, that which the Lord your God may choose, <sup>25(26)</sup>and you shall give the money for whatever your soul may desire—for oxen or for sheep, for wine or for sikera<sup>a</sup> or for whatever your soul desires. And you shall eat there in the presence of the Lord your God, and you and your household shall be joyful, <sup>26(27)</sup>and the Leuite in your cities, because he has no part or allotment with you.

<sup>27(28)</sup> After three years you shall bring out every tithe of your yield; in that year, you shall store it within your cities, <sup>28(29)</sup>and the Leuite shall come, because he has no part or allotment with you, and the guest and the orphan and the widow in your cities, and they shall eat and shall be filled so that the Lord your God may bless you in all the works whatever you may do.

**15** Through seven years you shall make a remission. <sup>2</sup>And thus is the ordinance of the remission: you shall remit every personal debt which your neighbor owes you, and you shall not ask it back of your brother, because a remission to the Lord your God has been proclaimed. <sup>3</sup>Of a stranger you may ask back whatever he has that belongs to you; to your brother you must make a release of the debt to you. <sup>4</sup>For there will be no one in need among you, because by blessing the Lord your God will bless you in the land that the Lord your God is giving you as an allotment to inherit it. <sup>5</sup>But if by hearing you listen to the voice of the Lord your God by keeping and doing all these commandments that I command you today— <sup>6</sup>because the Lord your God has blessed you, as he said to you—you will even lend to many nations, but you will not borrow, and you will rule over many nations, but they will not rule over you.

<sup>7</sup> Now if there is among you anyone of your brothers in need in one of your cities within the land that the Lord your God is giving you, you shall not rid your heart of love, neither shall you close up your hand from your needy brother. <sup>8</sup>By opening, you shall open your hands to him; you shall lend a loan to him whatever he may need, in accord with what he needs. <sup>9</sup>Be careful to yourself, lest a secret word is in your heart, something lawless, saying, "The seventh year, a year of release, is near," and your eye be evil towards your needy brother, and you will not give to him, and he will cry out to the Lord against you, and it will be for

you a great sin. <sup>10</sup>Giving you shall give to him, and you shall lend him a loan whatever he needs, and you shall not be grieved in your heart when you give to him, because through this thing the Lord your God will bless you in all your works and in all to which you may put your hand. <sup>11</sup>For the needy shall not fail from the earth; I therefore command you to do this thing, saying, "By opening, you shall open your hands to your brother who is poor and to the needy in your land."

<sup>12</sup> But if your brother is sold to you, whether a Hebrew man or a Hebrew woman, he shall be subject to you six years, and in the seventh year you shall send him out a free person from you. <sup>13</sup>And when you send him out from you a free person, you shall not send him out empty. <sup>14</sup>You shall provide provisions to him from your sheep and from your grain and from your wine press; as the Lord your God has blessed you, you will give to him. <sup>15</sup>And you shall remember that you were a domestic in the land of Egypt, and the Lord your God redeemed you from there; for this reason I command you to do this thing. <sup>16</sup>But if he says to you, "I will not go out from you," because he loved you and your household, since it is good for him with you, <sup>17</sup>you shall then take an awl and pierce his ear against the door, and he shall be a domestic to you forever.

And you shall do likewise with regard to your female slave.

<sup>18</sup> It shall not be hard on you when they are being sent out from you as free persons, because for six years he was a slave to you in lieu of an annual wage for the hired laborer, and the Lord your God will bless you in all that you may do.

<sup>19</sup> Every firstling that may be born among your cows and among your sheep, you shall consecrate the males to the Lord your God; you shall not do work with your firstling calf, and you shall not shear the firstling of your sheep. <sup>20</sup>In the presence of the Lord your God you shall eat it, year by year at the place that the Lord your God may choose, you and your household. <sup>21</sup>But if there is a defect in it—be it lame or blind—or even any serious defect, you shall not sacrifice it to the Lord your God; <sup>22</sup>within your cities you shall eat it; the unclean and the clean alike shall eat, like gazelle or deer. <sup>23</sup>But its blood you shall not eat; you shall pour it out on the ground like water.

**16** Observe the month of new things, and you shall perform the pascha<sup>b</sup> for the Lord your God, for in the month of new things you came out of Egypt by night. <sup>2</sup>And you shall sacrifice the pascha for the Lord your God, sheep and cows, at the place that the Lord your God may choose for his name to be called there. <sup>3</sup>You shall not eat leaven with it. For seven days you shall eat unleavened with it—bread of affliction—because you came out of Egypt in haste so that all the days of your life you may remember the day of your departure from the land of Egypt. <sup>4</sup>Leaven shall not be seen with

<sup>a</sup>Aram = strong drink <sup>b</sup>i.e. passover

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you in all your borders for seven days, and none of the meat of what you may sacrifice in the evening on the first day shall lie until morning. <sup>5</sup>You shall not be able to offer the pascha within any of your cities that the Lord your God is giving you. <sup>6</sup>But at the place that the Lord your God may choose for his name to be called there, you shall offer the pascha, in the evening at sunset, the time when you departed from Egypt. <sup>7</sup>And you shall boil and roast and eat it at the place that the Lord your God may choose, and you shall return the next morning and go back to your houses. <sup>8</sup>For six days you shall eat unleavened bread, and on the seventh day there shall be a finale, a feast for the Lord your God; you shall do no work on it except that which shall be done for life.

<sup>9</sup> You shall count for yourself seven complete weeks; when you have started the sickle on the standing grain, you shall begin to count seven weeks. <sup>10</sup>And you shall make the feast of weeks for the Lord your God, according as your hand is able, whatever he may give to you, as the Lord your God has blessed you. <sup>11</sup>And you shall be joyful before the Lord your God—you and your son and your daughter, your male slave and your female slave and the Leuite who is in your cities, as well as the guest and the orphan and the widow who is among you—at the place that the Lord your God may choose for his name to be called there. <sup>12</sup>And you shall remember that you were a domestic in the land of Egypt, and you shall keep and do these commandments.

<sup>13</sup> You shall make for yourself a feast of tents for seven days, when you have gathered in from your threshing floor and from your wine press. <sup>14</sup>And you shall be joyful at your feast, you and your son and your daughter, your male slave and your female slave and the Leuite and the guest and the orphan and the widow in your cities. <sup>15</sup>Seven days you shall feast for the Lord your God at the place, that which the Lord your God may choose. Now if the Lord your God blesses you in all your yield and in every work of your hands, then you shall be joyful.

<sup>16</sup> Three times a year every male among you shall appear before the Lord your God at the place, that which the Lord may choose: at the feast of unleavened bread and at the feast of weeks and at the feast of tent pitching. You shall not appear before the Lord your God empty-handed, <sup>17</sup>each according to the strength of your hands, according to the blessing of the Lord your God that he gave you.

<sup>18</sup> You shall appoint for yourselves judges and recorders in all your cities that the Lord your God is giving you, by tribe, and they shall render just decisions for the people. <sup>19</sup>They shall not bend justice; they shall not recognize a person, neither shall they take gifts. For gifts blind the eyes of the wise and nullify the words of the righteous. <sup>20</sup>You shall pursue justice fairly so that you may live, and when you have entered, you may inherit the land that the Lord your God is giving you.

<sup>21</sup> You shall not plant for yourself a grove, any tree beside the altar of the Lord your God which

you will make for yourself; <sup>22</sup>you shall not set up for yourself a stele—things which the Lord your God hated.

**17** You shall not sacrifice to the Lord your God a calf or a sheep, that in which there is a defect, anything wrong, for it is an abomination to the Lord your God.

<sup>2</sup> Now if there be found among you, in one of your cities that the Lord your God is giving you, a man or woman who will do what is evil in the sight of the Lord your God, to transgress his covenant, <sup>3</sup>and, having gone out, they should serve other gods and do obeisance to them—whether the sun or the moon or any of what belongs to the adornment of the sky, which I have not ordered—<sup>4</sup>and if it be reported to you and you will make a thorough inquiry and behold, the matter has truly occurred, this abomination has occurred in Israel, <sup>5</sup>then you shall bring out that man or that woman and stone them with stones, and they will die. <sup>6</sup>On two witnesses or upon three witnesses, the one who is to die shall die; he shall not die on the basis of one witness. <sup>7</sup>And the hand of the witnesses shall be the first against him to put him to death, and the hand of all the people last. And you shall remove the evil one from yourselves.

<sup>8</sup> But if a matter be too difficult for you in judgment: bloodshed from bloodshed and legal right from legal right and assault from assault and dispute from dispute—matters of judgment in your cities—then, having arisen, you shall go up to the place that the Lord your God may choose for his name to be called there, <sup>9</sup>and you shall come to the priests, the Leuites and to the judge whoever may be in those days, and, after they have inquired, they shall announce to you the judgment. <sup>10</sup>And you shall do according to the word whatever they report to you from the place that the Lord your God may choose for his name to be called there, and you shall guard very much to do according to all things whatever is legislated for you. <sup>11</sup>You shall act according to the law and according to the judgment that they tell you; you shall not turn aside from the decision that they may announce to you, right or left. <sup>12</sup>And as for the person who may act in pride by not obeying the priest in attendance, to minister in the name of the Lord your God, or the judge, whoever may be in those days, that person shall die, and you shall remove the evil one from Israel. <sup>13</sup>And all the people, when they have heard, will be afraid and will not act impiously again.

<sup>14</sup> Now if you come into the land that the Lord your God is giving you and take possession of it and live in it and you say, "I will set a ruler over me, like the rest of the nations that are around me," <sup>15</sup>by appointing, you shall appoint over you a ruler, him whom the Lord your God may choose. One of your own brothers you shall appoint as ruler over you; you shall not have power to appoint a strange person over you, because he is not your brother. <sup>16</sup>For he shall not multiply cavalry for himself or return the people to Egypt in order

to multiply cavalry for himself, but the Lord has said to you, "You shall never add to return that way." <sup>17</sup>And he shall not multiply wives for himself, neither shall his heart turn away; also silver and gold he shall not multiply exceedingly for himself. <sup>18</sup>And it shall be, when he has sat upon the seat of his rule, that he shall write for himself this second law in a book from the priests, the Levites. <sup>19</sup>And it shall be with him, and he shall read from it all the days of his life so that he may learn to fear the Lord his God, to keep all these commandments and these statutes to do them <sup>20</sup>so that his heart may not be exalted above his brothers so that he not turn aside from the commandments, right or left, in order that he be long-lived in his rule, he and his sons among the sons of Israel.

**18** There shall not be for the priests, the Levites, the whole tribe of Leui, a part or allotment with Israel. The offerings of the Lord are their allotment; they shall eat of them, <sup>2</sup>but he shall have no allotment among his brothers; the Lord himself is his allotment, as he said to him.

<sup>3</sup> And this is the judgment for priests, things due from the people, from those offering sacrifices, whether a calf, whether a sheep, and he shall give to the priest the shoulder and the cheeks and the paunch<sup>a</sup>. <sup>4</sup>And the first fruits of your grain and your wine and your oil and the first of the fleeces of your sheep you shall give him. <sup>5</sup>For the Lord has chosen him out of all your tribes, to stand before the Lord your God to minister and to bless in his name, he and his sons all the days.

<sup>6</sup> Now if a Leuite departs (from one of your cities, from all the sons of Israel wherever he sojourns, as his soul desires) for the place that the Lord may choose, <sup>7</sup>he shall minister in the name of the Lord his God, like all his brothers—the Levites who stand there before the Lord. <sup>8</sup>He shall eat an allotted portion, apart from the sale which is <sup>b</sup>by paternal lineage<sup>b</sup>.

<sup>9</sup> Now if you enter into the land that the Lord your God is giving you, you shall not learn to act according to the abominations of those nations. <sup>10</sup>There shall not be found among you one who cleanses his son or his daughter by fire, one who practices divination, one who acts as diviner, one who practices ornithomancy, a sorcerer, <sup>11</sup>one who casts spells, a ventriloquist<sup>c</sup> and one who observes signs and one who inquires of the dead. <sup>12</sup>For anyone who does these things is an abomination to the Lord your God, for it is because of these abominations that the Lord your God will destroy them utterly from before you. <sup>13</sup>You shall be perfect before the Lord your God. <sup>14</sup>For these nations that you are about to dispossess, these will hear omens and divinations, but as for you, the Lord your God has not granted you to do so.

<sup>15</sup> The Lord your God will raise up for you a prophet like me from among your brothers; you shall hear him. <sup>16</sup>According to all that you re-

quested of the Lord your God at Choreb on the day of the assembly, saying: "We shall not any more hear the voice of the Lord our God and again see this great fire—and we shall not die." <sup>17</sup>And the Lord said to me: "They are right in all that they have said. <sup>18</sup>I will raise up for them a prophet just like you from among their brothers, and I will give my word in his mouth, and he shall speak to them whatever I command him. <sup>19</sup>And the person who does not hear his words, whatever the prophet may speak in my name, I will exact vengeance from him. <sup>20</sup>But the prophet who acts impiously by speaking a word in my name that I have not ordered to speak and who speaks in the name of other gods, that prophet shall die." <sup>21</sup>But if you say in your heart, "How will we know the word that the Lord has not spoken?" <sup>22</sup>whatever the prophet might speak in the name of the Lord but the thing does not take place and does not happen, this is the word that the Lord has not spoken. That prophet has spoken it in impiety; you shall not spare him.

**19** Now if the Lord your God annihilates the nations whose land your God is giving you and you dispossess them and live in their cities and in their houses, <sup>2</sup>you shall set apart three cities for yourself in the midst of your land that the Lord your God is giving you. <sup>3</sup>Calculate for yourself the distance, and you shall divide into three regions your land that the Lord your God apportions you, and there shall be a refuge there for every murderer.

<sup>4</sup> Now this is the ordinance for a murderer who flees there and shall live: He who strikes his neighbor unintentionally and he did not hate him before yesterday and before the third day, <sup>5</sup>and he who goes into the forest with his neighbor to gather wood and his hand is knocked aside when he cuts the wood with the ax, and the iron slips from the wood and happens to strike his neighbor, and he dies, this one shall flee to one of these cities and live, <sup>6</sup>lest the avenger of blood pursue after the murderer, because his heart is hot, and overtake him—if the road was rather long—and he strike his soul, and he dies, and to this one there is not a death sentence, since he did not hate him before yesterday and before the third day. <sup>7</sup>Therefore I command you this thing, saying: You shall set apart three cities for yourself.

<sup>8</sup> But if the Lord your God enlarges your borders, as he swore to your fathers, and he gives you all the land that he said he would give your fathers, <sup>9</sup>—if you give heed to do all these commandments that I command you today, to love the Lord your God and to walk in all his ways all the days—then you shall add for yourself three more cities to these three, <sup>10</sup>and innocent blood shall not be shed in your land that the Lord your God is giving you as an allotment, and there shall not be among you one guilty of blood.

<sup>11</sup> But if there be a person hating his neighbor

<sup>a</sup>i.e. fourth stomach of ruminating animals <sup>b</sup>Possibly due to inheritance <sup>c</sup>i.e. one who gives oracles from the belly

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and he lies in wait for him and attacks him and strikes his life and he dies and flees into one of these cities, <sup>12</sup>then the council of elders of his city shall send and take him from there and deliver him into the hand of the avenger of blood, and he shall die. <sup>13</sup>Your eye shall not be sparing toward him, and you shall cleanse the innocent blood from Israel, and it shall be well with you.

<sup>14</sup>You shall not move your neighbor's boundaries, which your fathers have set up on the inheritance you were allotted in the land that the Lord your God is giving you to inherit.

<sup>15</sup>One witness shall not suffice against a person in any injustice and in any wrongdoing and in any sin that he may sin. By the mouth of two or three witnesses shall any word be sustained. <sup>16</sup>But if an unjust witness comes forward against a person, alleging impiety against him, <sup>17</sup>then the two persons between whom is the dispute shall stand before the Lord and before the priests and before the judges, who may be in those days, <sup>18</sup>and if the judges make a thorough inquiry and, look, an unjust witness has testified unjustly, he has stood up against his brother, <sup>19</sup>then you shall do to him just as he connived to do to his brother. And you shall remove the evil one from yourselves. <sup>20</sup>And the rest, when they hear, shall be afraid and will not add to act again according to this evil thing among you. <sup>21</sup>Your eye shall not be sparing against him: soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot.

**20** Now if you go out to war against your enemies and see horse and rider and a people more numerous than you, you shall not be afraid of them, for the Lord your God is with you, who made you go up from the land of Egypt. <sup>2</sup>And it shall be when you draw near for battle, then the priest, when he has come forward, shall speak to the people <sup>3</sup>and say to them: "Hear, O Israel! Today you are advancing to battle against your enemies. Let your heart not be undone; be not afraid, nor be shattered, nor turn aside from before them, <sup>4</sup>for it is the Lord your God who advances with you, to fight with you against your enemies, to save you." <sup>5</sup>Then the scribes shall speak to the people, saying, "Who is the person who built a new house and did not dedicate it? Let him go and return to his house, lest he die in the battle, and another person will dedicate it. <sup>6</sup>And who is the person who planted a vineyard and has not had enjoyment from it? Let him go and return to his house, lest he die in the battle and another person will have enjoyment from it. <sup>7</sup>And who is the person who became engaged to a woman but has not yet taken her? Let him go and return to his house, lest he die in the battle and another person will take her." <sup>8</sup>And the scribes shall add to speak to the people and will say, "Who is the person fearful and cowardly in heart? Let him go and return to his house, lest he cause the heart of his brother to be cowardly like his own." <sup>9</sup>And it shall be when the scribes

have ceased speaking to the people, then they shall appoint commanders of the army, as leaders for the people.

<sup>10</sup>Now if you draw near to a city to fight against it, then you shall call them out with peace. <sup>11</sup>If they respond to you peaceably and open to you, it shall be that all the people found in it shall be bearers of tribute and be subject to you. <sup>12</sup>But if they do not respond to you and make war against you, then you shall besiege it, <sup>13</sup>and the Lord your God will deliver it into your hands, and you shall strike every male in it with slaughter by dagger, <sup>14</sup>except the women and the baggage. And all the livestock and all which is in the city and all the spoil you shall take as plunder for yourself, and you shall eat all the plunder of your enemies, which the Lord your God is giving you. <sup>15</sup>Thus you shall do to all the cities that are very far from you, which are not of the cities of these nations. <sup>16</sup>But look, of the cities of these nations that the Lord your God is giving you to inherit their land, you shall not let anything of them that breathes remain alive. <sup>17</sup>But with anathema, you shall anathematize them—the Chettite and the Amorrite and the Chananite and the Pherezite and the Heuite and the Iebousite and the Gergesite—as the Lord your God has commanded you, <sup>18</sup>lest they teach you to do all their abominations that they did for their gods and you sin before the Lord your God.

<sup>19</sup>But if you besiege a city for rather many days, to make war against it in order to take it, you shall not utterly destroy its trees by wielding iron against them; rather you shall eat from it<sup>a</sup>, but you shall not cut it down. Is the tree in the field a human being that it should enter into the palisade from before you? <sup>20</sup>But a tree that you know does not produce edible fruit, this one you shall utterly destroy and cut down, and you shall build siege works against the city that makes war with you until it be delivered up.

**21** Now if, in the land that the Lord your God is giving you to inherit, someone wounded is found having fallen on the plain, and they do not know who struck him down, <sup>2</sup>the council of elders and the judges shall come out and measure out to the cities that surround the wounded. <sup>3</sup>And it shall be the city nearest the wounded, and the council of elders of that city shall take a heifer from the cows that has not been worked and which has not pulled in a yoke, <sup>4</sup>and the council of elders of that city shall make the heifer go down to a rugged ravine, which is neither worked nor sown, and shall hamstring the heifer in the ravine. <sup>5</sup>And the priests, the Leuites, shall come forward, for the Lord God has chosen them to stand by him and to bless in his name, and by their mouth every dispute and every assault shall be. <sup>6</sup>And the entire council of elders of that city, those nearest the wounded, shall wash their hands over the head of the heifer that was hamstrung in the ravine, <sup>7</sup>and in reply they shall say: "Our hands did not shed

<sup>a</sup>Perhaps a fruit-bearing tree

this blood, and our eyes have not seen. <sup>8</sup>Be merciful to your people Israel, whom you redeemed, O Lord, so that innocent blood may not be among your people Israel." And the blood will be propitiated for them. <sup>9</sup>But you shall remove innocent blood from yourselves, if you do what is pleasing and good in the sight of the Lord your God.

<sup>10</sup> Now if you go out to war against your enemies and the Lord your God delivers them into your hands and you take as plunder their booty <sup>11</sup>and you see among the booty a woman, beautiful in appearance, and you desire her and take her for yourself as wife, <sup>12</sup>then you shall bring her inside your house, and you shall shave her head and pare her nails, <sup>13</sup>and you shall remove her clothes of captivity from her, and she shall settle in your house and mourn for her father and her mother <sup>14</sup>days of a month<sup>a</sup>, and after that you shall go in to her and live together with her, and she shall be your wife. <sup>14</sup>And it shall be, if you do not want her, you shall send her away free, and by a sale she shall not be sold for money. You shall not break faith with her, since you have humbled her.

<sup>15</sup> Now if a man has two wives, one of them loved and one of them hated, and if both the loved and the hated bear him children and the firstborn son is of the one who is hated, <sup>16</sup>it shall be, then, on the day when he wills his possessions to his sons, he shall not be able to treat the son of the loved as the firstborn by ignoring the son of the hated who is the firstborn. <sup>17</sup>On the contrary, he shall acknowledge the firstborn son of the one who is hated by giving him a double portion of all things which he is found to have, since he is the first issue of his children and to this one belongs the right of the firstborn.

<sup>18</sup> Now if someone has a disobedient and contentious son who does not obey the voice of his father and the voice of his mother, and they discipline him, and he does not listen to them, <sup>19</sup>then his father and his mother, after they have taken hold of him, shall also bring him out to the council of elders of his city and to the gate of his place. <sup>20</sup>And they shall say to the men of his city, "This son of ours is disobedient and contentious. He does not obey our voice. Being disposed to feasting, he is a drunkard." <sup>21</sup>And the men of his city shall stone him with stones, and he shall die. And you shall remove the evil one from yourselves and the others, when they hear, will be afraid.

<sup>22</sup> Now if there is in someone sin, a judgment of death, and he dies and you hang him on a tree, <sup>23</sup>his body shall not sleep upon the tree, but with burial you shall bury him that same day, for anyone hanging on a tree is cursed by a god. And you shall not defile the land that the Lord your God is giving you as an allotment.

**22** When you see your brother's bull calf or his sheep straying away on the road, do not overlook them; by restoring, you shall restore them to your brother. <sup>2</sup>Now if your brother is not

near you or you do not know him, you shall bring them inside in your house, and they shall be with you until your brother seeks them; then you shall give them back to him. <sup>3</sup>So you shall treat his donkey, and so you shall treat his garment, and so you shall act in every loss of your brother, whatever may be lost by him and you find; you shall not be able to overlook.

<sup>4</sup> You shall not see your brother's donkey or his bull calf fallen on the road. Do not overlook them; raising, you shall raise them up with him.

<sup>5</sup> There shall not be the equipment of a man upon a woman, nor shall a man put on a woman's garment, because anyone doing these things is an abomination to the Lord your God.

<sup>6</sup> Now if you come on a nest of birds before you on the road or in any tree or on the ground, with fledglings or eggs, and the mother is brooding on the fledglings or on the eggs, you shall not take the mother with the young ones. <sup>7</sup>By release, you shall release the mother, but the young you shall take for yourself in order that it may go well with you and you may live long.

<sup>8</sup> Now if you build a new house, you shall make a parapet for your building, and you will not do murder in your house, if one who falls should fall from it.

<sup>9</sup> You shall not sow your vineyard different in kind, lest the produce and the seed be sanctified, whatever you sow with the yield of your vineyard.

<sup>10</sup> You shall not plow with an calf and a donkey together.

<sup>11</sup> You shall not wear something adulterated—wool and linen combined.

<sup>12</sup> You shall make tassels for yourself on the four corners of your garments, those in which you may wrap yourself.

<sup>13</sup> Now if any one takes a woman and cohabits with her and hates her <sup>14</sup>and places upon her specious charges and brings upon her an evil name and says, "I have taken this woman, but when I had approached her, I failed to find proofs of her virginity," <sup>15</sup>then the father of the girl and her mother, having taken them, shall bring the proofs of the girl's virginity to the council of elders at the gate. <sup>16</sup>And the father of the girl shall say to the council of elders: "I gave this my daughter to this man for a wife, but, hating her, <sup>17</sup>he is now placing specious charges against her, saying, 'I failed to find in your daughter proofs of virginity.' But these are the proofs of my daughter's virginity." And they shall spread out the garment before the council of elders of the city. <sup>18</sup>And the council of elders of that city shall take that man and discipline him, <sup>19</sup>and they shall fine him one hundred shekels, and they shall give them to the young woman's father because he cast an evil name upon an Israelite virgin. And she shall be his wife; he shall not be able to send her away for all time.

<sup>20</sup> But if this charge is true and the evidence of the young woman's virginity was not found, <sup>21</sup>then they shall bring the young woman out to her fa-

<sup>a</sup>i.e. a whole month

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ther's doors, and the men of her city shall stone her with stones, and she will die, because she did folly in Israel by prostituting her father's house. And you shall remove the evil one from yourselves.

22 Now if a man is found lying with a woman married to a man, you will kill both of them, the man who lay with the woman and the woman. And you shall remove the evil one from Israel.

23 But if there is a girl, a virgin engaged to a man, and a man finding her in the city should lie with her, <sup>24</sup>bring both of them to the gate of their city, and they shall be stoned with stones, and they shall die—the young woman, because she did not cry out in the city, and the man, because he humbled his neighbor's woman. And you shall remove the evil one from yourselves.

25 But if a man finds the engaged girl in the field and, having forced her, should lie with her, you shall kill only the man who lay with her. <sup>26</sup>And you shall do nothing to the young woman; the young woman has not committed an offense punishable by death, because it is as if some man would rise up against his neighbor and murder his soul; so is this deed. <sup>27</sup>Since he found her in the field, the engaged young woman cried for help, but there was no one to help her.

28 But if someone finds the girl, the virgin, who is not engaged, and, after he forces her, lies with her and he<sup>a</sup> is discovered, <sup>29</sup>the man who lay with her shall give fifty silver didrachmas to the young woman's father, and she shall become his wife. Because he humbled her, he shall not be able to send her away for all time.

30 A man shall not take his father's wife, and he shall not uncover his father's cover.

**23** A castrated male and one made a eunuch shall not enter the assembly of the Lord.

2 One from a prostitute shall not enter the assembly of the Lord.

3 No Ammanite and Moabite shall enter into the assembly of the Lord. Even to the tenth generation, he shall not enter into the assembly of the Lord, even forever, <sup>4</sup>due to the fact that they did not meet you with bread and water on the way when you were coming out of Egypt and because they hired against you Balaam son of Beor, from Mesopotamia, to curse you. <sup>5</sup>(And the Lord your God did not want to listen to Balaam, and the Lord your God turned the curses into blessings, because the Lord your God loved you.) <sup>6</sup>You shall not address things of peace to them and things of profit to them all your days, forever.

7 You shall not abhor an Idumean, for he is your brother. You shall not abhor an Egyptian, because you were a resident alien in his land. <sup>8</sup>If sons are born to them in the third generation, they shall enter into the assembly of the Lord.

9 Now if you go out to encamp against your enemies, you shall guard against any evil thing.

10 If there is a person among you who is not clean from his flow at night, he shall go outside

the camp, and he shall not enter into the camp. <sup>11</sup>And it shall be, at evening, that he shall wash his body with water, and when the sun has set, he shall enter into the camp.

12 And you shall have a place outside the camp, and you shall go there outside. <sup>13</sup>On your belt you shall have a pin<sup>b</sup>, and it shall be, when you sit down apart outside, that you shall dig a hole with it and then, returning the earth, you shall cover up your disgrace with it. <sup>14</sup>Because the Lord your God walks about in your camp, to deliver you and to hand over your enemy before you, and your camp shall be holy, and there shall not be seen a disgrace of a matter among you, and he shall turn away from you.

15 You shall not hand over to an owner a servant who has been added to you from his owner. <sup>16</sup>He shall reside with you; among you he shall live, in every place wherever he may please; you shall not oppress him.

17 There shall not be a prostitute among the daughters of Israel; there shall not be one that practices prostitution among the sons of Israel. There shall not be an initiate among the daughters of Israel, and there shall not be anyone initiated among the sons of Israel. <sup>18</sup>You shall not bring the fee of a prostitute or the exchange for a dog into the house of the Lord your God for any vow, for it is an abomination to the Lord your God—in fact both.

19 You shall not charge interest to your brother, interest on money and interest on provisions and interest on any thing that may be lent. <sup>20</sup>To a stranger you shall charge interest but to your brother you shall not charge interest, so that the Lord your God may bless you in all your works in the land into which you are entering there to inherit it.

21 Now if you vow a vow to the Lord your God, you shall not delay to pay it. For the Lord your God, when he requires, will require it of you, and it will be a sin with you. <sup>22</sup>But if you do not want to vow, it will not be a sin to you. <sup>23</sup>The things that proceed from your lips you shall guard, and you shall do as you have vowed a gift to the Lord your God, which you said with your mouth.

24(25) Now if you go into your neighbor's standing grain, then you shall collect ears with your hand, and you shall not cast a sickle on your neighbor's standing grain.

25(24) And if you go into your neighbor's vineyard, you shall eat grapes, as much as to fill your soul, but you shall not put any in a container.

**24** Now if anyone takes a wife and lives with her, and it shall be, if she does not find favor before him because he found a shameful thing in her, then he shall write her a bill of divorce and shall give it into her hands and shall send her out of his house, <sup>2</sup>and if, having gone out, she becomes another man's <sup>3</sup>and the last man hates her, then he will write her a bill of divorce

<sup>a</sup>Or it <sup>b</sup>Or peg

and give it in her hands and send her out of his house, or if the last man who took her for himself as wife dies, <sup>4</sup>the former man, who sent her away, shall not be able, having returned, to take her for himself as his wife after she has been defiled, for it is an abomination before the Lord your God, and you shall not defile the land that the Lord your God is giving you as an allotment.

<sup>5</sup> But if anyone should have taken a wife recently, he shall not go out to war, and he shall not be charged with any matter. He shall be innocent in his house one year; he shall make joyful his wife whom he has taken.

<sup>6</sup> No one shall take a mill or the upper millstone in pledge, for this one is taking a soul in pledge.

<sup>7</sup> And if a person is caught stealing a soul from his brothers, the sons of Israel, and, having overpowered him, he be sold, that thief shall die. And you shall remove the evil one from yourselves.

<sup>8</sup> Guard yourself against the attack of leprosy; you shall be very watchful to do according to all the law, whatever the priests, the Levites, may announce to you. As I have commanded you, be watchful to perform. <sup>9</sup>Remember what the Lord God did to Mariam on the way, when you were coming out of Egypt.

<sup>10</sup> Now if there is a debt with your neighbor, a debt of any kind, you shall not go into his house to take the pledge. <sup>11</sup>You shall stand outside, and the person from whom your debt is due shall bring the pledge to you outside. <sup>12</sup>If the person is poor, you shall not sleep in his pledge. <sup>13</sup>By giving back you shall give his pledge back by sunset, and he shall sleep in his garment and bless you, and to you shall be mercy before the Lord your God.

<sup>14</sup> You shall not unjustly withhold the wages of a needy and indigent person from your brothers or from the guests in your cities. <sup>15</sup>You shall pay his wages daily; the sun shall not set upon it, because he is needy and on it he has his hope, and he shall not cry to the Lord against you, and it shall be sin for you.

<sup>16</sup> Fathers shall not die for their children, and sons shall not be put to death for fathers; each one shall die for his own sin.

<sup>17</sup> You shall not divert the justice of a guest and an orphan and a widow, and you shall not take a widow's garment in pledge. <sup>18</sup>And you shall remember that you were a domestic in the land of Egypt, and the Lord your God redeemed you from there; on account of this, I command you to do this thing.

<sup>19</sup> Now if you harvest a harvest in your field and forget a sheaf in your field, you shall not return to take it; it shall be for the guest and the orphan and the widow so that the Lord your God may bless you in all the works of your hands. <sup>20</sup>And if you gather olives, you shall not return to glean what is behind you; it shall be for the guest and the orphan and the widow. And you shall remember that you were a domestic in the land of

Egypt; on account of this, I command you to do this thing.

<sup>21</sup> And if you harvest your vineyard, you shall not re-harvest it for things behind you; it shall be for the guest and the orphan and the widow. <sup>22</sup>And you shall remember that you were a domestic in the land of Egypt; on account of this, I command you to do this thing.

**25** Now if a dispute occurs between people and they enter into litigation and they<sup>a</sup> judge and justify the righteous one and condemn the impious, <sup>2</sup>then it shall be, if the impious is worthy of lashes, that you shall make him sit down before the judges, and they shall beat him in their presence according to his impiety. <sup>3</sup>They shall beat him with the number forty; they shall not add, but if they add to beat him more, beyond these lashes, your brother will be shamed before you.

<sup>4</sup> You shall not muzzle a threshing ox.

<sup>5</sup> Now if brothers reside together and one of them dies and there is no offspring to him, the wife of the deceased shall not be outside, for a man not close. Her husband's brother shall go in to her and shall take her for himself as wife and shall live with her, <sup>6</sup>and it shall be that the child that she might bear shall be established from the name of the deceased, and his name shall not be blotted out from Israel. <sup>7</sup>But if the man does not wish to take his brother's wife, then the woman shall go up to the gate to the council of elders and say, "My husband's brother does not want to perpetuate his brother's name in Israel; my husband's brother has been unwilling." <sup>8</sup>And the council of elders of his city shall summon him and speak to him. And, while standing, he should say, "I do not wish to take her," <sup>9</sup>and his brother's wife, having approached him in the presence of the elders, shall also loosen his sandal, the one from his foot, and shall spit in his face and, while answering, shall say, "Thus shall they do to the man who will not build up his brother's house." <sup>10</sup>And throughout Israel his name shall be called "the house of him whose sandal has been pulled off."

<sup>11</sup> Now if men get into a fight together, a man with his brother, and the wife of one of them comes in to rescue her husband from the hand of the one who strikes him and, extending her hand, should seize his twins<sup>b</sup>, <sup>12</sup>you shall cut off her hand; your eye shall not be sparing toward her.

<sup>13</sup> There shall not be in your bag weight and weight, large or small. <sup>14</sup>There shall not be in your house measure and measure, large or small. <sup>15</sup>You shall have only a true and just weight, and you shall have only a true and just measure so that you may be long-lived in the land that the Lord your God is giving you as an allotment. <sup>16</sup>For every one who does these things, every one who acts unjustly, is an abomination to the Lord.

<sup>17</sup> Remember what Amalek did to you on the way, when you were coming out of the land of Egypt, <sup>18</sup>how he withstood you on the way and cut

<sup>a</sup>I.e. the judges <sup>b</sup>I.e. testicles

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off your tail, all those who lagged behind you, but you were hungry and weary, and he did not fear God. <sup>19</sup>And it shall be, when the Lord your God gives you rest from all your enemies who surround you, in the land that the Lord your God is giving you as an allotment to inherit, you shall blot out the name of Amalek from under the sky, and you shall not forget.

**26** And it shall be, if you come into the land that the Lord your God is giving you as an allotment and you take possession of it and live in it, <sup>2</sup>that you shall take from the first fruit of the fruits of your land that the Lord your God is giving you and put in a basket and go to the place that the Lord your God may choose for his name to be called there. <sup>3</sup>And you shall go to the priest who shall be in those days and say to him, "Today I declare to the Lord my God that I have come into the land that the Lord swore to our fathers to give us." <sup>4</sup>And the priest shall take the basket from your hands and set it down before the altar of the Lord your God. <sup>5</sup>And in reply, you shall say before the Lord your God: "My ancestor abandoned Syria and went down into Egypt and sojourned there, few in number, and there he became a nation, great and numerous, many and great. <sup>6</sup>And the Egyptians did us ill and humbled us and imposed hard work on us, <sup>7</sup>and we cried to the Lord, the God of our fathers, and the Lord listened to our voice and saw our humiliation and our toil and our oppression. <sup>8</sup>And the Lord brought us out of Egypt with great strength and with a strong hand and a high arm and with great spectacles and with signs and with wonders, <sup>9</sup>and he brought us into this place and gave us this land, a land flowing with milk and honey. <sup>10</sup>And now look, I have brought the first fruit of the produce of the land that you, O Lord, have given me, a land flowing with milk and honey." And you shall leave them before the Lord your God and do obeisance before the Lord your God. <sup>11</sup>And you shall rejoice in all the goods that the Lord your God gave to you and to your house and the Leuite and the guest who is among you.

<sup>12</sup> Now if you finish paying all the tithe of your produce in the third year, you shall give the second tithe to the Leuite and the guest and the orphan and the widow, and they shall eat within your cities and be filled. <sup>13</sup>And you shall say before the Lord your God: "I have cleansed the sacred portions from my house, and I gave them to the Leuite and the guest and the orphan and the widow, in accordance with all the commandments that you commanded me; I have not transgressed your commandment, nor have I forgotten, <sup>14</sup>and I have not eaten from them in my grief; I have not enjoyed the fruits from them for something unclean; I have not given any of them to the dead. I have obeyed the voice of the Lord my God; I did just as you commanded me. <sup>15</sup>Look down from your holy house, from the sky, and bless your people Israel and the land that you gave them, as you swore to our fathers to give us—a land flowing with milk and honey."

<sup>16</sup> This very day the Lord your God is commanding you to do all these statutes and judgments, and you shall keep and do them with the whole of your heart and with the whole of your soul. <sup>17</sup>Today you have chosen God to be your god and to walk in his ways and to keep his statutes and his judgments and to obey his voice. <sup>18</sup>Today also the Lord has chosen you to be his exceptional people, as he said, to keep all his commandments, <sup>19</sup>and that you be high above all nations, as he has made you renowned and a boast and glorified, that you be a people holy to the Lord your God, as he spoke.

**27** And Moyses and the council of elders of Israel gave orders, saying: Keep all these commandments that I command you today. <sup>2</sup>And it shall be, on the day when you cross over the Jordan into the land that the Lord your God is giving you, that you shall set up for yourself large stones and plaster them with plaster. <sup>3</sup>And you shall write on the stones all the words of this law when you cross over the Jordan, when you enter the land that the Lord, the God of your fathers, is giving you, a land flowing with milk and honey, as the Lord, the God of your fathers, said to you. <sup>4</sup>And it shall be, when you cross over the Jordan, that you shall set up these stones about which I command you today, on Mount Gaibal, and you shall plaster them with plaster. <sup>5</sup>And you shall build an altar there to the Lord your God, an altar of stones. You shall not place an iron tool on them. <sup>6</sup>You shall build the altar to the Lord your God of whole stones, and you shall offer up whole burnt offerings on it to the Lord your God <sup>7</sup>and sacrifice a sacrifice of deliverance and eat and be filled there and be joyful before the Lord your God. <sup>8</sup>And you shall write on the stones all of this law very clearly.

<sup>9</sup> And Moyses and the priests, the Leuites, spoke to all Israel, saying: Keep silence, and hear, O Israel! This day you have become a people to the Lord your God. <sup>10</sup>And you shall listen to the voice of the Lord your God and do all his commandments and his statutes that I command you today.

<sup>11</sup> And Moyses commanded the people in that day, saying: <sup>12</sup>When you have crossed over the Jordan, these shall stand to bless the people on Mount Garizin: Symeon, Leui, Ioudas, Issachar, Ioseph and Benjamin. <sup>13</sup>And these shall stand upon the curse on Mount Gaibal: Rouben, Gad and Aser, Zaboulon, Dan and Nephthali. <sup>14</sup>And the Leuites, in reply, shall say in a loud voice to all Israel:

<sup>15</sup> "Cursed be the person who shall make a carved and a cast image, an abomination to the Lord, a work of the hands of an artisan and shall set it up in secret." And all the people, in reply, shall say, "May it be!"

<sup>16</sup> "Cursed be he who dishonors his father or his mother." And all the people shall say, "May it be!"

<sup>17</sup> "Cursed be he who moves a neighbor's boundaries." And all the people shall say, "May it be!"

18 "Cursed be he who misleads a blind person on the road." And all the people shall say, "May it be!"

19 "Cursed be he if he deprive guest and orphan and widow of justice." And all the people shall say, "May it be!"

20 "Cursed be he who lies with his father's wife, because he has uncovered the cover of his father." And all the people shall say, "May it be!"

21 "Cursed be he who lies with any animal." And all the people shall say, "May it be!"

22 "Cursed be he who lies with his sister, whether from his father or from his mother." And all the people shall say, "May it be!"

23 "Cursed be he who lies with his mother-in-law." And all the people shall say, "May it be!"

24 "Cursed be he who strikes down a neighbor with treachery." And all the people shall say, "May it be!"

25 "Cursed be he if he take gifts to strike a soul of innocent blood." And all the people shall say, "May it be!"

26 "Cursed be any person who does not remain in all the words of this law to do them." And all the people shall say, "May it be!"

**28** And it shall be, if by hearing you hear the voice of the Lord your God, to be watchful and to perform all his commandments that I command you today, that the Lord your God will render you high above all the nations of the earth,<sup>2</sup> and all these blessings shall come upon you and find you, if you hear the voice of the Lord your God:

3 Blessed be you in the city, and blessed be you in the field.

4 Blessed be the progeny of your belly and the produce of your land, the herds of your cows and the flocks of your sheep.

5 Blessed be your storehouses and your reserves.

6 Blessed be you when you come in, and blessed be you when you go out.

7 May the Lord your God hand over your enemies who have risen against you, when they have been crushed before you; they shall come out against you by one way and flee from before you by seven ways.<sup>8</sup> May the Lord send the blessing upon you in your storerooms and in all things to which you put your hand in the land that the Lord your God is giving you.<sup>9</sup> May the Lord raise you up for himself as a holy people, as he has sworn to your fathers, if you listen to the voice of the Lord your God and walk in his ways.<sup>10</sup> And all the nations of the earth shall see you that the name of the Lord has been surnamed to you, and they shall be afraid of you.<sup>11</sup> And the Lord your God will make you abound with good things, in the progeny of your belly and in the progeny of your livestock and in the produce of your land in the land that the Lord swore to your fathers to give you.<sup>12</sup> May the Lord open for you his good treasury, the sky, to

give the rain to your land in its season, to bless all the works of your hands. And you will lend to many nations, but you will not borrow. And you will rule over many nations, but they shall not rule over you.<sup>13</sup> May the Lord your God set you up as a head and not as a tail, and you shall then be on top, and you shall not be underneath—if you hear the commandments of the Lord your God, which I command you today, to guard and to perform.<sup>14</sup> You shall not turn aside from all of the words that I command you today, right or left, to go after other gods to serve them.

15 And it shall be, if you do not listen to the voice of the Lord your God to keep and to do all his commandments, which I command you today, that all these curses shall come upon you and overtake you:

16 Cursed be you in the city, and cursed be you in the field.

17 Cursed be your storehouses and your reserves.

18 Cursed be the progeny of your belly and the produce of your land, the herds of your cows and the flocks of your sheep.

19 Cursed be you when you come in, and cursed be you when you go out.

20 May the Lord send you lack and hunger and exhaustion in everything to which you may put your hand, whatever you might do until he utterly destroys you and until he ruins you quickly, on account of your evil deeds, because you have forsaken me.<sup>21</sup> May the Lord make death cling to you until it consumes you off the land that you are entering there to inherit it.<sup>22</sup> May the Lord strike you with difficulty and fever and cold and irritation and murder and with blight and paleness<sup>a</sup>, and they shall pursue you until they destroy you.<sup>23</sup> And the sky over your head shall be bronze for you, and the earth under you iron.<sup>24</sup> May the Lord render the rain of your land as powder, and dust from the sky shall come down upon you until it wipes you out and until it destroys you.

25 May the Lord give you slaughter before your enemies; you shall go out against them by one way and flee from them by seven ways. And you shall be in dispersion in all the kingdoms of the earth.<sup>26</sup> And your corpses will be food for the birds of the sky and for the wild animals of the earth, and there shall be no one to frighten them away.<sup>27</sup> May the Lord strike you with an Egyptian festering sore in the seats and with severe itch and scratching so that you cannot be healed.<sup>28</sup> May the Lord strike you with derangement and blindness and distraction of mind,<sup>29</sup> and you shall be groping about at midday as a blind person would grope in the darkness, and he will not prosper your ways, and you will then be wronged and plundered all the days, and there shall be none to help you.<sup>30</sup> You shall take a wife<sup>b</sup>, but another man shall have her. You shall build a house, and you shall not live in it. You shall plant a vineyard and not harvest it.<sup>31</sup> Your bull calf is butchered before you, but you

<sup>a</sup>Possibly *mildew* <sup>b</sup>Or *woman*

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shall not eat of it. Your donkey is seized from you, and it shall not be given back to you. Your sheep is given to your enemies, and there shall be none to help you. <sup>32</sup>Your sons and daughters are given to another nation, and your eyes, being purulent, shall look for them<sup>a</sup>, and your hand shall not be strong. <sup>33</sup>A nation whom you do not know shall eat up the produce of your land and all your labors, and you shall be wronged and shattered all the days. <sup>34</sup>And you shall be driven mad because of the sights of your eyes, which you shall see. <sup>35</sup>May the Lord strike you on the knees and on the legs with a grievous festering sore so that you cannot be healed, from the sole of your feet to your crown. <sup>36</sup>May the Lord lead away you and your rulers whom you may set over yourself to a nation that you and your fathers do not know, and you shall serve their other gods, of wood and stone. <sup>37</sup>And there you shall become an enigma and an illustration<sup>b</sup> and a tale among all the nations into which the Lord may lead you away there.

<sup>38</sup> You shall carry out much seed into the field and shall bring in few, for the grasshopper shall consume them. <sup>39</sup>You shall plant and work a vineyard, but you shall neither drink the wine nor be joyful from it, for the worm shall devour them. <sup>40</sup>Olive trees you shall have throughout all your borders, but you shall not anoint yourself with oil, for your olive tree shall shed. <sup>41</sup>You shall bear sons and daughters, but they shall not remain yours, for they shall go away in captivity. <sup>42</sup>All your wood products<sup>c</sup> and the produce of your land the rust shall devour. <sup>43</sup>The guest who is among you shall ascend up and up above you, but you shall descend down, down. <sup>44</sup>He shall lend to you, but you shall not lend to him; he shall be the head, and you shall be the tail.

<sup>45</sup> And all these curses shall come upon you and pursue you and overtake you until it utterly destroy you and until it ruin you, because you did not listen to the voice of the Lord your God, to keep his commandments and his statutes that he commanded you. <sup>46</sup>And there shall be signs and wonders among you and among your offspring forever, <sup>47</sup>because you did not serve the Lord your God with rejoicing and with a good heart for the abundance of everything. <sup>48</sup>And you shall serve your enemies whom the Lord will send against you, with famine and with thirst and with nakedness and with lack of everything. And he will put an iron collar on your neck until he utterly destroys you. <sup>49</sup>The Lord will bring upon you a nation from far away, from the end of the earth, like the swoop of an eagle, a nation whose speech you will not hear, <sup>50</sup>a nation shameless in face, which will not marvel at the face of an elder and have no mercy on the young. <sup>51</sup>And it shall consume the progeny of your livestock and the produce of your land so that there remains for you no grain, wine, oil, the herds of your cows and the flocks of your sheep, until it destroys you. <sup>52</sup>And it shall wipe you out in all your cities until your high and forti-

fied walls, in them in which you trusted, be pulled down in all your land, and it shall afflict you in all your cities that the Lord your God has given you. <sup>53</sup>And in your desperate straits and in your affliction with which your enemy shall afflict you, you will eat the progeny of your belly, the flesh of your sons and your daughters whom the Lord has given you. <sup>54</sup>The gentle among you and the very soft will begrudge with his eye his brother and the wife in his bosom and the remaining children who are left, <sup>55</sup>so as to give to one of them from the flesh of his children whom he may be eating, because nothing remains to him in your desperate straits and affliction by which your enemies afflict you in all your cities. <sup>56</sup>And she who is gentle among you and soft, the foot of whom did not make an attempt to tread on the ground, because of delicacy and gentleness, will begrudge with her eye her husband, who is in her bosom, and her son and daughter, <sup>57</sup>even her afterbirth that comes out from between her thighs, and the child that she might bear. For she will devour them in secret for want of all things, in desperate straits and in affliction with which your enemy will afflict you in your cities.

<sup>58</sup> If you do not listen to perform all the words of this law that are written in this book, to fear this honorable and marvelous name, the Lord your God, <sup>59</sup>then the Lord will make exceptional your plagues and the plagues upon your offspring, great and marvelous plagues and evil and constant maladies. <sup>60</sup>And he will bring back upon you all the evil pains of Egypt of which you were in dread before them, and they shall cling to you. <sup>61</sup>And every malady and every plague not recorded in the book of this law the Lord will bring on you until he utterly destroys you. <sup>62</sup>And you shall be left few in number, instead of the fact that you were as the stars of the sky in multitude, because you did not listen to the voice of the Lord your God. <sup>63</sup>And it shall be, just as the Lord took delight in you that you might do well and that you multiply, so the Lord will take delight in you to destroy you utterly, and you shall be removed from the land that you are entering there to inherit it. <sup>64</sup>And the Lord your God will disperse you to all nations, from an end of the earth to an end of the earth, and there you shall be subject to other gods, of wood and stone, which you and your fathers did not know. <sup>65</sup>But also among those nations he shall not give you rest, nor will there be a station for the trace of your foot. And there the Lord will give you a discouraged heart and failing eyes and a molten soul. <sup>66</sup>And your life shall be hanging before your eyes, and night and day you shall be afraid, and you shall not be sure of your life. <sup>67</sup>In the morning you shall say, "If only evening might come!" and at evening you shall say, "If only morning might come!"—because of the fear of your heart with which you shall fear and because of the sights of your eyes which you shall see. <sup>68</sup>And the Lord will bring you back in ships to Egypt by a route that I

<sup>a</sup>Possibly *sons and daughters* <sup>b</sup>Or *parable* <sup>c</sup>I.e. *things made from wood*

said: You shall never see it again, and there you shall be put up for sale to your enemies as male and female slaves, and there will be no buyer.

**29** These are the words of the covenant, which<sup>a</sup> the Lord commanded Moyses to establish for the sons of Israel in the land of Moab, besides the covenant that he had made with them at Choreb.

2 And Moyses called all the sons of Israel and said to them: You have seen all that the Lord did before you in the land of Egypt, to Pharaoh and to his attendants and to all his land, <sup>3</sup>the great trials that your eyes saw, the signs and those great wonders. <sup>4</sup>But to this day the Lord God has not given you a heart to know and eyes to see and ears to hear. <sup>5</sup>And he led you forty years in the wilderness. Your garments have not grown old, and your sandals have not worn from your feet; <sup>6</sup>you have not eaten bread, you have not drunk wine and sikera<sup>b</sup>—so that you may know that he is the Lord your God. <sup>7</sup>And you came as far as this place, and King Seon of Hesebon and King Og of Basan came out to meet us for battle, and we struck them down. <sup>8</sup>And we took their land, and I gave it as an allotment to Rouben and to Gaddi and to the half-tribe of Manasse. <sup>9</sup>And you shall be watchful to perform all the words of this covenant in order that you may understand everything that you shall do.

10 You stand today, all of you, before the Lord your God—the leaders of your tribes and your council of elders and your judges and your recorders, every man of Israel, <sup>11</sup>your women and your progeny and the guest who is in the midst of your camp, from your woodcutter even up to your water bearer—<sup>12</sup>so that you may enter in the covenant of the Lord your God, and in his imprecations, which the Lord your God is making with you today <sup>13</sup>in order that he may establish you for himself as a people, and he in turn shall be your god, as he said to you and as he swore to your fathers Abraam and Isaak and Iakob. <sup>14</sup>And I am establishing this covenant and this imprecation, not with you alone <sup>15</sup>but also with those who are here with us today before the Lord our God (<sup>15</sup>)and with those who are not here with us today, <sup>16</sup>because you know how we lived in the land of Egypt and how we passed through the midst of the nations through which you passed. <sup>17</sup>And you have seen their abominations and their idols, wood and stone, silver and gold, that were among them. <sup>18</sup>Who is there among you, man or woman or family or tribe, whose mind has turned away from the Lord our God, to go to serve the gods of those nations? Who among you is a root growing up with gall and bitterness? <sup>19</sup>And it shall be, if he hears the words of this imprecation and declares in his heart, saying: “May holy things become mine, because I shall walk in the wandering of my heart,” lest the sinner destroy the sinless as well, <sup>20</sup>God will not want to pardon him, but the Lord’s anger and his zeal will then blaze out against that per-

son. And all the imprecations of this covenant, written in the book of this law will attach themselves to him, and the Lord will blot out his name from what is beneath the sky. <sup>21</sup>And the Lord will single him out for evil from all the sons of Israel, in accordance with all the imprecations of the covenant, which are written in the book of this law.

<sup>22</sup>And the next generation will say, your sons who will rise up after you and the stranger who may come from a land far away, and they will see the plagues of that land and its diseases which the Lord has sent upon it: <sup>23</sup>sulfur and burnt salt; its whole land shall not be sown, nor shall it sprout, neither will any vegetation spring up on it, just as Sodoma was overturned, and Gomorra, Adama and Seboim, which the Lord overturned in wrath and anger. <sup>24</sup>And all the nations will say, “Why has the Lord done thus to this land? What was this great vehemence of anger?” <sup>25</sup>And they will say, “Because they abandoned the covenant of the Lord, the God of their fathers, which he made with their fathers when he brought them out of the land of Egypt. <sup>26</sup>And having gone, they served other gods and did obeisance to them whom they had not known, neither had he allotted to them, <sup>27</sup>and the Lord became angry with wrath against that land, to bring on it according to all the curses written in this book. <sup>28</sup>And the Lord removed them from their land in wrath and anger and very great provocation and cast them into another land, as it is now.” <sup>29</sup>The secret things belong to the Lord our God, but the revealed things belong to us and to our children forever, to do all the words of this law.

**30** And it shall be, when all these words come upon you, the blessing and the curse that I gave before you, that you shall receive them into your heart among all the nations wherever the Lord may scatter you there, <sup>2</sup>and you shall return to the Lord your God and obey his voice regarding everything I command you today, with the whole of your heart and with the whole of your soul. <sup>3</sup>And the Lord will heal your sins and have mercy on you and gather you again from all the nations among whom the Lord has scattered you there. <sup>4</sup>If your dispersion be from an end of the sky to an end of the sky, from there the Lord your God will gather you, and from there he will take you. <sup>5</sup>And the Lord your God will bring you into the land that your fathers inherited, and you will inherit it, and he will make you well, and he will make you numerous beyond your fathers.

6 And the Lord will purge your heart and the heart of your offspring, to love the Lord your God with the whole of your heart and with the whole of your soul in order that you may live. <sup>7</sup>And the Lord your God will give these imprecations on your enemies and on those who hate you, who pursued you. <sup>8</sup>And you shall turn and listen to the voice of the Lord your God, and you shall do his commandments that I command you today, <sup>9</sup>and the Lord your God will treat you with care in every

<sup>a</sup>i.e. the words <sup>b</sup>Aram = strong drink

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work of your hands, in the progeny of your belly and in the produce of your land and in the progeny of your livestock. For the Lord your God will turn to be joyful toward you for good things, just as he was joyful over your fathers, <sup>10</sup>if you listen to the voice of the Lord your God, to keep his commandments and his statutes and his judgments that are written in the book of this law, if you turn to the Lord your God with the whole of your heart and with the whole of your soul, <sup>11</sup>because this commandment that I command you today is not excessive nor is it far from you. <sup>12</sup>It is not in the sky, saying, "Who will go up to the sky and get it for us? And when we hear it, we shall do it." <sup>13</sup>Neither is it beyond the sea, saying, "Who will cross to the other side of the sea for us and get it for us? And when we hear it, we shall also do it." <sup>14</sup>The word is very near to you, in your mouth and in your heart and in your hands, to do it.

<sup>15</sup>See, I have given before you today life and death, good and evil. <sup>16</sup>Now if you listen to the commandments of the Lord your God that I command you today, to love the Lord your God, to walk in his ways, to keep his statutes and his commandments and his judgments, then you shall live and become many, and the Lord your God will bless you in all the land into which you are entering there to inherit it. <sup>17</sup>And if your heart turns away and you do not listen but having been led astray you do obeisance to other gods and serve them, <sup>18</sup>I declare to you today that by destruction you shall perish, and you shall not have many days in the land into which you are crossing the Jordan there to inherit it. <sup>19</sup>I call both sky and earth to witness against you today: I have given before you life and death, blessing and curse. And choose life so that you and your offspring may live, <sup>20</sup>to love the Lord your God, to listen to his voice and to hold fast to him, for this is life for you and the length of your days so that you may live in the land that the Lord swore to your fathers Abraam and Isaak and Iakob to give to them.

**31** And Moyses finished speaking all these words to all the sons of Israel, <sup>2</sup>and he said to them: "I am today one hundred twenty years old. I shall not be able any more to come in and to go out. Now the Lord said to me, 'You shall not cross over this Jordan.' <sup>3</sup>The Lord your God who goes before you, he will utterly destroy these nations from before you, and you shall dispossess them. Iesous also is the one crossing over before you, as the Lord spoke. <sup>4</sup>And the Lord will do to them as he did to Seon and Og, the two kings of the Amorrites who were beyond the Jordan, and to their land, as he utterly destroyed them. <sup>5</sup>And the Lord has delivered them before you, and you shall do to them as I have commanded you. <sup>6</sup>Be manly and strong; have no fear, nor be frightened, nor be terrified from before them, because the Lord your God, he who goes with you among you, will not forsake you or abandon you."

<sup>7</sup> And Moyses called Iesous and said to him before all Israel: "Be manly and strong, for you will go before this people into the land that the Lord has sworn to our fathers to give to them, and you will take possession of it for them. <sup>8</sup>And the Lord, the one who goes with you, will not forsake you or abandon you. Do not fear, nor be frightened."

<sup>9</sup> And Moyses wrote down the words of this law in a book and gave to the priests, the sons of Leui, who carry the ark of the covenant of the Lord, and to the elders of the sons of Israel. <sup>10</sup>And Moyses commanded them in that day, saying: "After seven years, in the time of the year of release, during the feast of tent pitching, <sup>11</sup>when all Israel comes together to appear before the Lord your God at the place that the Lord may choose, you shall read this law before all Israel in their ears, <sup>12</sup>having assembled the people—men and women and progeny and the guest in your cities—so that they may hear and so that they may learn to fear the Lord your God, and they shall listen to perform all the words of this law, <sup>13</sup>and their sons, who do not know, shall hear and learn to fear the Lord your God, all the days which they themselves live in the land into which you are crossing over the Jordan there to inherit it."

<sup>14</sup> And the Lord said to Moyses, "Look, the days of your death have come near; call Iesous, and stand by the entrance of the tent of witness, and I will command him." And Moyses went, and Iesous, into the tent of witness, and they stood by the entrance of the tent of witness, <sup>15</sup>and the Lord descended in a cloud, and he stood at the entrance of the tent of witness, and the pillar of cloud stood at the entrance of the tent.

<sup>16</sup> And the Lord said to Moyses, "Look, you are lying down with your fathers. And this people, having risen up, will prostitute after foreign gods of the land into which it is going there into it, and they will forsake me and break my covenant that I have established with them. <sup>17</sup>And I shall be angry with wrath against them in that day, and I will abandon them and turn away my face from them, and it will become food, and many evils and afflictions will find it. And in that day it will say, 'Because the Lord my God is not with me, these evils have found me.' <sup>18</sup>But I by turning will turn my face from them on that day, on account of all the evils they have done, because they turned to foreign gods. <sup>19</sup>And now write the words of this song, and teach it to the sons of Israel, and put it in their mouth in order that this song may be to me a witness among the sons of Israel. <sup>20</sup>For I will bring them into the good land which I swore to their fathers, a land flowing with milk and honey, and they shall eat and, filled, shall be sated and will turn to foreign gods and serve them and provoke me and break my covenant. <sup>21</sup>And this song will confront them, by witnessing contrariwise, for it will not be forgotten from the mouth of their offspring. For I know their evil, what they are doing here today, before I have brought them into the

<sup>a</sup>he shall make it heard to us = Weed

good land that I swore to their fathers.”<sup>22</sup> And on that day Moses wrote this song and taught it to the sons of Israel.

23 And he commanded Iesous and said, “Be manly and strong, for you shall bring the sons of Israel into the land that the Lord swore to them, and he will be with you.”

24 Now when Moses had finished writing down in a book all the words of this law, to the very end,<sup>25</sup> then he commanded the Leuites, who carry the ark of the covenant of the Lord, saying,<sup>26</sup> “Having taken the book of this law, you shall put it beside the ark of the covenant of the Lord your God, and it shall be there as a witness against you.<sup>27</sup> For I know your rebelliousness and your hard neck. For, while I am still alive among you today, you are being fractious concerning the things of God, how not also after my death?”<sup>28</sup> Assemble to me all the leaders of your tribes and your elders and your judges and your recorders so that I may speak all these words in their ears and call sky and earth to witness against them.<sup>29</sup> For I know that, after my demise, with lawlessness you will act lawlessly and turn aside from the way that I have commanded you. And the evils will come upon you at the end of days, because you will do what is evil in the sight of the Lord, to provoke him through the works of your hands.”

30 And Moses spoke the words of this song, to the very end, in the ears of the whole assembly of Israel:

**32** Give heed, O sky, and I will speak,  
and let the earth hear words from my mouth.

2 Let my utterance be awaited like rain,  
and let my words come down like dew,  
like a rainstorm on dog’s tooth grass,  
and like a snowstorm on grass.

3 For I have called out the name of the Lord;  
ascribe greatness to our God!

4 God—his works are genuine,  
and all his ways are justice.  
A faithful god, and there is no injustice,  
<sup>a</sup>a righteous and holy Lord;<sup>a</sup>

5 blemished children, not his, have sinned,  
a generation, crooked and perverse.

6 Do you thus repay the Lord these things,  
O people, foolish and not wise?  
Did not he himself, your father, acquire you  
and make you and create you?

7 Remember days of old;  
consider years of a generation of  
generations;  
ask your father, and he will inform you,  
your elders, and they will tell you.

8 When the Most High was apportioning  
nations,  
as he scattered Adam’s sons,  
he fixed boundaries of nations  
according to the number of divine sons,

<sup>a</sup>Or *righteous and holy is the Lord*

9 and his people Iakob became the Lord’s  
portion,  
Israel a measured part of his inheritance.

10 He made him self-sufficient in a desert land,  
in thirst of heat, in a waterless place;  
he encircled him and educated him  
and guarded him as the apple of his eye.

11 Like an eagle to protect his brood,  
he too yearned for his young;  
spreading his wings, he received them  
and bore them aloft on his back;

12 the Lord alone was leading them,  
and no foreign god was with them.

13 He made them ascend onto the strength of  
the land,  
fed them with produce of the fields;  
they sucked honey from a rock  
and oil from solid rock,

14 butter of cows and milk of sheep,  
with fat of lambs and rams;  
of the sons of bulls and of goats,  
with fat of kidneys of wheat—  
and they drank wine, blood of grapes.

15 And Iakob ate and was filled,  
and the beloved one kicked.  
He grew fat; he became heavy; he became  
broad!

And he abandoned God who made him,  
and he departed from God his savior.

16 They provoked me with foreign things;  
by their abominations they embittered me.

17 They sacrificed to demons and not to God,  
to gods they did not know.  
New, recent ones have come,  
whom their fathers did not know.

18 You abandoned God who bore you,  
and you forgot God who nurtures you.

19 And the Lord saw it and was jealous,  
and he was provoked on account of the  
wrath of his sons and daughters.

20 And he said: I will turn away my face from  
them,  
and I will show what will happen to  
them at the end,  
for it is a perverse generation,  
sons who have no faithfulness in them.

21 They made me jealous with what is no god,  
provoked me with their idols.  
So I will make them jealous with what is no  
nation,  
provoke them with a nation lacking  
understanding.

22 For a fire has lit up from my anger  
and will burn as far as Hades below;  
it will devour earth and its produce  
and will light up foundations of  
mountains.

23 I will gather evils against them  
and will spend my arrows against them:  
when they are being wasted by famine

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- and by devouring of birds—  
and recurvation beyond cure.  
Teeth of beasts I will send against them,  
with rage of things that drag on the  
ground.
- 25 From outside a dagger shall bereave them,  
and from the inner chambers fear,  
young man together with maiden,  
nursing child with one grown old.
- 26 I said, I will disperse them;  
indeed, I will cause their memory to  
cease from among humans;
- 27 were it not for wrath of the enemies  
so that they may not last long  
and so that their adversaries not  
collaborate,  
let them not say, "Our hand is high,  
and it was not the Lord who did all these  
things."
- 28 For it is a nation that has lost counsel,  
and there is no understanding in them.
- 29 They had no sense to understand these  
things.  
Let them accept them for the time to  
come.
- 30 How shall one pursue thousands  
and two remove myriads  
unless God sold them  
and the Lord delivered them up?
- 31 For not like our God are their gods,  
but our enemies are without  
understanding.
- 32 For their vine is from the vine of Sodoma,  
and their branch from Gomorra;  
their cluster is a cluster of bile;  
it is a bunch of bitterness to them;
- 33 their wine is the wrath of dragons,  
and the wrath of asps beyond cure.
- 34 Look, have not these things been gathered  
with me  
and sealed up in my treasuries?  
35 In a day of vengeance, I will repay,  
in a time when their foot slips,  
because near is the day of their destruction  
and things prepared for you are at hand.
- 36 For the Lord will judge his people  
and be comforted over his slaves.  
For he saw them paralyzed,  
both failed under attack and enfeebled.
- 37 And the Lord said: Where are their gods,  
they in whom they trusted,  
38 the fat of whose sacrifices you were eating  
and were drinking the wine of their  
libations?  
Let them rise up and help you,  
and let them be protectors for you!
- 39 See, see that I am,  
and there is no god except me.  
I will kill, and I will make alive;  
I will strike, and I will heal,
- and there is no one who will deliver from  
my hands.
- 40 For I will lift up my hand to the sky,  
and I will swear by my right hand,  
and I will say: I live forever,
- 41 because I will sharpen my dagger like  
lightning,  
and my hand will take hold on  
judgment,  
and I will repay my enemies with a  
sentence,  
and those who hate me I will repay.
- 42 I will make my arrows drunk with blood—  
and my dagger shall devour flesh—  
with the blood of the wounded and of  
captives,  
from the head of the commanders of the  
enemies.
- 43 Be glad, O skies, with him,  
and let all the divine sons do obeisance  
to him.  
Be glad, O nations, with his people,  
and let all the angels of God prevail for  
him.  
For he will avenge the blood of his sons  
and take revenge and repay the enemies  
with a sentence,  
and he will repay those who hate,  
and the Lord shall cleanse the land of his  
people.
- 44 And Moyses wrote this song in that day and  
taught it to the sons of Israel. And Moyses entered  
and spoke all the words of this law in the ears of  
the people, he and Iesous the son of Naue. <sup>45</sup>And  
Moyses finished speaking to all Israel, <sup>46</sup>and he  
said to them: "Pay heed with your heart to all these  
words that I am testifying against you today, which  
things you shall command your sons, to guard and  
to perform all the words of this law. <sup>47</sup>Because this  
is not an empty word for you, since it is your very  
life, and through this word you shall live long in  
the land into which you are crossing over the Jor-  
dan there to inherit."
- 48 And on this day the Lord spoke to Moyses,  
saying: <sup>49</sup>"Ascend the mountain, this Abarim,  
Mount Nabau, which is in the land of Moab,  
across from Iericho, and view the land of Chanaan,  
which I am giving to the sons of Israel as a posses-  
sion, <sup>50</sup>and die on the mountain upon which you  
are ascending there, and be added to your people  
as your brother Aaron died on Hor the mountain  
and was added to his people, <sup>51</sup>because you both  
disobeyed my word among the sons of Israel at the  
water of dispute at Kades in the wilderness of Sin,  
because you both did not sanctify me among the  
sons of Israel. <sup>52</sup>Because you shall view the land  
from a distance, but you shall not enter there.
- 33** And this is the blessing with which Moyses,  
man of God, blessed the sons of Israel be-  
fore his death. <sup>2</sup>And he said:  
The Lord has come from Sina  
and appeared to us from Seir

- and hasted from Mount Pharan  
with myriads of Kades;  
at his right, angels with him.
- 3 And he spared his people,  
and all of the sanctified ones were under  
your hands—  
even these are under you,  
and it<sup>a</sup> accepted from his words <sup>4</sup>a law,  
which Moyses commanded us,  
an inheritance for the congregations of  
Iakob.
- 5 And he shall be a ruler in<sup>b</sup> the beloved one,  
when rulers of peoples have been  
gathered  
together with the tribes of Israel.
- 6 Let Rouben live and not die out,  
and let him be many in number.
- 7 And this<sup>c</sup> of Ioudas:  
Listen, O Lord, to the voice of Ioudas,  
and you could enter into his people;  
his hands will decide<sup>d</sup> for him,  
and you will be a helper from his  
enemies.
- 8 And to Leui he said:  
Give Leui his <sup>e</sup>clear ones<sup>e</sup>  
and his truth to the devout man,  
whom they tempted him with temptation.  
They reviled him at the water of dispute.
- 9 He who was saying to his father and his  
mother,  
“I have not seen you,”  
and he did not acknowledge his brothers  
and did not acknowledge his sons—  
he guarded your oracles  
and kept your covenant.
- 10 They shall show Iakob your statutes  
and Israel your law;  
they shall place incense <sup>f</sup>in your wrath<sup>f</sup>  
continually on your altar.
- 11 Bless, O Lord, his strength,  
and accept the works of his hands;  
shatter the loins of his enemies that have  
risen up against him,  
and those that hate him, let them not  
rise up.
- 12 And to Benjamin he said:  
Beloved by the Lord he shall encamp in  
confidence—  
and God overshadows him all the days—  
and he rested between his shoulders.
- 13 And to Ioseph he said:  
His land is from the Lord’s blessing,  
from the seasons of the sky and of dew  
and from unfathomable springs below
- 14 and in a season of produce of the sun’s  
changes
- 15 and from conjunctions of months  
and from the top of mountains of yore  
and from the top of the everlasting  
hills
- 16 and in a season of earth’s fullness.  
And may the things acceptable to him who  
appeared in the bush  
come on the head of Ioseph  
and on his crown, when he was glorified  
among brothers.
- 17 A firstborn of a bull—his beauty!  
His horns are horns of a unicorn;  
with them he will gore nations,  
all at once as far as earth’s end.  
These are the myriads of Ephraim;  
these the thousands of Manasse.
- 18 And to Zaboulon he said:  
Be glad, Zaboulon, in your going out,  
and, Issachar, in his coverts.
- 19 They shall utterly destroy nations,  
and you<sup>g</sup> shall invoke there,  
and you<sup>g</sup> shall sacrifice a sacrifice of  
righteousness,  
for the riches of the sea will suckle you  
and the trade of those living by the  
seacoast.
- 20 And to Gad he said:  
Blessed be the one who expands Gad!  
He rested like a lion,  
having broken arm and ruler.
- 21 And he saw his first fruit,  
for there was apportioned a land of  
rulers,  
gathered together with chiefs of peoples,  
the Lord executed righteousness  
and his judgment with Israel.
- 22 And to Dan he said:  
Dan is a lion’s whelp,  
and he shall leap forth from Basan.
- 23 And to Nephthali he said:  
Nephthali has a fullness of things  
acceptable,  
and let him be filled with blessing from  
the Lord;  
he shall inherit the sea and the  
southwest.
- 24 And to Aser he said:  
Blessed of children be Aser,  
and he shall be acceptable to his  
brothers;  
he shall dip his foot in oil.
- 25 His sandal will be iron and bronze,  
and as your days, so is your strength.
- 26 There is none like the God of the beloved;  
he who rides upon the sky is your helper

<sup>a</sup>I.e. the people <sup>b</sup>Or by means of <sup>c</sup>I.e. this blessing <sup>d</sup>Or distinguish <sup>e</sup>Possibly explaining devices <sup>f</sup>Possibly on your  
wrath or when you are angry <sup>g</sup>Gk = pl

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- and the magnificent one of the firmament.
- 27 And there is divine protection of yore  
and under the strength of the everlasting  
arms,  
and he will drive out the enemy before you,  
saying, "May you perish!"
- 28 And Israel will encamp in confidence,  
alone in Iakob's land  
with grain and wine,  
and the sky is cloudy with dew for him.
- 29 Happy are you, O Israel! Who is like you,  
a people saved by the Lord?  
Your helper will shield you,  
and the dagger will be your boast!  
And your enemies shall speak falsely to you,  
and you shall tread on their neck.

**34** And Moyses went up from Araboth of Moab to Mount Nabau, to the top of Phasga, which is opposite Iericho, and the Lord showed him all the land: Galaad as far as Dan<sup>2</sup> and all the land of Nephthali and all the land of Ephraim and Manasse and all the land of Ioudas as far as the last sea<sup>3</sup> and the wilderness and the environs of Iericho, a city of palm trees—as far as

Segor. <sup>4</sup>And the Lord said to Moyses, "This is the land of which I swore to Abraam and Isaak and Iakob, saying, 'I will give it to your offspring, I showed it to your eyes, but you shall not enter there.'" <sup>5</sup>And Moyses, the domestic of the Lord, died there in the land of Moab, through the word of the Lord. <sup>6</sup>And they buried him in Gai, in the land of Moab, near the house of Phogor, but no one knows his grave to this day. <sup>7</sup>Now Moyses was one hundred twenty years old when he died; his eyes were neither dimmed nor were they ruined. <sup>8</sup>And the sons of Israel wept for Moyses in Araboth of Moab, near the Jordan, opposite Iericho, thirty days, and the days of mourning of the weeping for Moyses were ended.

<sup>9</sup> And Iesus son of Naue was filled with the spirit of understanding, because Moyses had laid his hands on him, and the sons of Israel listened to him and did as the Lord had commanded Moyses.

<sup>10</sup> And there has not again arisen a prophet in Israel like Moyses whom the Lord knew face-to-face, <sup>11</sup>with all the signs and wonders, whom the Lord sent to do them in the land of Egypt, against Pharao and his attendants and his entire land <sup>12</sup>and the great wonders and the strong hand which Moyses exhibited before all Israel.

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