

THE FIFTH BOOK OF MOSES, COMMONLY CALLED
DEUTERONOMY.

(ALEH HE DIBARIM MOSHEH.)

THE SPEECHES OF MOSES.

INTRODUCTION.¹

1 The following are the Speeches which Moses addressed to all the Children of Israel, before the passage over the Jordan, in the desert, extending from Suf, between Paran, and Thofel, and Laban, and Khatzroth and Yahb.²

3 It was during the fortieth year, in the eleventh month, upon the first of

¹ This Introduction was probably written by Aliazer, the High Priest, for the Sacred Copy kept in the Ark of the Covenant.—F. F.

² V. 2, in parentheses, is an explanatory note of an old Hebrew editor.—F. F.

² (It is eleven days' journey from Horeb, when marching by the way of Mount Sair to Kadesh-Barnea.)

the month, Moses related to the children of Israel all that the EVER-LIVING had commanded him for them; after he had defeated Sihon, 4 King of the Amorites, who lived in Heshbon, and Og King of Bashan, who lived at Ashtaroth, in Adarai, on 5 this side¹ of the ford of the Jordan, in the land of Moab, Moses began to publish the law, and said;—

¹ That is the eastern side. This geographical description proves this Introduction to have been written before Joshua invaded Palestine, and shows the age of the Orations, and is an internal proof that we have them now as Moses wrote and spoke, except for a few inserted explanatory notes which I shall indicate as my version proceeds.—F. F.

SPEECH I.

History of the Exodus.

6 Our EVER-LIVING GOD spoke to us in Horeb, saying;—You have remained
7 long enough on this mountain. Turn and march, and proceed with all your camps to the highlands of the Amorites, and all their neighbours in the dry lands of the hills, and thence to the plains and desert along the shore of the sea of the land of Canan, and from Lebanon, as far as the great river Frath.¹

8 Attend! I have opened the country to you! Go and seize the land which the EVER-LIVING promised to give to your fathers, to Abraham, to Isaac, and to Jacob,—to give it to them and to their posterity after them.

9 But I told you all at that time, I myself could not support you alone!
10 And now your EVER-LIVING GOD has increased you, and, see! you are to-day like the stars of the sky in number!

11 And the EVER-LIVING the GOD of your fathers will add to you, beyond this, a thousand times, and will
12 bless you, as He promised.—How can I alone bear your troubling?
13 and carry your contentions? Go! Choose for yourselves skilful, clear-sighted, and educated men to control you, and I will appoint them your chiefs.

14 When you answered me, "What you have said is good; what you have said, do it!"

15 I therefore chose as the chiefs of your tribes, skilful and educated men, and gave them to you as your chiefs; colonels of regiments, and captains of companies, and captains of fifties, and captains of tens; with magistrates
16 for your tribes. I also ordered your judges at that time saying;—

"Listen between your brothers, and decide just judgments between a man and his brother, and the foreigners
17 among you. Do not regard social station in deciding, whether low or high. Listen not in fear of the station of a man; for justice belongs to GOD HIMSELF. But any matter that is too difficult for you, bring to me, and I will hear it."

¹ Euphrates.—F. F.

I instructed you also at that time 18 as to what things you ought to do.

Then we marched from Horeb and 19 proceeded through all that great and terrible desert, which you saw on the way to the Hills of the Amorites, when our EVER-LIVING GOD commanded us to advance to Kadesh-Barnea, where I said, "You are now 20 arrived at the Hills of the Amorites, which our EVER-LIVING GOD has given us. Look! your EVER-LIVING 21 GOD has provided the country before you to possess. Go up, seize it as the EVER-LIVING GOD of your fathers commands you,—fear not nor be terrified." But all of you approached 22 me, asking to send men before you to examine the country, and to report to you about the road by which you could go up to it; and about the cities that you were to go to. And 23 the request seemed good in my opinion, and I appointed twelve princes,—one from each tribe;—and 24 they turned and went up to the hills, and descended to the vale of Eshkol, and slandered it. But they took into 25 their hands some of the produce of the country and came back to us, and reported the matter, saying; "It is a beautiful country that our EVER-LIVING GOD has given us." But you 26 were not willing to go up; and rebelled against the order of your EVER-LIVING GOD; and murmured 27 in your tents and exclaimed, "Because the EVER-LIVING hated us He brought us out of the land of the Mitzeraim, and would give us into the hands of the Amorites to destroy us!—Alas for 28 our advance! Our brothers have depressed our hearts, by saying they are a people finer and taller than us! Their cities are large and fortified up to the skies; and we also saw the sons of Anak there!"

But I replied to you, "Be not terri- 29 fied, nor fear them. Your EVER-LIV- 30 ING GOD Who goes before you, He will fight for you, in the way He did in your sight among the Mitzeraim, and 31 in the desert where you saw how the EVER-LIVING carried you as a woman carries her child, along all the way that you went, until He brought you to this spot." But on that occasion 32

you were not relying upon your
 33 EVER-LIVING GOD, Who marched
 before you in the journey to choose
 your encampments, as a fire at night,
 34 as a cloud by day. And the EVER-
 LIVING heard the sound of your
 words and was angry, and swore,
 35 saying; "This vile generation shall
 never see the beautiful land which I
 promised to give to their fathers;
 36 only Caleb the son of Jefunah shall
 see it; and I will give to him and
 his sons the country which he
 travelled through, for he went up
 confidently, following the EVER-
 37 LIVING." The EVER-LIVING was also
 angry with me on account of you,
 and said, "You shall not go there!
 38 Joshua the son of Nun, your lieuten-
 ant, shall go. Encourage him, for he
 39 shall put Israel into possession. But
 your infants whom you said would
 be captured; and your sons who
 to-day know neither good nor evil,—
 they shall go there and I will give it
 40 to them, and they shall possess it.
 But you, turn back and march to the
 desert, towards the sea of Suf!"
 41 Then you were grieved and replied;
 "We have sinned against the EVER-
 LIVING!—We will now go up and
 conquer, according to all that the
 EVER-LIVING GOD commanded!"
 42 And each one of you put on arms,
 and went up to the hill. But the
 EVER-LIVING said to me, "Order
 them, Go not up, and fight not, for I
 am not with you;—therefore you will
 fly before your enemies."
 43 So I spoke to you, but you would
 not hear, and you rebelled against
 the order of the EVER-LIVING, and
 were insolent, and went up to the
 44 Hill,—and the Amorites who occupied
 the Hill advanced against you, and
 drove you, like bees would do, and
 routed you like a tempest to the
 45 valley. So you returned, and wept
 before the EVER-LIVING. But the
 EVER-LIVING would not hear your
 46 voice, nor listened. Consequently
 you were detained at Kadesh for
 many days. You remained there a
 2 long time; until you turned back
 and marched to the desert towards
 the Sea of Suf, as the EVER-LIVING
 commanded me, and wandered about
 the hills of Sair a long time.

2 At last the EVER-LIVING said to
 3 me; "You have wandered about
 this hill enough! Turn to the north,

and command the People saying to 4
 them, 'Pass over the borders of your
 brothers, the sons of Esau, who dwell
 in Sair. But they will be afraid of
 you, so carefully guard yourselves.
 And injure them not; for I will not 5
 give you a foot's space of their country,
 because I have given Mount Sair to
 Esau as a possession. You must 6
 buy food from them with money, and
 eat it; and also purchase water from
 them for money, and drink it; for 7
 your EVER-LIVING GOD has blessed
 you in every work of your hand,
 whilst you travelled this great desert
 these forty years; your EVER-LIVING
 GOD has been with you, and you
 have wanted for nothing.'" You 8
 consequently passed by your brothers
 the sons of Esau, who occupy Sair,
 by the road of the Arabah, to Ailath,
 and Atzian-gaber, where you turned
 off and traversed the road of the
 desert of Moab.

There the EVER-LIVING said to 9
 me, "Do not trouble Moab, but keep
 yourselves from fighting. Turn, for
 I have not granted you his country,
 because I have given Ar to the sons
 of Lot as a possession."¹

Then you arose and passed the 13
 Vale of Yared, and at the passage of
 the Vale of Yared, including the 14
 period of the march from Kadesh-
 Barnea, until the time you crossed
 the Vale of Yared, was thirty-eight
 years, until all the generation of
 fighting men belonging to the camp
 were dead, as the EVER-LIVING
 threatened them. For the hand of 15
 the EVER-LIVING was against them
 to destroy them out of the camp until
 they perished. And when all the 16
 fighting men had died from among
 the People, then the EVER-LIVING 17
 spoke to me, and said, "Now cross 18

¹ Vv. 10 to 13 are an ancient editor's note, not a part of the text of Moses. It was probably added by Ezra, when he edited the Pentateuch, after the return from Babylon, as all the other notes which I consequently transfer to the foot of the pages.—F. F.

(The Amim formerly occupied it, a 10
 great and numerous nation, and tall, like
 Anakim; they considered themselves also 11
 to be Rephaim like the Anakim,—but the
 Moabites called them Amim. And the 12
 Khorites dwelt in Sair before them, but
 the sons of Esau expelled them, and drove
 them from the place, and occupied it in
 their stead, as the children of Israel did
 in the country they seized which the
 EVER-LIVING gave to them.)

over to-day the boundaries of Moab
 19 at Ar. But when you approach the
 sons of Amon, neither distress nor
 hurt them, for I will not give the
 country of the sons of Amon to you
 to possess, for I have given it to the
 sons of Lot as a possession.¹

24 "Rise! march! and cross the River
 Arnon! See! I have given you Sihon,
 King of Heshbon, the Amorite, and
 his country to break, assail, and
 25 defeat it in war! I have broken him
 this day,—putting the dread and fear
 of you upon the face of the nations,
 under every sky, who may hear the
 reports about you. They tremble
 and faint before you!"

26 Then I sent ambassadors from
 the desert of the East to Sihon,
 King of Heshbon with proposals of
 peace, and said;—

27 "I wish to pass across your country
 by the king's highway, I will not
 28 march many days, or deviate. You
 shall sell food for money, and I will
 eat it; and pay money for the water
 you give and I drink it. I only
 29 wish to pass over on my feet. Do to
 me as the sons of Esau did who dwell
 in Sair, and the Moabites who inhabit
 Ar, until I have crossed the Jordan,
 to the land which our EVER-LIVING
 GOD has given us."

30 But Sihon, King of Heshbon was
 not willing you should cross over
 him, for your EVER-LIVING GOD had
 stupefied his mind, and emboldened
 his heart, that by it He might give
 him into your hand, as He has now
 done.

31 The EVER-LIVING GOD also said;
 "See! I have begun to give up Sihon
 and his country before you; seize it!
 take his land for a possession!"

¹ Vv. 20 to end of 23 are a note of an ancient
 editor, probably Ezra, not part of the original
 text of Moses.—F. F.

20 (This also was considered a country
 of the Rephaim, because the Rephaim
 resided there formerly, but the Amorites
 21 called them Yim-yimim. They were a
 great and numerous people, like the
 Anakim, but the EVER-LIVING destroyed
 them before those, who drove them out,
 22 and inhabited in their place; as He did
 for the sons of Esau who occupy Mount
 Sair, who expelled the Khorites formerly,
 and drove them out, and dwell in their
 23 place until this day. The Avites also
 resided in the fortresses until the power-
 ful Kaphtorites came from Kaphtor and
 defeated them, and they reside after
 them.)

Then Sihon advanced to meet us, 32
 he and all his force to fight at Jahaz.
 But our EVER-LIVING GOD delivered 33
 him to us; and struck him and his
 son and all his forces; and at that 34
 time we captured all his towns, and
 devoted all his cities, nor allowed the
 men, women or children to escape.
 Beside the cattle we seized for our- 35
 selves, and the plunder of the cities
 which we captured; from Aroar on 36
 the banks of the Arnon, and the
 towns in the valley, and as far as
 Gilad—there was not a city that was
 too strong for us,—our EVER-LIVING
 GOD delivered the whole to our
 approach! The whole extent of the 37
 country of the Ammonites, all along
 the vale of Jabbok, with the towns of
 the Highlands, and all that our EVER-
 LIVING GOD commanded.

Then we turned and went up to- 8
 wards Bashan, and Og, king of
 Bashan advanced to meet us with all
 his forces, to fight at Adarai.

Then the EVER-LIVING said to me, 2
 —"Fear him not, for I have given
 him into your power, with all his
 forces, and his country; and you
 shall do to him as you did to Sihon,
 king of the Amorites, who lived in
 Heshbon."

So our EVER-LIVING GOD also 3
 subjected to us Og, king of Bashan
 and all his forces, until not a rem-
 nant remained to him. We also cap- 4
 tured all his towns, in the same
 campaign;—there was not a city we
 did not take,—from the sixty towns
 in the district of Argob, to the capital
 of Og in Bashan.—All which towns 5
 were fortified with high walls, gates
 and bars,—beside a great many
 towns of the Perizites. We devoted 6
 them as we did to Sihon, king of
 Heshbon;—we devoted every city,
 men, women and children; and all 7
 the cattle, and plunder of those
 towns we seized for ourselves. We 8
 thus took, in the same campaign,
 their country from the possession of
 the two kings of the Amorites which
 are this side of the Jordan, extending
 from the vale of Arnon to the Hill of
 Hermon.¹ All the towns of the 10
 Uplands, and all Gilad, and all

¹ V. 9. The parenthesis is the note of an
 ancient commentator, probably Ezra's, not
 part of the original text.—F. F.

(The Zidonians call Hermon, Shirion, 9
 and the Amorites call it Shenir.)

Bashan, to Salkah, and Adarai;—
 towns of the dominions of Og in
 12 Bashan.¹ These countries you con-
 quered in that campaign, extending
 from Aroer which is on the river
 Arnon. And the half of Mount
 13 Gilad was given to the Reubenites
 and Gadites. But the remainder of
 Gilad and all Bashan, with the
 dominions of Og, I gave to the half
 tribe of Manasseh;—all the plain of
 Argob, and all Bashan which is
 called the land of the Rephaim.
 14 Yair the son of Manasseh took all the
 district of Argob, as far as the borders
 of the Gheshurites and the Makath-
 ites, and he called them after his own
 15 name;—Yair's Towns.²—But I gave
 16 Gilad to Makir. To the Reubenites
 and Gadites I also gave a part of
 Gilad, to the middle of the vale of
 Arnon, the valley as a boundary as
 far as Jabok, with its valley to the
 17 border of the Ammonites; and the
 plain of the Jordan as a boundary,
 from Kineroth as far as the Sea of
 the Plain,—the Dead Sea,—down to
 the hill-foot of Pisgah, from the east.
 18 But I commanded you at the time,
 saying, "Your EVER-LIVING GOD has
 given you this country to possess, but
 you must march fully equipped in
 the front of your brothers the chil-
 dren of Israel, with all your forces.
 19 However the women and children,
 and cattle, (for I know you have
 many cattle,) may remain in the
 20 cities which I have given you, until
 the EVER-LIVING has settled your
 brothers like yourselves, and they
 are also in possession of the country
 which their EVER-LIVING GOD will
 give to them, beyond the Jordan;
 then you may each return."
 21 I also commanded Joshua at that
 time, saying, "Your eyes have seen
 all that your EVER-LIVING GOD has
 done to these two kings;—the EVER-

¹ V. 11, in parentheses, is an ancient editor's note, probably Ezra's, not part of the speech of Moses.—F. F.

¹¹ (Og, king of Bashan was of the remnant of the race of the Rephaim. He can be seen lying upon a couch of iron which is preserved in Rabath of the Ammonites. Its length is nine cubits, and breadth four cubits, by the common cubit.)

² The parenthesis is the note of an old Hebrew editor, not part of the oration of Moses.—F. F.

(As they are to this day.)

LIVING will do the same to all the
 kingdoms which are over there.
 Fear them not, for your EVER-LIVING 22
 GOD will fight for you."

And at that time I implored the 23
 EVER-LIVING, saying, "ALMIGHTY 24
 LORD You have now begun to show
 to Your servant Your grandeur, and
 Your Strong Hand. What POWER
 in Heaven or on earth can do as You
 have done with YOUR MIGHT? Let 25
 me, I pray, go over, and see this
 beautiful country that is beyond the
 Jordan;—those beautiful hills and
 Lebanon!" But the EVER-LIVING 26
 was angry with me because of you,
 and would not listen to me, and the
 EVER-LIVING said to me,—“Let this
 be enough for you. Continue not to
 speak to Me again about this matter.
 Go up to the top of Pisgah, and carry 27
 your eyes westward, and northward,
 and southward, and eastward, and
 see it with your eyes;—for you shall
 not pass over this river Jordan.

“Therefore command Joshua, and 28
 encourage, and strengthen him, for
 he shall go over before the people,
 and he shall conquer for them the
 country that you will survey.”

We were then staying, in the
 valley near Beth-peor.

Consequently, now, Israel, listen 4
 to the constitutions and decrees
 which I will teach you to practise,
 that you may live, and go, and pos-
 sess the country which the EVER-
 LIVING GOD of your fathers will
 give you. You shall not add to the 2
 matter that I command you, nor
 shall you detract from it, but keep
 the commands of your EVER-LIVING
 GOD, as I have commanded you.
 Your eyes saw what the EVER-LIVING 3
 did because of Bal-peor,—how the
 EVER-LIVING destroyed every man
 who went after Bal-peor among you.
 But you who kept fast to your EVER- 4
 LIVING GOD are all of you alive to-
 day!

Attend to me as I teach you the 5
 constitutions and decrees which the
 EVER-LIVING, my GOD, commands
 you to practise when you arrive in
 the country which you are going to
 possess, and guard them, and prac- 6
 tise them;—for they will make you
 wise and intelligent in the eyes of
 the Peoples who hear of all these
 constitutions, who will say; “This is
 a wise and intelligent People—this
 Great Nation!” For what nation is 7

so great as to possess gods in its breast? As our EVER-LIVING GOD is to us in all we ask of Him? And what nation is so great? possessing institutions and decrees like these laws that I put before you to-day? Only guard yourselves, and guard your lives carefully, from forgetting the events that your eyes have seen, and from turning your heart away all the days of your life; and teach them to your children, and to your children's children.

Upon the day when you stood before your EVER-LIVING GOD at Horeb, when the EVER-LIVING commanded me, "Collect the People to Me, and I will let them hear what they must learn, so that they may fear Me all the time they live on the earth, and teach their children." So you approached and stood below the hill, whilst the hill burned with fire up to the heart of the skies, with darkness, cloud, and gloom. There the EVER-LIVING spoke to you from the midst of the fire. You heard a VOICE speaking to you!—but no Image appearing! A VOICE alone!—And it informed you of the Covenant which He commanded you to practise;—the Ten Commandments,—and wrote them upon two tables of stone.

But to me, the EVER-LIVING ordered at that time to teach you the constitutions and decrees, which you were to practise in the land into which you would pass, to possess it. Therefore you must guard your minds very carefully,—for you did not see any SHAPE on the day the EVER-LIVING spoke with you in Horeb from the midst of the fire,—from wickedly making for yourselves a carved SHAPE,—any Image; or model of Man or Woman; or form of any beast that is upon the earth; form of any bird which flies in the sky; form of any reptile on the ground; form of any fish that is in the waters lower than the earth;—

Or, if you raise your eyes heavenward, and see the sun, or the moon, or the stars,—all the host of the skies,—and bow to, and worship them, and serve those which your EVER-LIVING GOD has apportioned to all the nations under all the skies:—For the EVER-LIVING selected you, and brought you from the iron works of the Mitzeraim, to be a People for Himself,—as you are to-day. But

the EVER-LIVING was angry with me over your affairs, and swore to prevent me crossing the Jordan, and to prevent me arriving at the beautiful country which your EVER-LIVING GOD has given to you to possess! For I must die in this country,—I may not pass over the Jordan!—but you will pass over, and possess that beautiful land!

Guard yourselves from forgetting the covenant of your EVER-LIVING GOD, which He contracted with you, for fear you should make for yourselves a carved image,—contrary to the command of your EVER-LIVING GOD; for your EVER-LIVING GOD is a consuming fire;—HE is a jealous GOD!

When you have begotten children and children's children, and are in the country, and have corrupted yourselves, and make carved images, and do evil in the eyes of your EVER-LIVING GOD, provoking Him;—I call to witness to-day the Heavens and the Earth to witness to you, that perishing you shall perish quickly from off the land which you pass over the Jordan to possess;—your time shall not be prolonged in it;—but you shall certainly waste away; and the EVER-LIVING will scatter you among the nations, and your remnant shall die as a number among the nations where the EVER-LIVING has driven you. And you shall there serve gods made by human hands!—of wood, and stone; who cannot see, or hear, or eat, or breathe! But if you should from there entreat your EVER-LIVING GOD, and decide to seek HIM with all your heart, and with all your soul,—strengthen yourselves, and encourage yourselves with all these events, after long periods, and return to your EVER-LIVING GOD, and listen to His voice;—for your EVER-LIVING GOD is a merciful GOD;—He will not desert you, and will not turn from you, and will not forget the covenant with your fathers, which He swore to them.—Therefore search, now, the former times that were before you,—from the time when GOD constructed man upon the earth,—and from one extreme of the heavens to the other extreme of the heavens,—has there ever been such a great event as this?—or has there been heard its like?—a People who heard the VOICE, of

34 GOD speaking from amid the fire, as you heard it,—and lived? or that GOD attempted to go and take for Himself one nation from the breast of another nation, with trials, with miracles, and portents, and war, and with a strong hand, and a directing arm, and great manifestations, such as all those your EVER-LIVING GOD has made in your sight upon the Mitzeraim for you?

35 Then see, and learn that the EVER-LIVING is GOD,—and except Him

36 NONE!—From the heavens you have heard HIS VOICE!—when He taught you,—and upon earth you have seen His Great Fire!—and heard His commands from the midst of the

37 fire; because He loved your fathers, and chose their race after them, and

¹ Vv. 41-43 are a note of an ancient editor, not a part of the text of Moses. This note was most probably written by Ezra.—F. F.

41 (At this period Moses selected three cities over the Jordan towards the sun-rise, for the man-slayer, who might kill his neighbour accidentally, whom he had not previously hated, to fly to,—that he might fly to one of those CITIES OF GOD and live.

42 They were Betzer in the desert in the district of Misher, for the Reubenites, and Ramoth in Ghilad, for the Gadites, and Golan in Bashan, for the Manassites.)²

² Vv. 44-48 are also a note of an ancient editor, probably Ezra, as the remark that Moses was on the Eastern side of Jordan indicates the commentator as looking from the Western side—say, Jerusalem. All these are internal proofs of the authenticity of the main text.—F. F.

brought you by His great might to His PRESENCE from among the Mitzeraim, and will drive great and 38 more powerful nations than you before your face, to bring you to,—to give you,—their country as a possession,—as at this day! Therefore 39 learn to-day,—and fix it in your heart,—that the EVER-LIVING, He is GOD in heaven, and upon the earth,—and except HIM there is no other!

—So keep His institutions, and His 40 commandments, which I commanded you to-day, that you may prosper, and your children after you;—and then your days will be long upon the land which your EVER-LIVING GOD will give to you for all time.¹

(These were appointed there by Moses 44 for the children of Israel.

The following are also Constitutional 45 Enactments, and Decrees, which Moses dictated to the children of Israel at their coming out from the Mitzeraim, at the ford of the Jordan, in the valley opposite Beth-peor, in the country of Sihon, king 46 of the Amorites, who resided in Heshbon, whom Moses and the children of Israel defeated upon their coming out from the Mitzeraim, when they seized his country, 47 and the country of Og, king of Bashan, both kings of the Amorites, who were beyond the Jordan, toward the rising of the sun, extending from Aroar, which is 48 upon the bank of the river Arnon, to the Hill of Shian,—that is Hermon,—and all the plain beyond the Jordan towards the sun-rise, and to the Sea of the Plain, below the feet of Pisgah.

END OF THE FIRST ORATION.

SPEECH II.

Upon the Covenant of Sinai.

- 5 Moses again assembled all Israel and said to them;—
 Listen, Israel, to the constitutions and decrees which I proclaim in your hearing to-day,—both to learn them, and preserve them by practising.
- 2 Our EVER-LIVING GOD contracted
 3 a covenant with us in Horeb. Not with our fathers did the EVER-LIVING contract that covenant, but with us, ourselves; those in this place,
 4 all of us alive to-day. The EVER-LIVING spoke face to face with you at the Hill, from the midst of the fire.
- 5 I stood between the EVER-LIVING and you at that time to report to you the dictation of the EVER-LIVING, for you were afraid at the presence of the fire, and could not ascend to Him, and He said;—
- 6 I. "I am your EVER-LIVING GOD Who brought you out of the land of Egypt,—from the house of bondage. You shall have no other gods in My place.
- 7 II. "You shall not make for yourselves an Image,—any likeness of what is in the heavens above, or what
 8 is on the earth beneath; or what is in the waters lower than the land.
- 9 You shall not bow down to them nor serve them, for I, your EVER-LIVING GOD, am a jealous GOD, punishing the sins of the parents upon their children to the third and fourth generation, of those who hate Me; but I show mercy to thousands of
 10 generations of those who love Me and keep My commandments.
- 11 III. "You shall not take the Name of your EVER-LIVING GOD in vain, for the EVER-LIVING will not hold him guiltless who takes His Name in vain.
- 12 IV. "Regard the Sabbath Day to keep it holy; as the EVER-LIVING
 13 GOD commanded you. You may labour six days and do all your business, but the seventh day is a rest
 14 to your EVER-LIVING GOD; you shall not do any business upon it;—you, or your son, or your daughter, or your servant, or your handmaid, or your ox, or your ass, or any of your

cattle, or your hired man, who may be in your house,—because your workmen, and your maid servant shall rest like yourself. Remember 15 also that you were slaves in the land of the Mitzeraim, but your EVER-LIVING GOD brought you out from there with a strong hand, and a directing arm,—therefore your EVER-LIVING GOD commanded you to make the Day of Rest.

V. "Honour your father and your 16 mother, as your EVER-LIVING GOD commanded you, so that your days may be lengthened, and that you may prosper upon the land which your EVER-LIVING GOD gives to you.

VI. "You shall not murder. 17

VII. "You shall not fornicate. 18

VIII. "You shall not steal. 19

IX. "You shall not bring up false 20 evidence against your neighbour.

X. "You shall not covet your neigh 21 bour's wife; you shall not long for your neighbour's farm, or his slave, or his handmaid, his ox, or his ass, or anything that is your neighbour's."

The EVER-LIVING dictated these 22 commands to the whole assembly of you, from the midst of the fire, of the cloud, and of the gloom;—a GREAT VOICE,—and did not desist there, but wrote them upon two tables of stone, and gave them to me.

But when you heard the VOICE 23 from the midst of the darkness, and the mountain burning with fire,—then all the Chiefs of your tribes, and your nobles approached to me, and 24 said;—

"Now we have seen our EVER-LIVING GOD;—His Majesty and His Greatness;—and have heard HIS VOICE, His VOICE from the midst of the fire to-day. We have seen that GOD can speak with mankind, and lives. Therefore, now, why should 25 we die? For this Great Fire will consume us, if we ourselves remain longer to hear the Voice of our EVER-LIVING GOD,—we shall die, for who 26 is there of any race who has heard the Voice of the Living GOD speaking from the midst of the fire, like us, and has lived? Go yourself near 27 and listen to all that our EVER-LIVING GOD says, and then report to us all

that our EVER-LIVING GOD dictates to you, and we will listen to it, and do it."

28 And the EVER-LIVING heard the voice of your speeches when you spoke to me, and the EVER-LIVING said to me;—"I have heard the voice of this People speaking to you. All they have said is beautiful! What would I give if there were such a heart in them to attend to Me, and to keep all My commands for all time? Then there would be prosperity to them and to all their children for ever!—Go! tell them to return to their tents. But you, stay here, and I will dictate to you all My Commands, and the Constitutions, and Decrees, which you must teach them to practise in the country which I will give them to possess." Therefore you must practise them as your EVER-LIVING GOD commanded you;—you shall not turn away to the right or the left.

33 You shall walk in every way as your EVER-LIVING GOD commanded you, so that you may live, and prosper, and lengthen your days in the country which you shall possess.

6 And these are the commands, and constitutions, and decrees which your EVER-LIVING GOD commands you to learn to practise in the land to which you will pass over to possess.

2 So you must fear your EVER-LIVING GOD, and preserve all the Constitutions, and Commandments, which I command you;—you and your children, and the children of your children, all the time of your life. Listen, therefore, Israel! and keep and practise them,—so that you may prosper, and so that you may increase greatly, as your EVER-LIVING GOD promised to your fathers,—upon entering into the land flowing with milk and honey!

4 Listen, Israel! Our EVER-LIVING GOD is a Single LIFE. Therefore love your EVER-LIVING GOD with all your heart, and with all your soul, and with all your strength. And let these words that I command you to-day be in your heart; and teach them to your sons, and speak about them when sitting in your house,—and in travelling on your journeys,—and when lying down,—and when rising up. Bind them also as ornaments upon your hands, and as frontlets between your eyes, and write them upon the doors of your house

and upon your gates. And then when your EVER-LIVING GOD brings you to the country which He promised to your fathers,—to Abraham, to Isaac, and to Jacob,—to give to you great and beautiful cities that you built not; and houses full of furniture that you did not make; and many fortresses which you did not fortify; vineyards and olive yards which you did not plant;—where you may eat and be satisfied,—take care to yourselves lest you forget the EVER-LIVING Who brought you from the land of the Mitzeraim,—from the house of bondage!

Fear your EVER-LIVING GOD, and serve Him, and swear by His Name. You must not go after other gods,—than GOD;—those of the Peoples around you,—for your EVER-LIVING GOD is a jealous GOD. Guard yourselves lest the anger of your EVER-LIVING GOD should burn against you, and He should destroy you from off the face of the land.

You shall not try your EVER-LIVING GOD, as you tried Him in Masah. You shall carefully preserve the commands of your EVER-LIVING GOD, and His proofs, and His constitutions that He ordered you. And you shall practise Justice, and Right in the sight of the EVER-LIVING, so that you may prosper and possess that beautiful country where the EVER-LIVING promised to your fathers to repulse all your enemies before you;—as the EVER-LIVING will do.

When your son enquires of you hereafter, asking; "Why did the EVER-LIVING GOD order these Proofs and Constitutions and Decrees for you?" You shall answer to your son;—"We were slaves to Pharaoh in Mitzeraim, and the EVER-LIVING brought us out from among the Mitzerites with a strong hand. And the EVER-LIVING produced great wonders, and portents, and inflicted sufferings on the Mitzerites, upon Pharaoh and upon all his family in our sight; but brought us from there, and brought us up to give us this country which He had promised to our fathers. Therefore the EVER-LIVING commanded us to practise all these constitutions, and to fear our EVER-LIVING GOD, for our benefit, all the time of our lives,—as at this day. And it is right for us that we should

continue to practise the whole of these commands before our EVER-LIVING GOD, as He commanded us."

7 For your EVER-LIVING GOD will bring you to the country which you are now going to seize, to plunder nations more numerous than yourselves,—the Khithites and the Ghergashites and the Amorites, and the Cananites, and the Perizites, and the Hivites, and the Jebusites—seven nations more numerous and stronger than yourselves, whom your EVER-LIVING GOD will deliver up before you, and you will defeat them. Destroy them, and make no treaty with them; and do not pity them!

3 Do not marry with them; give not your daughter to his son, nor take

4 his daughter for your son,—for it will turn your heart from following ME, and you will serve other gods;—when the anger of the EVER-LIVING will burn against you, and

5 He will destroy you quickly. Consequently you shall do this to them;—you shall throw down their altars; and break their columns; and smash their shrines; and melt their cast

6 images in the fire; because you are a People devoted to your EVER-LIVING GOD. Your EVER-LIVING GOD chose you to be a People for Himself,—separated from all the Peoples who are upon the face of

7 the earth!—Has He not increased you more than all the Peoples? The EVER-LIVING did not unite with you because you were the most numerous of the Peoples,—but chose you when you were the least of all the Peoples;

8 and the EVER-LIVING loved you because of keeping the oath which He swore to your fathers,—therefore the EVER-LIVING brought you out with a strong hand, and freed you from the House of Bondage, from the hand of Pharaoh king of the Mitzeraim!

9 Therefore know that the EVER-LIVING is GOD;—the GOD Who faithfully keeps His covenant, and shows favour to those who love Him and regard His commands, for a thousand

10 generations; but repays His enemies, those who hate Him, to their face, by destroying them. He will not delay to repay those who hate Him to their

11 face. Therefore preserve the Commandments, and the Constitutions, and the Decrees which I command you to-day, and practise them.

12 For there will be a reward if you

listen to these decrees, and preserve, and practise them,—for your EVER-LIVING GOD will keep the covenant, and the favour which He promised to your fathers, and will love you, and

13 bless you, and increase the fruit of your body, and the fruit of your grounds; your corn, your grapes, and your oil;—your cattle shall breed, and your sheep bring forth upon the ground which He promised to your fathers to give to you! You shall be

14 more blessed than any People! Neither male nor female shall be sterile among you, nor your cattle barren. And the EVER-LIVING will

15 turn from you every disease and sickness of the Mitzerites,—the sufferings that you know;—He will not lay them upon you, but will put them on all who hate you; therefore you shall

16 consume all the Peoples whom your EVER-LIVING GOD gives to you. Your eye shall not have pity on them;—nor serve their gods, for they will be your snare.

If, however, your heart should say

17 to you, "These nations are more numerous than I,—I am not able to dispossess them;" fear them not!

18 Remember what your EVER-LIVING GOD did to Pharaoh and to all the Mitzerites;—the great calamities that

19 your eyes saw, and the wonders, and the portents, and the strong hand, and the directing arm with which your EVER-LIVING GOD brought you out!

Your EVER-LIVING GOD will do the same to all the Peoples before whom you are afraid! Your EVER-LIVING

20 GOD will also send upon them fever, to destroy the remnants who hide themselves from you! You shall not

21 be pursued by them, for your EVER-LIVING GOD is among you,—a GREAT GOD of LIGHT. Your EVER-LIVING

22 GOD, however, will drive these nations before you little by little,—you shall not be able to master them quickly, for fear the beasts of the field should multiply upon you. But your EVER-

23 LIVING GOD will displace them before you, and dissolve with much confusion until they perish. And He

24 will deliver their kings to your hand, and you shall destroy their names from under the skies;—not a man can stand before you, until you have desolated them. You shall burn

25 their carved gods with fire. You shall not desire the gold and silver they are made of, or take it for

yourself, for fear you should be ensnared by it; for you must serve the EVER-LIVING,—He is your GOD;—
 26 therefore you shall not bring their foul practices into your house,—but you shall be pure,—for what contaminated them will contaminate you; and what defiled them will defile you.—Therefore be pure.

8 You must regard all the commands, that I order you to-day, in practice, so that you may live and increase, and go to seize the country that the EVER-LIVING promised to your
 2 fathers. But remember how all the way your EVER-LIVING GOD led you these forty years in the desert, to try you, to prove you, to examine you. whether you would keep His Commands from your heart or not.
 3 Therefore He afflicted you, and hungered you, and fed you with mana, which you had not known,—nor had your fathers known,—so that He might teach you “that man lives not by bread alone,—but that man lives by all that comes from the mouth of the EVER-LIVING.”
 4 Your clothes were not rags, nor your feet shoeless in those forty years;
 5 and you knew in your heart that as a man instructs his son, your EVER-
 6 LIVING GOD instructed you; therefore keep the Commands of your EVER-LIVING GOD, and walk in His
 7 paths, and fear Him; for your EVER-LIVING GOD brings you to this beautiful land,—a land of brooks of water, springs, and torrents, coming out of
 8 the valleys, and out of the hills;—a country of wheat and barley, and vines and figs, and pomegranates; a
 9 land of olive oil and honey! A country where you will not eat from stores! Bread shall never fail at all in it. A land where the rocks have iron, and from whose hills you can

dig copper! Where you can eat and fill yourselves, and bless your EVER-LIVING GOD over the beautiful land He has given to you!

Take care of yourselves lest you should forget the EVER-LIVING, your GOD. Only keep His Commandments, and Decrees, and Institutions, which I command you to-day, for fear when
 12 you eat and are full, and have built yourselves beautiful houses, and reside in them, and your cattle, and your
 13 sheep multiply, and your silver and gold have increased, and all your possessions have grown,—and your heart
 14 rises,—then you might forget your EVER-LIVING GOD Who brought you up out of the land of the Mitzeraim,
 —from the House of Bondage. Who
 15 led you through this great desert where you saw the fiery serpents and scorpions, and the dry waterless land,
 —where He brought you water from the flinty rock,—feeding you in the
 16 desert with mana which neither you nor your fathers had known;—so that He might try you, with the purpose of ultimately benefiting.

You, however, may say to your heart, “I have obtained this power by my own courage, and the vigour of my hands.”—Yet remember it was
 18 your EVER-LIVING GOD Who gave you that courage, and granted that power, so that He might establish the covenant which He swore to your fathers,—as He does to-day.

But if ever it comes that you forget
 19 your EVER-LIVING GOD, and go after other gods, and serve and worship them,—I bear witness to you to-day, that you shall perish, like the
 20 nations the EVER-LIVING destroyed from before you,—thus you shall perish,—because you did not listen to the voice of your EVER-LIVING GOD.

END OF THE SECOND ORATION.

SPEECH III.

Why Israel was Chosen.

9 Listen, Israel! you are about to cross the Jordan to seize nations greater and more powerful than yourself, great cities fortified up to the skies! A People great and tall, sons of the Anakim whom you know, and of whom you said, "Who can stand before the sons of Anak!" But I bear witness to-day that your EVER-LIVING GOD, Who goes before you as a consuming fire, He will devastate them, and He will defeat them before you, and you shall drive out and destroy them from the hills, as the EVER-LIVING commanded you.

4 When your EVER-LIVING GOD has driven them away from you, think not to say to your heart, "For my righteousness, the EVER-LIVING has brought me to possess this country; therefore the EVER-LIVING has driven out the nations who possessed it before me!"

5 Not for your righteousness, nor for the rectitude of your heart did you come to possess their country, but because of the wickedness of those nations your EVER-LIVING GOD drove them out before you; and for the same reason He established the covenant which He swore to your fathers,—to Abraham, to Isaac, and to Jacob.—Consequently learn that your EVER-LIVING GOD has not given you to possess that beautiful country because of your righteousness;—for you are a stiff-necked

7 people. Remember! forget not how you have provoked your EVER-LIVING GOD in the desert, from the day He brought you out of the land of the Mitzeraim, until you arrived at this spot,—you have been rebels against the EVER-LIVING! In Horeb also you provoked the EVER-LIVING; and the EVER-LIVING was angry with you to destroy you, when I went up the mountain to receive the two tables of stone,—the Tables of the Covenant which the EVER-LIVING made with you;—when I stayed forty days and forty nights, eating no bread and drinking no water; when the EVER-LIVING gave to me the two tables of stone, written by the finger of GOD;

and upon them, all the Commandments which the EVER-LIVING dictated to you on the Hill, from the midst of the fire, at the time of the public assembly. And there, at the end of forty days and forty nights, the EVER-LIVING gave to me the two tables of stone;—the Tables of the Covenant.

When the EVER-LIVING said to me, "Arise! Go down from this Hill!—for your People, whom I brought out from among the Mitzeraim, have gone to corruption! They have turned quickly from what I commanded them. They have cast an Idol for themselves!"

The EVER-LIVING also spoke to me saying, "I have observed this people, and see that it is a perverse people. Fly from Me, and I will destroy and sweep their name from under the heavens, and I will make from you a powerful nation, and a greater than they."

I consequently turned and descended from the Hill, and the Hill burnt with fire. But the two tables of stone were in my two hands. Then I looked and perceived that you had sinned against your EVER-LIVING GOD, having made for yourselves a Cast-metal Calf,—turning yourselves soon from the path which the EVER-LIVING commanded you. So I raised the two tables, and threw them from my two hands, and broke them in your sight.

I afterwards fell before the EVER-LIVING, as at first, for forty days and forty nights; I ate no bread nor drank water, because of all the sin that you had sinned, in doing wrong in the sight of the EVER-LIVING, to provoke Him; for I was afraid in the presence of the anger and indignation which stirred the EVER-LIVING against you to destroy you; but my EVER-LIVING GOD heard me again at that time. The EVER-LIVING also, was very angry with Aaron, and would have destroyed him, but I prayed at the same time for Aaron himself; and your sin,—the calf that you had made,—I took and melted in fire, and beat it, grinding as small as fine dust, and threw the dust upon

the brook that flowed from the
 22 Hill. At Thabarah again, and at
 Masah, and Kibroth-Hathavah, you
 23 were provoking the EVER-LIVING.
 And when the EVER-LIVING sent
 to you at Kadesh-Barnea, an order,
 saying, "Go up and seize the
 country which I have given you,"
 again you rebelled against the order
 of your EVER-LIVING GOD, and
 were not true to Him, and would
 24 not listen to His voice. You were
 always rebels from the EVER-LIV-
 25 ING, from the day I knew you!
 I fell, however, before the EVER-
 LIVING for those forty days and
 those forty nights,—I fell down,—
 because the EVER-LIVING said He
 26 would destroy you. But I prayed
 to the EVER-LIVING and said, "AL-
 MIGHTY LORD, do not wreck Your
 People, and Your inheritance, whom
 You redeemed by Your greatness,
 —whom You brought up from the
 Mitzeraim with a strong hand.
 27 Remember your servants Abraham,
 and Isaac, and Jacob. Turn not to
 afflict this People for its wickedness
 28 and for its sin; lest the country from
 which You brought them should
 say; "Because the EVER-LIVING was
 not able to bring them to the land
 which He promised, and because He
 hated them He brought them out to
 29 kill them in the desert. They are
 also Your People, and Your Inheri-
 tance, whom You brought out by Your
 Great Power, and with a directing
 arm."
 10 Then the EVER-LIVING said to me,
 "Cut two tables of stone, like the
 former ones, and come up to ME to
 the Hill. Also make an ark of wood.
 2 And I will write upon the tables the
 Commandments that were upon the
 former tables, that you broke, and
 3 you can put them in the ark." I
 consequently made an ark of acacia
 wood, and cut two tables of stone,
 like the first ones, and ascended the
 Hill with the two tables in my hands,
 4 and He wrote upon the tables the
 same writing as upon the former
 ones,—the Ten Commandments,—
 which your EVER-LIVING GOD pro-
 claimed on the Hill, from amid the
 fire, on the day of the Public
 Assembly. Then the EVER-LIVING
 5 gave them to me. So I turned
 and descended from the Hill, and
 placed the two tables in the ark
 that I had made.—and they are

there, as the EVER-LIVING instructed
 me.¹

I then remained on the Hill, as at 10
 the previous time, forty days and
 forty nights, and the EVER-LIVING
 listened to me also again, that He
 should not desire to wreck you. So 11
 the EVER-LIVING said to me, "Arise!
 Proceed! March before the People,
 and let them go on and seize the coun-
 try which I promised to their fathers to
 give to them."

And now, Israel, what your EVER- 12
 LIVING GOD asks of you is;—That
 you should fear your EVER-LIVING
 GOD, and walk in all His ways, and
 love Him, and serve your EVER-LIVING
 GOD, with all your heart, and all
 your life; and to keep the command- 13
 ments of the EVER-LIVING, and all
 His institutions, which I have com-
 manded you this day for your own
 benefit.

Look! The heavens, and the 14
 heaven of the heavens,—the earth
 and all it contains, belong to your
 EVER-LIVING GOD. Yet the EVER- 15
 LIVING chose to love your fathers,
 and He selected their race after them
 from all the Peoples,—as at this day,
 —therefore circumcise the flesh of 16
 your hearts, and never stiffen your
 necks, for you EVER-LIVING GOD is 17
 a GOD OF GODS, and ALMIGHTY OF
 ALMIGHTIES, the GREAT GOD, the
 POWERFUL, and the ENLIGHTENER;
 —Who will not regard appearances,
 and will not take bribes! Who does 18
 justice to the orphan and the widow,
 and loves to give bread and clothes to
 the stranger. Therefore you should 19

¹ Vv. 6—9 are a note of an ancient editor
 not a part of the speech of Moses. They are
 probably a note of Ezra's, made after the return
 from Babylon, but have been by a transcriber
 widely misplaced, for they have not the least
 connection with the subject of the text.—F. F.

(Afterwards the children of Israel 6
 marched from the Wells of the son of
 Yakan, to Moserah, where Aaron died, and
 was buried, and Aliazer his son was made
 priest in his stead. From there they 7
 marched to Gudgudah, and from Gud-
 gudah to Yatbathali, a country of water
 brooks. At that period the EVER-LIVING 8
 separated the tribe of Levi to bear with
 Aaron the Covenant of the EVER-LIVING,
 to stand before the EVER-LIVING to
 officiate, and to bless in His Name—
 until to-day. Consequently there is not 9
 a portion or an inheritance for the tribe
 of Levi with its brothers. The EVER-
 LIVING is its inheritance, as your EVER-
 LIVING GOD said to it.)

love the stranger, for you were a stranger in the land of the Mitzeraim!

20 Fear your EVER-LIVING GOD; serve Him, and hold to Him, and

21 swear by His Name. He led you, and He is your GOD, Who produced for you those great things, and the revelations that your eyes saw.

22 Your fathers went down to the Mitzeraim as seventy persons, and now your EVER-LIVING GOD has collected you as a multitude like the stars of the heavens!

11 Therefore love your EVER-LIVING GOD, and carefully regard Him, and His Institutions, and His Decrees, and His Commands for all time; and learn them to-day. For you are not children who have not known, and have not seen the corrections of your EVER-LIVING GOD,—His greatness, and His strong hand, and His directing arm, and His wonders, and the events that He effected in the midst of the Mitzerites,—upon Pharaoh, king of the Mitzeraim, and all his country;

4 and what He did to the army of the Mitzerites, to their horsemen, and to their chariots;—how the sea,—the Sea of Suf,—rushed over their heads when they followed after you,—how the EVER-LIVING destroyed them on that day. Also what He did for you in the desert, until you arrived at this spot; and what He did to Dathan and Abiram, the sons of Aliab, the son of Reuben;—how the earth opened her mouth and swallowed them, and their homes, and their tents, and the whole of their supporters, slaying them in the centre of all Israel.

7 For your eyes have seen all the great events that the EVER-LIVING has done,—therefore attend to all the commands that I command you to-day, so that you may be hearty, and go and seize the country that

9 you are advancing to possess; and so that you may lengthen your stay upon the land which the EVER-LIVING swore to your fathers to give to them, and to their race;—a land flowing with milk and honey.

10 For the country you are going to possess is not like the land of the Mitzeraim, whence you have come, where you sowed your seed, and watered it on your feet, like a vegetable garden;—but the country you are advancing to possess is a land of hills and vales, and of rain from the skies, refreshed with water;

—a land that your EVER-LIVING GOD 12 visits;—the eyes of your EVER-LIVING GOD are continually upon it, from the first of the year until the last of the year.—So it will happen, if you 13 attentively listen to my commands that I command you to-day, and love your EVER-LIVING GOD, and serve Him with all your heart, and with all your life, that I will give rain upon 14 your land at the season of sprouting, and of ripening, and you shall harvest your corn, and your wine, and your oil. I will also give herbage upon 15 your fields for your cattle, that you may eat and be satisfied. But guard 16 yourselves from seducing your hearts, and turning to serve other gods, and worshipping them. For then the 17 anger of the EVER-LIVING will burn against you, and He will shut the skies, and there will be no rain, and the land will not give its increase, and you will soon perish from upon the beautiful country which the EVER-LIVING gave you. Therefore fix these 18 words upon your hearts, and upon your souls, and bind them as ornaments upon your hands, and let them be as frontlets between your eyes, and 19 teach them to your children, to talk about in your homes, in your families, and in your journeys on the road, and at your lying down, and rising up! Write them also upon the doors 20 of your house, and upon your gates,—so that you may increase your days, 21 and the days of your children upon the ground which the EVER-LIVING promised to your fathers to give to them as long as the skies endured over the earth!—For if you carefully 22 keep all these commands which I command you to practise, and love your EVER-LIVING GOD, and walk in all His ways, and adhere to Him, then the EVER-LIVING will drive all 23 those nations from before you, and you shall possess nations greater and stronger than yourself,—every place 24 that the sole of your foot treads shall be yours,—from the desert to Lebanon, from the river, the river Frath¹ backwards to the sea, shall be your boundaries.

None shall stand before you; you 25 shall terrify and chase them. Your EVER-LIVING GOD will give all the country to you which you have travelled through, as He promised.

¹ Euphrates.—F. F.

- 26 Attend! I will place before you
 27 to-day CURSING and BLESSING. The
 Blessing which you have heard in
 the commands of your EVER-LIVING
 GOD, which I command to you this
 28 day; and the Cursing, if you do not
 listen to the commands of your
 EVER-LIVING GOD, but turn from the
 path which I command to you this
 day, to walk after other gods whom
 you have not known.
- 29 So when your EVER-LIVING GOD
 has brought you to the country that
 you go to possess, you shall place the
 Blessing upon the Hill of Gherizim,
 and the Cursing upon the Hill of
 30 Aibal. — Are they not over the Jor-
 dan, following the path of the
 declining sun?—in the land of the
 Cananites, who reside in the west
 opposite Gilgal, at the side of the
 31 Oakwood of Morah?¹—When you
 cross the Jordan to go to seize the
 country which your EVER-LIVING
 GOD will give to you,—you shall seize
 32 it and settle in it. But take care to
 practise the whole of the institutions,
 and the legislation which I have
 placed before you to-day;—
- 12 Which are the Institutions and the
 Legislation which you shall carefully
 practise in the land which the EVER-
 LIVING, the GOD of your fathers, will
 give to you to possess all the time
 that you live upon the earth.
- 2 You must absolutely destroy all
 the columns which the nations whom
 you drive out, worship. Their gods
 upon the hills, and heights, and upon
 the mountains, and which they call
 3 upon under every shadowy tree. You
 shall also throw down their altars,
 and break their pillars, and burn
 their shrines in fire, and smash the
 images of their gods, and destroy
 their names from the places where
 they are.
- 4 You shall not do so to your EVER-
 5 LIVING GOD; for at the place which
 your EVER-LIVING GOD may choose
 from any of your tribes to place His
 Name there, to fix it, you shall go
 6 to it, and bring there your burnt-

offerings, and sacrifices, and your
 services, and the presents of your
 hands, and your vows, and the first
 fruits of your herds, and flocks; and
 you shall eat them there before your
 7 EVER-LIVING GOD, and cheer your-
 selves in all the success of your
 hand,—you, and your families, when
 your EVER-LIVING GOD blesses you.
 You shall not offer as we do here
 8 to-day,—all that is right in your own
 sight,—for you have not yet arrived
 9 at the REST, and the Inheritance
 which your EVER-LIVING GOD will
 give to you. But when you pass over
 10 the Jordan, and occupy the country
 that your EVER-LIVING GOD will
 divide among you, and rest from all
 your enemies around, and dwell
 securely, then to the place where
 11 your EVER-LIVING GOD shall choose
 to fix HIS NAME, you shall bring all
 that I have commanded you,—your
 burnt-offerings, and sacrifices, your
 gifts and the presents of your hand,
 and all your free vows, that you vow
 to the EVER-LIVING. You shall enjoy
 12 yourselves there before your EVER-
 LIVING GOD, you, and your sons and
 daughters, and men servants, and
 maid servants, and the Levite who
 is in your village, for he has not a
 share or estate among you. You
 13 must guard yourselves from offering
 your burnt-offerings in every place
 you see, except in the place which
 14 the EVER-LIVING may choose in one
 of your tribes,—there you shall offer
 your burnt-offerings, and there you
 shall do all that I have commanded
 you. However, you may, to all the
 15 desires of your life, sacrifice and eat
 flesh according to the blessings which
 your EVER-LIVING GOD has given
 you, in all your villages. Both the
 clean and the unclean may eat of
 them,—like as of the gazelle and the
 stag,—except that they shall not eat
 16 the blood;—that shall be poured
 upon the ground like water. You
 17 shall not eat in your villages from
 the offering of your corn, and wine,
 and oil, or of the firstlings of your
 herd or flock, or of any vow which
 you vow as free-will offerings, or of
 presents from your hands,—you shall
 18 only eat such in the presence of
 your EVER-LIVING GOD, at the
 place which your EVER-LIVING GOD
 chooses to Himself; you and your
 son and your daughter, and your
 man servant and maid servant, and

¹ This poetic and striking indication of these localities is an internal evidence that these sublime orations are the work of Moses, and written and spoken by him on the East of the Jordan, and he pointed to the West as he uttered the words. Had they been the work of a forger in Jerusalem, as some modern sceptics assert, he would never have used the words and gesture indicated.—F. F.

the Levite who is in your village, shall enjoy yourselves before your EVER-LIVING GOD in all the prosperity of your hand.

- 19 Take care that you do not forget the Levite all your time upon the earth, for your EVER-LIVING GOD will extend your boundaries, as He promised you,—therefore I tell you to eat flesh, wherever you desire to live you may eat flesh; in all places you wish to live, you may eat flesh,
- 20 for the place where your EVER-LIVING GOD may choose to fix His Name may be far from you, therefore you may sacrifice from your herd and from your flock that the EVER-LIVING gives you, as I commanded you, and may eat in your villages of all that your life desires;—
- 21 but only as the gazelle and the stag are eaten,—thus the clean and the unclean may eat, they may both eat.
- 22 Only refrain from eating the blood; for the blood is the life; and you shall not eat the life with the flesh.
- 23 You shall not eat it; you shall pour it upon the earth like water. You shall not eat it; for it is well to you, and to your children after you, that you should do right in the sight of the EVER-LIVING. Only what you have consecrated by yourself, and your vows, you shall take up and bring to the Place which the EVER-LIVING has chosen; and you shall offer your burnt-offerings with the flesh and the blood upon the altar of your EVER-LIVING GOD; for the blood of your sacrifice shall be poured upon the altar of your EVER-LIVING GOD, and you shall eat the flesh.
- 24 Listen attentively to all these words that I command you, so that you may prosper, and your children after you for ever, while you do fair and right in the sight of your EVER-LIVING GOD.
- 25 When your EVER-LIVING GOD has defeated the nations where you are going, driving them before you, and you possess them, and reside in their country, guard yourselves from enquiring about them,—from turning to enquire about their gods, and asking, "How did these nations serve their gods? for I would do the same myself." You shall not do so with your EVER-LIVING GOD, for all the offerings to the EVER-LIVING which you take up to offer to your GOD, as well as those of your sons and your

daughters shall be burnt with fire to your GOD.

You must carefully practise all 13 the things which I have commanded you. You must not add to them, nor shall you take away from them.

When a Preacher arises among 2 you, or a dreamer of dreams, and gives you a proof, or an evidence, and the proof or the evidence which 3 he has declared to you comes, to persuade you to walk after other gods, whom you have not known, and to serve them;—listen not to the 4 words of that Preacher, or to that dreamer of dreams, for your EVER-LIVING GOD is trying you to learn if you are lovers of your EVER-LIVING GOD with all your heart, and with all soul. You must walk after your 5 EVER-LIVING GOD, and fear Him, and keep His Commandments, and listen to His voice, and serve Him, and adhere to Him. Therefore that 6 Preacher, or that dreamer of dreams, shall be put to death, for advising to turn from your EVER-LIVING GOD, Who brought you from the land of the Mitzeraim, and freed you from the House of Bondage, for he would seduce you from the path your EVER-LIVING GOD commanded you to walk in,—so you must burn the evil from your breast.

If your brother, the son of your 7 mother, should seduce you,—or your son, or your daughter, or the wife of your bosom, or your friend who is like your life;—should say privately, "Let us go and serve other gods," whom you have not known, nor your fathers;—some of the gods of the 8 Peoples who are around you,—close to you,—or far from you,—from one boundary of the earth to the other boundary of the earth,—do not in- 9 cline to him, or listen to them. Let not your eye feel pity for them, and do not grieve or feel compassion for them,—but kill! Your hand shall be 10 the first to bring them to death, and the hand of all the people after you, who shall stone them with stones;— 11 for they shall die,—because they sought to seduce you from your EVER-LIVING GOD, Who brought you from the land of the Mitzerites, from the House of Bondage. Then all Israel 12 will hear, and fear, and not continue to practise that sin in your midst.

If you shall hear that at any city 13 where your EVER-LIVING GOD has

granted you to reside, it is said,
 14 "There came men, sons of Belial,
 from our midst, and seduced the
 residents of our city, saying;—Let
 us go and serve other gods, whom
 15 we know not," then you shall enquire,
 and investigate; and if the truth of
 the report is established, about that
 16 abomination in the midst of you, you
 shall strike the residents in that
 town with the edge of the sword, and
 devote it with all that are in it, and
 put the cattle to the edge of the
 17 sword; and collect the whole of
 the furniture to the middle of its

market-place, and consume all its
 furniture completely to your EVER-
 LIVING GOD, and it shall be a ruin
 for ever,—it shall not be built again.
 And nothing of the accursed things 18
 shall stick to your hands, so that the
 EVER-LIVING may turn away from
 His burning anger, and grant you
 mercies, and benefit you, and increase
 you, as He promised to your fathers,
 so long as you listen to your EVER- 19
 LIVING GOD, and keep all His Com-
 mandments which I command you
 to-day, and do right in the sight of
 your EVER-LIVING GOD.

END OF THE THIRD ORATION,

SPEECH IV.

Falses against Sins and Self-
Degradation.

- 14 You are the children of the LORD; you shall not cut yourselves, nor shave your eyebrows for the dead.
- 2 For you are a People consecrated to your EVER-LIVING GOD; and the EVER-LIVING chose you to be a People separated from all the Peoples who are upon the face of the earth.
- 3 You shall eat no filth.
- 4 These are the beasts that you may eat, the ox, the sheep kind and the goat kind, the stag and gazelle, and roebuck, and chamois, and antelope
- 6 and springbok, and bison, with all cattle that divide the hoof and chew the cud,—those animals you may
- 7 eat. But of these, who chew the cud you may not eat, although they divide the hoof; the camel, and the kangaroo, and the rabbit, who chew the cud, but do not divide the hoof;—
- 8 they are unclean to you, with the hog, although it divides the hoof, yet it does not chew. It is unclean to you. You shall not eat of its flesh or touch its dead body.
- 9 You may eat of these among all that are in the waters,—all that have
- 10 fins and scales you may eat, but of all that have not fins and scales, you may not eat. They are unclean to you.
- 11 You may eat every clean bird.
- 12 But you may not eat of these,—the eagle, and the osprey, the buzzard
- 14 and kite; with their species, and the whole of the raven species; and the ostrich, and the night-hawk, and the sea-gull, and the cormorant, with
- 16 their species; with the pelican, the snake-eater, and the bittern, and the vomiter, and the eagle-vulture, and
- 18 the turkey-buzzard, with the stork, and the snorter, with their species;
- 19 and the hoopoo and the bat; and all the winged spawners are unclean to
- 20 you,—you may not eat them. You
- 21 may eat every clean bird, but you may not eat any self-dying carcass;—give them to the foreigner who resides among you to be eaten, or sell to merchants; for you are a People consecrated to your EVER-LIVING GOD.

You shall not boil a kid in its mother's milk.

You shall tithe the whole of the 22
produce of your grain, as it comes 23
from the field year by year, and you
shall eat of it before your EVER-
LIVING GOD, in the place that He
chooses to fix His Name,—both of
your corn, and wine, and oil; and of
the blessings of your herd and flock,
so that you may learn to reverence
your EVER-LIVING GOD at all times.
But if the journey is too long for you 24
to be able to carry it because the
place which your EVER-LIVING GOD
has chosen to fix His Name in is
too far from you,—then you shall bless
your EVER-LIVING GOD, and convert 25
it into money, and take the money
in your hand, and go to the place
that your EVER-LIVING GOD has
chosen for Himself, and expend that 26
money in all that your life requires,—
in oxen, and sheep, and wine, and
flesh, and in all that your life de-
mands, and eat them there before your
EVER-LIVING GOD, and enjoy your-
self with your family. But you shall 27
not forget the Levite who is in your
villages, for he has no inheritance
and share with you. At the end of 28
the third year you shall bring the
whole of the tithe of your produce in
that year, and leave your villages.
The Levite shall also come, for he 29
has no share or inheritance, with
you, and the foreigner, along with
the fatherless, and the widow who
are in your villages, and they shall
eat, and be satisfied, because your
EVER-LIVING GOD has blessed you
in all the work of your hands which
you have done.

At the end of seven years, there 15
shall be a releasing, and this is the 2
kind of releasing.—Every possessor
of mortgaged land which his neigh-
bour has mortgaged shall release it,
he shall have no claim against his
neighbour or his brother, because it
is a Release by the EVER-LIVING.
You may have a claim against 3
foreigners, but you must release from
your hand what belongs to your
brothers for nothing, for you will not 4
be poor yourself, because blessing,
the EVER-LIVING will bless you in

the country which your EVER-LIVING GOD will give to you to possess.—
 5 That is, if you listen to the voice of your EVER-LIVING GOD, and continue to practise the whole of His Commandments, which I command you
 6 to-day; for your EVER-LIVING GOD will bless you, as He has promised, and you shall lend to many nations, but you will not borrow; and you shall rule over many nations, but they shall not rule over you.
 7 Yet there will be poor among you one brother with another in your villages, in the country which your EVER-LIVING GOD gives you. Harden not your heart, nor close your hand
 8 from your poor brother; but open your hand to him, and lend, according to his necessity what is needful to
 9 him. Guard yourself from saying to your vile heart, "The seventh year, the year of release, is near,"—and your eye is cruel to your poor brother, and you will not lend to him,—when he will cry against you to the EVER-LIVING, and it will be a sin to you.
 10 Lend freely to him! and let not your heart grudge against lending, but rely upon this fact that your EVER-LIVING GOD will then bless you in all you do, and in all sent
 11 from your hand! For the poor will never be wanting in the breast of the land;—therefore I have commanded you saying, "Open your hand freely to your distressed brother,—to your poor,—in the land!"
 12 When your relative is sold to you,—a Hebrew man or a Hebrew woman,—he shall serve you six years, but in the seventh year you shall set him
 13 free from you. But when you set him free from you, you shall not
 14 send him away destitute. You shall reward him liberally from your flock, and from your corn, and from your wine vat, which your EVER-LIVING GOD has blessed. You shall give to
 15 him,—and shall remember that you were slaves among the Mitzeraim, and your EVER-LIVING GOD freed you,—therefore I command this thing to-day.
 16 But if it occurs that he says to you, "I will not go from you, for I like you and your house, for I have been
 17 satisfied with you," then you shall take an awl, and fix him by his ear to your door, and he shall always be your servant,—that is, until your death. That is how you shall do.

It shall not be hard in your sight to 18
 send him from you into freedom, for you shall only purchase your servant by the year for six years;—then your EVER-LIVING GOD will bless you in all your work.

Every first-born which your herd, 19
 or your flock bears, remember you must dedicate to your EVER-LIVING GOD. You shall not work the first-born of your cow, nor shear the first-born of your ewe,—you shall eat them 20
 year by year before your EVER-LIVING GOD, in the place that the EVER-LIVING GOD chooses, you and your family. But if there be a defect or 21
 lameness in it, or bareness, or any disease, you shall not sacrifice it to your EVER-LIVING GOD; you must eat it 22
 in your villages, the clean and the unclean together, as you do the gazelle and stag;—only you must not 23
 eat their blood. Pour it upon the earth like water.

Regard the harvest month¹ and 16
 offer the Passover to your EVER-LIVING GOD; for in the harvest month your EVER-LIVING GOD brought you out of the land of the Mitzeraim at night;—therefore sacri- 2
 fice as the Passover to your EVER-LIVING GOD a lamb, and in the place which your EVER-LIVING GOD has chosen to fix His Name there.

You shall not eat any ferment upon 3
 it for seven days. You must eat unfermented bread only; for you came out from the Mitzeraim in haste, therefore you shall remember the day you came out from the land of the Mitzerites, all the days of your life, and nothing fermenting shall be 4
 seen in all your boundaries for seven days, and you shall not leave any of the flesh which you sacrifice at the beginning of the evening of that day until the morning. You will not be 5
 permitted to sacrifice the Passover in any of the villages which your EVER-LIVING GOD gives to you;—but only 6
 at the place which your EVER-LIVING GOD may choose to fix His Name there, may you sacrifice the Passover, at the afternoon as the sun declines, at the time you came out from the Mitzeraim. So you shall 7
 roast and eat it in the place which your EVER-LIVING GOD has chosen for Himself,—as you turned on that morning and went to your tents.

¹ Abib.—F. F.

- You shall eat unfermented bread
 8 with your GOD for six days, and on
 the seventh day you shall assemble
 to your EVER-LIVING GOD. You
 shall do no business upon it.
- 9 Count seven Sabbaths from the
 beginning of putting the sickle to the
 corn;—count to the end of seven
 10 Sabbaths. Then you shall make the
 Festival of Sabbaths to your EVER-
 11 LIVING GOD, and enjoy yourselves
 before your EVER-LIVING GOD; you,
 and your sons, and your daughters,
 and man and maid servants, and the
 Levite who is in your village, and
 the foreigner, and the fatherless, and
 the widow, who are among you, at
 the place that your EVER-LIVING
 GOD has chosen to fix His Name in.
- 12 For you must remember you were
 slaves among the Mitzeraim,—there-
 fore preserve and practise these
 institutions.
- 13 You must also make yourselves
 a festival of seven days after the

harvesting of your corn and vintage,
 and enjoy yourselves in that feast; 14
 you, your son, and your daughter, and
 your man and maid servants, and
 the Levite and the foreigner, and the
 fatherless, and the widow, who are
 in your villages. You must feast for 15
 seven days to your EVER-LIVING
 GOD in the place that the EVER-
 LIVING may choose, because your
 EVER-LIVING GOD has blessed you
 in all your products, and in all the
 work of your hand;—therefore you
 must be glad.

All your men shall see the Pre- 16
 sence of your EVER-LIVING GOD three
 times in a year, in the place He may
 choose; at the Feast of Unfermented
 Bread; 1 and at the Feast of Weeks;
 and the Feast of Tabernacles; and 17
 you shall not see the Presence of the
 EVER-LIVING empty-handed.

1 Literally, "of biscuits."—F. F.

END OF THE FOURTH ORATION.

SPEECH V.

Local Government.

- 18 You shall appoint Judges and
Recorders for yourselves in every
village which your EVER-LIVING
GOD gives to you, to control you, and
to govern the People with honest
19 government. You shall not distort
justice. You shall not regard sta-
tions. You shall not take bribes;—
for bribes blind the eyes of the
intelligent, and pervert the decrees
20 of justice. You shall follow perfect
justice, so that you may live and
possess the country that your EVER-
LIVING GOD has given to you.
- 21 You shall not plant shrines, or any
trees, at the side of the altar you
make to your EVER-LIVING GOD;
22 nor shall you erect for yourselves
columns, as standards, to your EVER-
LIVING GOD.
- 17 You shall not sacrifice to your
EVER-LIVING GOD an ox or a sheep
in which there is any defect,—any
thing bad,—for that would be an
insult to your EVER-LIVING GOD.
- 2 If there should come out from any
of your villages which your EVER-
LIVING GOD gives you, a man or a
woman who does wrong in the sight
of the EVER-LIVING by slighting His
3 Covenant, and going and serving
other gods, and worshipping them,—
or the sun, or the moon, or any of
the hosts of the skies contrary to my
4 command,—and it is reported to
you; when you hear it, then you
should enquire carefully, and if the
truth of the thing is confirmed, that
such an outrage has been done in
5 Israel, you shall bring out that man
or that woman, who have done that
wicked thing, in the village of the
man or woman, and stone them to
6 death with stones. They shall be
put to death on the evidence of two
or three witnesses. Upon the evi-
dence of one witness, they shall not
7 be put to death. The hands of the
witnesses shall be first upon them,
to kill them;—then the hands of all
the People afterwards. You shall
thus burn that wickedness from
among you.
- 8 If a case should occur among you
difficult to decide between blood and

blood, between right and right, and
between stroke and stroke,—an affair
of a contention in your gates,—you
shall remove it, and take it up to the
place which your EVER-LIVING GOD
has chosen for Himself, and go to the 9
priests, to the Levites, and to the
Judge who may be in your times,
and appeal and report the matter to
the Chief Judge, and act upon the 10
decision which he pronounces. You
shall not turn from the order that he
communicates to you, to the right or
to the left. And the person who acts 12
insolently against the decree of the
priest appointed to serve your EVER-
LIVING GOD there, and the Chief
Judge,—that man shall die! Thus
you shall burn that evil out of Israel,
and all the People will hear, and 13
fear, and no longer be contumacious.

When you arrive in the country 14
which your EVER-LIVING GOD has
given to you, and possess it and
reside in it, and say to yourselves;—
“Let us place a king over us, like all
the nations who are around,” you 15
shall only place over you the king
whom your EVER-LIVING GOD may
choose for Himself. You shall
place a king over you from your
brothers; you are not permitted to
appoint a foreigner over yourselves,
a man who is not your brother.

Further he shall not collect horses 16
to himself, and he shall not take the
People back to the Mitzeraim, be-
cause of its abundance of horses,
for the EVER-LIVING has commanded
you not to contemplate to return by
that way for ever.

He shall not collect wives about 17
himself, nor turn his heart to silver
and gold, to accumulate them ex-
cessively.

When he is set upon the throne for 18
his kingship, there shall be written
out for him a Duplicate of the Law,
from the book in the custody of the
Levitical priests, and he shall keep 19
it with him, and read in it every day
of his life, so that he may learn to
fear the EVER-LIVING his GOD,—to
guard the whole of the command-
ments of the LAW, and to administer
these Institutions; so that his heart 20
may not rise above his brothers, and

that he may not turn from its commands to the right or to the left; so that he may extend his days in his kingship, he and his sons in the circuit of Israel.

- 18 There shall be no share or inheritance to the Levitical Priests or any of the tribe of Levi with Israel. The EVER-LIVING is their inheritance and
 2 feeder; therefore they shall have no inheritance among their brothers;—the EVER-LIVING is their inheritance,
 3 as I said to you; therefore there shall be decreed for the priests something from each sacrifice sacrificed by the people, whether ox or sheep. There shall be given to the priest the fore
 4 leg, jaws, and breast. You shall give to them the first-fruits of your corn also; the first-fruits of your oil; and the first fleece of your flock. For your EVER-LIVING GOD chose them from all your tribes to stand to serve to the Name of the EVER-LIVING, they, and their children for all time.
 6 And when a Levite comes to one of your villages, in any part of Israel, although he is a stranger there, and comes from any village where he
 7 formerly lived, he may serve to the Name of the EVER-LIVING, his GOD, like all his brothers who are fixed there in the Presence of the EVER-
 8 LIVING. They shall eat share and share alike, of equal value on account of their ancestry.
 9 When you enter the country that your EVER-LIVING GOD has given you, you shall not learn the depravities of those heathens. You shall
 10 not take with you your son or daughter to a throwing over a fire, to divinations, and enchantments, or
 11 for witchcraft, or incantations, or enquiry of spirits, or fore-tellers, or
 12 questioning the dead;—for the EVER-LIVING loathes all these practices; and to sweep away all these practices your EVER-LIVING GOD has driven
 13 them from before you. You must be perfect before your EVER-LIVING
 14 GOD;—for those heathens, whom you will drive out, listened to cloud-makers, and to diviners,—but you must not,—consequently give yourselves to the EVER-LIVING, your GOD.
 15 Your EVER-LIVING GOD will raise up a Prophet like me for you from among your brothers, after me;—listen to him.
 16 You all requested one from your EVER-LIVING GOD, at Horeb on the

day of the Public Meeting, saying: "We cannot continue to hear the voice of the EVER-LIVING GOD, nor longer to see this great fire, for fear of death." When the EVER-LIVING
 17 replied to me, "What they have said is good. I will raise for them, from
 18 amongst their brothers, ONE LIKE YOU; and will put words into his mouth, and he shall report to them all I command them. And any man
 19 who will not listen to the messages which he delivers in MY NAME, I will drive out from My People.

"But the Prophet who shall presume to deliver a message in MY
 20 NAME, which I have not commanded him to deliver, or who shall speak in the name of other gods:—that Prophet shall die!"

But perhaps you may say in your
 21 heart,—“How can I distinguish such a message as what the EVER-LIVING has not spoken? When the Prophet
 22 delivered it in the Name of the EVER-LIVING,—although he was not commanded?”

When the event does not happen,—then the EVER-LIVING has not spoken. The Prophet has spoken it, in his presumption;—fear him not.

When your EVER-LIVING GOD has
 19 destroyed those heathens of whom your EVER-LIVING GOD has given you the country, and has driven them out, and you dwell in their cities and their houses, you shall separate three
 2 cities to yourselves in the midst of the country that your EVER-LIVING GOD gives you to possess. You shall then
 3 make roads for your use to these three cities, from the boundaries of the country which your EVER-LIVING GOD has divided amongst you, so that any man-slayer can fly to them.

However, this is the kind of man-
 4 slayer who may fly there and live;—he who has struck his neighbour unintentionally, when he did not previously hate him.—For instance one
 5 who went with his neighbour to a wood to cut timber, and the iron flew from the handle of the axe in cutting the timber; or the iron flew from the tree and caught his neighbour, and he dies. He may fly to one of these cities, and live, lest the Avenger of
 6 Blood pursue after the man-slayer, whilst his heart is hot, and overtake him, owing to the length of the way, and deprive him of life, before he has been condemned to death,—for he

7 did not hate before the event. Consequently I command you to appoint three cities to be provided for yourselves. But if your EVER-LIVING GOD extends your boundaries, as He promised to your fathers, and gives to you the whole of the country which He promised to give to your fathers, you shall also attend to all these orders, to do what I have commanded you to-day, and love your EVER-LIVING GOD, and walk in His ways, at all times. Therefore add three other cities beside these three. Because you shall not shed innocent blood in the breast of the land that your EVER-LIVING GOD has given you to inherit, for that blood would be upon yourselves.

11 But if it happens that a man hates his neighbour, and waits for him, and arises against him, and strikes at his life so that he dies, and then flies to one of those CITIES of GOD; the Magistrates of that city shall send, and apprehend him there, and deliver him to the hand of the Avenger of Blood, and he shall be killed. Your eye shall not pity over him, for you must burn out innocent blood from Israel, that you may prosper.

14 You shall not remove the boundary of your neighbour, which your chiefs placed to your estate, when they divided the country which your EVER-LIVING GOD gave you to possess.

15 A single witness shall not be received against a person for any offence, or for any sin. For every offence that may be committed, the evidence of two witnesses, or of three must establish it.

16 When anyone makes a quarrel with a man, to do him an injury, both the persons between whom the dispute is, must appear before the presence of the EVER-LIVING, and before the Priests and Judges who may be in their times; and the judges shall

enquire carefully to ascertain who is the false witness,—giving false evidence to injure his brother,—and shall do to him as he intended to do to his brother;—and burn that wrong from their midst, so that when others hear they may fear and not continue to do similar wrong amongst you. Your eyes shall consequently not pity. Life for life; eye for eye; tooth for tooth; hand for hand; foot for foot.

¹ When a corpse is found fallen in a field in the land which your EVER-LIVING GOD gives you to possess, and it is not known how killed, your chiefs and magistrates shall go and measure to the towns that are round about the corpse, to ascertain the town that may be nearest to the corpse. Then the head man of that town shall take a heifer from the herd, which has not worked,—which has not drawn wheels,—and the head man of that town shall cause the heifer to be taken down to a vale with a constantly flowing brook, which has not been cultivated nor reaped, and break the neck of the heifer at the brook.

Then the priests of the sons of Levi shall approach,—for the LORD your GOD chose them to officiate, and to bless in the name of the EVER-LIVING, and every contention and every dispute shall be decided by them, with all the Magistrates of the surrounding towns;—to the corpse, and wash their hands over the broken-necked heifer at the brook, and severate and say; “Our hands have not shed this blood, and our eyes did not see it. Cover it to the people of Israel whom you have chosen, LORD, and lay not innocent blood on the breast of your People of Israel.” Then the blood shall be covered for them, and you will burn the innocent blood from amongst you,—for you must practise justice in the eyes of the EVER-LIVING.

1 Ch. xix.—xxi. These first nine verses of Ch. xxi. have been evidently misplaced by some transcriber, and should be at the end of Ch. xix., as I now place them, as they complete the subject dealt with by Moses: I therefore restore them to their proper position. The reader, however, will probably ask my reasons for these alterations which I make in the arrangement of the text in Ch. xix.—xxi. They are as follows: I had always felt that the accepted order of the matter had become confused by some very ancient transcribers, and therefore consulted scholars whom I believed to be fully competent to assist me in a rectification, by which I proposed to bring the thought of the speeches of Moses in those chapters to a perfectly consecutive current of meaning. All agreed with me that the old text had been confused, but would not venture to decide whether my new proposed arrangements were correct. I was disappointed, so at last appealed to my talented friend the Reverend John Bowen, B.D., Rector of St. Lawrence, Pembrokeshire, who is an accomplished Classic and Oriental Scholar, and he kindly consented to co-operate with me, and I accepted his exact and careful amendments to my suggestions, feeling convinced that they were right. The confusion of the text at the various points noted

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in my margin, I think, arose at the time when our present text was copied on to a roll of skins, from the original stone plates or tablets upon which Moses engraved the Speeches for record in the Ark of Witnesses, as stated by Aliazer, his Editor, in Ch. xxxi., v. 24, of Deuteronomy. The Scribe then evidently confused the order of the plates. The fact that the various passages implicated contain about the same number of words, I take as an indication that my view is the right one. My learned and judicious friend, the Rev. J. Bowen, however, informs me that a previous commentator upon this part of Deuteronomy, who had noted the confusion in the records, has suggested an even earlier period for its origination. He believed, and Mr. Bowen seems to agree with him, that it was made at the time when, in accordance with the command of Moses, the Law was engraved, "deeply cut," upon the pillars set up, and covered with some enduring chemical plaster, in the Vale of the Jordan, upon the passage of Joshua and his Army. That there the autographic tablets of Moses were in these paragraphs misarranged, and subsequent transcribers failed to rectify the error. I leave my readers to decide which theory has the best weight of evidence to support it.—F. F.

END OF THE FIFTH ORATION.

SPEECH VI.

FALUS OF WAR.

- 20 When you go to war with your enemies, and see horses and chariots, —a people more numerous than yourselves, fear them not,—for your EVER-LIVING GOD is with you, Who brought you from the land of the Mitzeraim.
- 2 And when you are preparing for the war, the Priest shall come forward and address the People and say to them,
- 3 "Listen, Israel! You are now preparing for war with your enemies. Let not your heart shrink. Fear not, nor be startled, nor terrified at them!
- 4 for your EVER-LIVING GOD marches with you, to fight for you against your enemy, and save you."
- 5 The Magistrates, also, shall address the People, saying; "What man is there who has built a new house, and not dedicated it? Let him go and return to his house, for fear he should be killed in the war, and another man should dedicate it.
- 6 "And what man has planted a vineyard and has not reaped it? Let him go and return to his home, for fear he should be killed in the war, and another man reap it.
- 7 "And what man is engaged to a woman, and has not married her? Let him go and return to his home, for fear he should be killed in the war, and another man marry her."
- 8 The Magistrates shall even add to this address to the People, and ask;—
"What man fears with a timid heart? Let him go and return to his house, and not depress the hearts of his brothers, like his own heart."
- 9 And when the Magistrates have ceased speaking to the People, then they should appoint officers to the regiments to command the People.¹
- 10 When you approach a city to war against it, you shall propose peace to it; and if they will adopt peace, and open to you, then all the people found in it shall be subject to you, and serve you. But if they will not accept peace with you, but make war against you, then assail them; for your EVER-LIVING GOD has given them into your hands, and destroy all the men by the edge of the sword. The women and children, however, and the cattle, and all that may be in the city, all

the booty, you may seize for yourselves, for you may use the booty of your enemies which your EVER-LIVING GOD gives to you.

When you advance to war with your 21 enemies, and your EVER-LIVING GOD gives them into your hand, and you take them captive, and see amongst 11 the captives there is a beautiful woman, and you have a desire for her to take her to yourself as a wife, you shall take her into the sanctuary 12 of your house, and uncover her head, and pare her nails, and she shall put 13 off the clothing in which she was captured, and reside in your house, and weep for her father and mother the space of a month, and after that you can go to her and marry her, and she shall be your wife. But if it then 14 happens that you do not like her, you shall free her for life,—you shall not sell her for money,—you shall not treat her as a slave, because you have degraded her. You must do the same 20 to all the cities afar from you, which are not of cities of these nations here.

But in the cities of these Peoples, 16 that your EVER-LIVING GOD has given to you to divide, you shall not preserve a living breath, but devote 17 them;—the Hitites, and the Amorites, and the Cananites, and the Perizites, the Hivites and the Jebusites,—according to the command of your EVER-LIVING GOD. The reason is,— 18 so that you may not learn from them to practise all the depravities which they practise against GOD, and thus you would sin against your EVER-LIVING GOD.

When you besiege a city for a long 19 period, warring with it to capture it, you shall not destroy the fruit trees by assailing them with the axe, for you can feed from them, therefore you shall not cut them down, for the trees of the field sprang from the ground before you came to the siege. However the trees that you know are 20 not trees for food, you may destroy and fell, and build towers with them against the city which is warring with you, until you subdue it.

¹ Vv. 10—14 of Ch. xxi. should come in, as I now put them, at Ch. xx. v. 9, they having been misplaced into Ch. xx. by some old copier. See also note on Ch. xxi. forward.—F. F.

SPEECH VII.

Domestic Laws.

- 21 When a man has two wives, and loves the one and dislikes the other, and they bear children to him, both the loved and the disliked, and the son of the disliked one is the eldest, 16 when it comes to the time for his sons to inherit, he cannot make the son of his darling the eldest in place of the 17 son of the disliked, who is eldest, but he must acknowledge the son of the disliked, who is the eldest, and give to him two parts of all he possesses, for he is the first fruits of his love. He is justly first-born.
- 18 When a man has a disobedient and rebellious son, who will not listen to the voice of his father or the voice of his mother, but disobeys them and 19 will not listen to them, his father and mother shall take him and conduct him to the Magistrates of the town, 20 and to the open court, and say to the Magistrates of the city, "This son of ours is disobedient and rebellious. He will not listen to our voice. He is depraved and drunken."
- 21 Then all the people of his town shall stone him with stones, and kill, —and that evil will be burnt out from your breast,—and Israel will hear and fear.
- 22 When a person has committed a crime condemnable to death, you shall kill him and hang him upon 23 a tree. You shall not however leave him upon the tree, but bury him the same day, for GOD abhors the hung, consequently you shall not defile your country that your EVER-LIVING GOD has given you to possess.
- 22 You shall not see the ox or sheep of your neighbour straying, and hide it from him. You shall drive them 2 back to your neighbour. But if you cannot find your neighbour in your vicinity, or do not know him, then you shall preserve them in your own premises; but if it occurs afterwards that your neighbour enquires for them from you, then return them to him.
- 3 You shall also do the same with his ass, and the same to his clothing, and the same with everything lost by your neighbour,—which he has lost

and you have found. You shall not use them secretly.

You shall not see the ass or ox of 4 your neighbour that has fallen on the road, and hide yourself from them. Going to the spot, you shall lift them up for him.

A woman shall not wear a man's 5 dress; and a man shall not dress like a woman, for your EVER-LIVING GOD abhors all who do thus.

When you find a bird's nest before 6 you in the path, or on any tree, or chicks upon the earth, or eggs, and the mother sitting upon her chicks, or upon her eggs, you shall not take the mother with her young. You must 7 drive off the mother, but you may take her young for yourself;—so that it may be well with you and you may extend your days.

When you build a new house, you 8 shall make a battlement on the circuit of the roof, so that you may not bring blood upon your house, if anyone falls from it.

You shall not double-crop your 9 farm; that would spoil the full development of the seed you sow, and the produce of the farm.

You shall not plough with an ox 10 and an ass yoked together.

You shall not weave silk, wool, and 11 flax together.

You may make tassels upon the 12 four corners of the cushions that you sit upon.

When a man takes a wife, and on 13 going to her hates her, and puts in- 14 sulting reports upon her, and brings a bad name upon her, by saying, "I married this woman, and when I approached her I found she was not a maiden!" then the father and 15 mother of the girl shall take and bring the maiden, with the proofs of her maidenhood, to the Magistrates of the village, and the father of the 16 girl shall say to the Magistrates;—"I gave my daughter to this man as a wife, but he hates her; and now 17 he sets up insulting reports, saying, 'I did not find your daughter a maid,' but here is the proof of her chastity." Then they shall spread the garment before the Magistrates of the town, and the Magistrates of the town shall 18

- 19 take that man, and punish him, and fine him a hundred silvers, and give them to the father of the girl, because he had brought a bad name upon a virgin of Israel, but she shall be his wife, he shall not be able to divorce her for his life.
- 20 But if that report is true, the proofs of the chastity of the girl not being
- 21 found, then they shall take the girl to the outside of the house of her father and kill her, because she has acted disgracefully in Israel, by prostitution in the house of her father. And thus you shall burn that evil from amongst you.
- 22 When a man is found fornicating with a married woman,—they shall die, both of them. The man who committed adultery with the woman, and the woman. Thus you shall burn that evil from Israel.
- 23 When a young maiden who is engaged to a man, meets a man in a town, and he fornicates with her,
- 24 bring both of them to the gate of the town, and stone them with stones, and kill the girl, because she did not cry out in the town; and the man because he has degraded the wife of his neighbour. Thus you shall burn that evil from your breast.
- 25 But if the man meets the betrothed girl in the fields, and the man overpowers her and ravishes her, then the man alone who has ravished her shall die; and you shall do nothing to the girl. The girl has committed no sin for death, for as a man rises against his neighbour and murders him, so
- 27 is this crime, for he met her in the field,—and the betrothed girl cried out, but none heard her.
- 28 When a man meets a young maiden, who is not engaged, and takes her and seduces her,—when he is discovered, that man who corrupted her shall give to the father of the girl fifty silvers, and she shall be his wife afterwards. Because he degraded, he shall not be able to divorce her all his days.
- 23 A man shall not marry the wife of his father; and not lift up the skirts of his father.
- 2 A eunuch, and an emasculated man, shall not enter a public meeting of the EVER-LIVING.
- 3 The child of incest shall not enter a public meeting of the EVER-LIVING. They shall not enter into a public

meeting of the EVER-LIVING'S for ten generations.

An Ammonite and a Moabite shall 4 not enter a public meeting of the EVER-LIVING'S; they shall never enter into a public meeting of the EVER-LIVING'S for ten generations, because they did not supply you with 5 bread and water upon the march when you came from among the Mitzeraim, and because they hired against you Balaam the son of Beor from the centre of Aram of the rivers¹ to curse you. But it did not please your EVER- 6 LIVING GOD to listen to Balaam, so your EVER-LIVING GOD turned the cursing into a blessing; for the EVER-LIVING, your GOD, loves you. You 7 shall not seek their peace or benefit all your days for ever.

You shall not exclude an Edomite, 8 for he is your brother. You shall not exclude a Mitzerite, because you were a foreigner in his country. The 9 children that they produce may be naturalized with the EVER-LIVING after three generations.

When you go to war with your 10 enemy, keep yourselves from any vile practice. If there happens to be 11 with you a man unclean from any accident at night, let him go outside the camp, and not come into the middle of the camp, and at the 12 approach of evening let him bathe in water, and at the decline of the sun he may enter the heart of the camp. You shall therefore provide a trench 13 near your camp, where you can make a cesspool.

You shall also have a spade with 14 your weapons, so that when you turn yourselves to the cesspool and have evacuated, you can carefully cover up your excrement; for your EVER-LIV- 15 ING GOD marches in company with your camp to protect it, and to defeat your enemies before you, therefore your camps must be clean, that He may not see anything unsightly about you, and turn away.

You shall not deliver up a slave who 16 has taken refuge with you from his master to his master. Let him reside 17 amongst you in the place he chooses, in one of your villages, to benefit himself. You shall not drive him out.

You shall not make a prostitute of 18 a daughter of Israel.

¹ Mesopotamia.—F. F.

There shall not be a sodomite among the sons of Israel.

19 You shall not bring the wages of a harlot, or the hire of a ruffian to the house of your EVER-LIVING GOD for any vow; for your EVER-LIVING GOD loathes both of them.

20 You shall not take interest from your brothers;—interest upon money; interest upon food; interest upon anything which can be lent at interest. You may charge interest to
21 foreigners;—but from your countrymen you shall not take interest, so that your EVER-LIVING GOD may bless you in every endeavour of your hand in the country which you are going to possess.

22 When you vow a vow to your EVER-

LIVING GOD, you shall not delay to pay it, for the EVER-LIVING your GOD will demand it from you;—and that would be a sin to you. But 23 if you do not vow, it will be no sin. You must carefully perform the 24 utterance of your lips; whatever you vow to your EVER-LIVING GOD, you must give whatever you have promised with your mouth.

When you go into your neighbour's 25 vineyard, you may eat grapes to satisfy your wish, but you shall not put any into your basket.

When you go through your neigh- 26 bour's corn fields, you may pluck the ears with your hand,—but you shall not cut from your neighbour's corn with a sickle.

END OF THE SEVENTH ORATION,

SPEECH VIII.

*Value of Marriage and Domestic
Life.*

- 24 When a man takes a wife and marries her, if she does not find favour in his eyes, because there are found repulsive qualities in her;—let him write her a letter of divorce, and put it into her hand, and send her from his house, so that she can go from his house and depart, and be the wife of another. But if the other man hates her, then let him write her a letter of divorce, and put it in her hand, and send her from his house; or if the second man dies who took her to him as a wife, she shall not be allowed to return to the first who divorced her, to be married as his wife, after she has sinned, for that would be loathsome in the presence of the EVER-LIVING. Therefore you shall not defile the land which your EVER-LIVING GOD gives you to inherit.
- 5 When a man has recently taken a wife he shall not go out with the army, and no expedition shall be laid upon him for any thing. He shall be freed for his home for one year, and enjoy the wife he has married.
- 6 You shall not take in pledge a millstone or its carriage;—for that would be to pledge a life.
- 7 When a man is discovered stealing a person who is his brother of the sons of Israel, and has caused him to be bound and sold;—that thief shall be put to death. Thus you shall burn that crime from amongst you.
- 8 Regarding contagious diseases, take especial care to do all that I have instructed you. The priests and the Levites must take care to do according to the rules I commanded them.
- 9 Remember what your EVER-LIVING GOD did to Miriam on the march out of Mitzeraim.
- 10 When as a creditor you lend your neighbour anything, you shall not go into his house to advance upon the pledge. You shall stand outside, and the man to whom you lend shall bring to you the pledge at the outside; and although the man is poor you shall not take his bed as the

pledge. You shall return to him, from his pledge, at the decline of the sun both his bed and blanket, that he may bless you;—and it will be righteousness to you in the presence of your EVER-LIVING GOD.

You shall not oppress the poor and helpless of your brothers in their wages, nor the foreigner who is in your country, or your villages. You shall pay them their wages daily, when the sun shall set upon them, for they are poor, and their life depends upon them,—so that they may not cry to the EVER-LIVING against you; for it would be a sin against you.

You shall not kill parents on account of their children; nor children on account of their parents. A man shall only be put to death for his own crimes.

You shall not refuse justice to the orphan of a foreigner; nor shall you distort it against the widow of a foreigner, but remember that you were slaves to the Mitzerites, but your EVER-LIVING GOD released you from that; therefore I command you not to do those things.

When you reap your harvest on your farm, and have forgotten a sheaf in the field, you shall not return to take it. It shall be for the stranger, the fatherless, and the widow, so that your EVER-LIVING GOD may bless you in all the work of your hand.

When you strip your olives you shall not pick after yourself; that shall be done by the stranger, the fatherless, and the widow.

When you gather your vineyard, you shall not glean after yourself; that shall be for the stranger, the fatherless, and the widow; for you must remember you were a slave in the land of the Mitzeraim; therefore I command you to do these things.

When there is a dispute between men, and they appear before the Judge, he shall examine between right and right, and wrong and wrong; and when he has decided between the assailant and the assailed, he shall cause him to be punished in his own presence according to the extent of his crime. You may inflict

forty strokes,—not more; for fear if you strike him beyond these many lashes, your brother should become degraded in your sight.

4 You shall not muzzle a bullock when thrashing.

5 When brothers reside together and one of them dies, and does not leave a son; the wife of the dead man shall not be wife to a stranger. Her

6 brother-in-law shall go to her himself, and marry his brother's wife, and the first son that she bears he shall bring up with his dead brother's name, so that his name may not be wiped out

7 from Israel. But if the man refuses to marry his sister-in-law,—then his sister-in-law shall go to the court of the Judges and say to them, "My brother-in-law who could raise up a name to his brother in Israel, is not willing to do his duty."

8 The Judge of the town shall then summon him, and examine him about it, when he shall appear and say, "I am not willing to take her."

9 Then the sister-in-law shall approach to him in the sight of the

Judges and pull the shoe from his foot and spit in his face and insult him and say, "So let them do to the man who will not build up his brother's house!" And he shall 10 be nicknamed in Israel, "The Slipshod-man."

When men are fighting together, 11 a man and his neighbour, and the wife of one approaches to help her husband by a stroke of her hand, and puts out her hand and seizes him by the genitals,—her hand shall 12 be cut off,—your eye shall not spare her.

There shall not be in your bag 13 weight and weight; full weight and short weight.

There shall not be in your house 14 measure and measure; full measure and short measure. You shall have 15 a just and right weight; you shall have a just and right measure; so that your time may be extended in the land which your EVER-LIVING 16 GOD gives to you, for the EVER-LIVING your GOD abhors all who do those wicked things.

END OF THE EIGHTH ORATION,

SPEECH IX.

**Upon Conduct in the Promised Land,
and Ritual for Freewill Offerings.**

17 Remember what Amalek did to you
on your march, as you came from
18 the Mitzeraim. How he met you in
the road and assailed your rear,—all
the sick who were following you,—
when you were weary, and harassed
you,—and he did not regard the
19 ambassadors,—therefore when your
EVER-LIVING GOD has given you
peace from all your enemies around,
in the country that your EVER-
LIVING GOD has given you to divide
into estates, wipe out the memory of
Amalek from under the skies. Do
not forget.

26 When you come into the country
which your EVER-LIVING GOD has
given you to divide, and possess, and
2 live in, you shall take the first fruit
of all the produce of the ground that
comes from the land which your
EVER-LIVING GOD gives you, and
put it in a basket and carry to the
place where the EVER-LIVING, your
3 GOD, chooses to fix His Name, and
go to the priest who may be in those
days, and say to him ;

“ I have to-day brought to the pre-
sence of the EVER-LIVING, your GOD,
some of what the land which the
EVER-LIVING promised to our fathers
to give to us, has produced.”

4 Then the Priest shall take the
basket from your hand, and set it
before the altar of your EVER-LIVING
5 GOD. You shall then kneel and say
in the presence of your EVER-LIVING
GOD ;

“ My ancestor was a wandering
Aramite and he went down to the
Mitzeraim, as a foreigner, with a few
persons ; but he became there a great,
6 strong and numerous nation. Then
the Mitzerites wronged us, and
oppressed us, and imposed a cruel
7 slavery upon us ; but we cried to the
EVER-LIVING GOD of our fathers,
and the EVER-LIVING heard our
voice, and looked upon our affliction,
and our sorrow, and our oppression ;

and the EVER-LIVING brought us out 8
from among the Mitzeraim with a
strong hand, and a directing arm,
and with great signs and wonders,
and revelations, and conducted us to 9
this place, and gave us this country ;
—a land flowing with milk and honey.
So now, see ! I have brought some 10
produce of the ground which the
EVER-LIVING has given to me, and
have placed it before your EVER-
LIVING GOD.”

Then you shall bow down before 11
your EVER-LIVING GOD, and enjoy
yourself with all the good things that
your EVER-LIVING GOD has given
you, and your family,—yourself, and
the Levite, and the stranger who is
amongst you.

Then afterwards fully tithe the 12
whole that is tithable of your produce
in the third year. You shall tithe
yearly, and give to the Levite, to the
foreigner, to the fatherless, and to
the widow, and they shall be fed in
your villages, and be satisfied.

You shall also declare before your 13
EVER-LIVING GOD ;—

“ I have eaten the consecrated part
with my family, and I have also given
of it to the Levite, and to the foreigner,
and the fatherless, and the widow,
according to all Your commands
which You have commanded me. I
have not passed over from Your
commands, and I have not evaded.
I have not used any part in self- 14
indulgence ; I have not consumed
any part in depravity ; I have not
given any part to the dead ; I have
listened to the voice of the EVER-
LIVING GOD ; I have done all that
He has commanded me. Look down 15
from Your Holy Dwelling, from
Heaven, and bless Your People of
Israel, and the land that You have
given to us, as You promised to our
fathers,—the land flowing with milk
and honey.”

This very day your EVER-LIVING 16
GOD commands you to practise these
institutions, and these decrees, and
to preserve and do them, with all
your heart, and with all your soul.

- 17 The EVER-LIVING has told you to-day He will be your GOD, and that you must walk in His paths, and preserve His institutions, and His commands; and His decrees,—and
- 18 to listen to His voice. The EVER-LIVING has also told you to-day to be His Separated People,—as He commanded you,—and to preserve all His orders, and to fix yourself high over all the heathen, so as to make yourself glorious, and famous, and beautiful; and that you should become a People sacred for your EVER-LIVING GOD — as He commanded you!

END OF THE NINTH ORATION,

SPEECH X.

Confirming all Laws by the Parliamentary Consent, and Denouncing Punishments on Disobedience.

- 27 Then Moses and all the Judges of Israel commanded the People, saying;—
- “Preserve all the commands which I have ordered you to-day. And at the time you pass over the Jordan to the country that your EVER-LIVING GOD will give to you, set up great stones, and spread them over with plaster, and engrave upon them the whole of the commands of these laws, when you pass over and arrive in the country which the EVER-LIVING, your GOD, has given you;—a land flowing with milk and honey,—as the EVER-LIVING GOD promised to your fathers.
- 4 “And when you have passed over the Jordan you shall set up those stones, as I command you to-day, upon the Hill of Aibal, and plaster them with plaster. You shall also build an altar there to your EVER-LIVING GOD,—an altar of stones,—you shall not use iron upon them.
- 6 You shall build the altar to your EVER-LIVING GOD of whole stones, and shall offer upon it a burnt-offering to the EVER-LIVING, your GOD.
- 7 You shall also sacrifice thank-offerings, and feast there, and enjoy yourselves before the EVER-LIVING. Then write upon the stones the whole of the words of this Law, engraved deeply.”
- 9 (Moses and the Levitical Priests also proclaimed to all Israel, saying;—)
- “To-day be silent, and listen, Israel. You are to become the People of the EVER-LIVING, your GOD! Therefore listen to the voice of your EVER-LIVING GOD, and put in practice the Commands and Institutions that I command you to-day.”
- 11 (And Moses further commanded the People at that time, saying;—)¹
- 12 These shall stand upon Mount Gherezim to bless the People;—

Simeon, and Levi, and Judah, and Issakar, and Joseph, and Benjamin.

And these shall stand upon Mount Aibal, for the cursing;—Reuben, Gad, and Asher, and Zebulon, and Dan, and Naphthali.

And the Levites shall speak with a loud voice and say to every man of Israel;—

“Cursed be the man who makes a statue or a casting, hateful to the LORD, the product of the hands of a mechanic, and sets it up in secret.”

(Then all the People shall answer and say;) “He shall be.”

“Cursed be whoever insults his father or his mother!”

(Then all the People shall say;) “He shall be.”

“Cursed be whoever removes his neighbour's land mark.”

(Then all the People shall say;) “He shall be.”

“Cursed be whoever misdirects a blind man in his road.”

(Then all the People shall say;) “He shall be.”

“Cursed be whoever refuses justice to the foreigner, orphan, or widow.”

(Then all the People shall say;) “He shall be.”

“Cursed be whoever commits adultery with his father's wives;—who raises the covering of his father.”

(Then all the People shall say;) “He shall be.”

“Cursed be whoever copulates with any beast.”

(Then all the People shall say;) “He shall be.”

“Cursed be whoever fornicates with his sister, the daughter of his father, or the daughter of his mother.”

(Then all the People shall say;) “He shall be.”

“Cursed be whoever fornicates with his mother-in-law.”

(Then all the People shall say;) “He shall be.”

“Cursed be whoever strikes his neighbour in secret.”

(Then all the People shall say;) “He shall be.”

“Cursed be whoever takes a bribe to kill an innocent person.”

(Then all the People shall say;) “He shall be.”

¹ Ch. xxvii., vv. 1, 9, and 11 are an editorial note of Aliazer to explain the proceedings.—F. F.

26 "Cursed be whoever does not stand by the commands of this Law to practise them."

(Then all the People shall say ;)
"He shall be."

28 But if you attentively listen to the voice of your EVER-LIVING GOD, and take care to practise all the commandments that I command you to-day, then the EVER-LIVING, your GOD, will give you superiority over every nation on earth, and all these blessings shall come to you, and surround you, because you listen to the voice of your EVER-LIVING GOD :

The Blessings of Obedience.

3 You shall be blest in the city,
And blest in the field ;
4 Blest in the fruit of your body,
And blest in the fruit of your farm ;
And blest in the fruit of your cow,
And blest in the cast of your cattle,
And breeds of your sheep.
5 Blest in your basket,
And blest in your cask.
6 Blest in your going,
And blest in your coming.
7 JEHOVAH will make your opponents
To stumble before you,—
They shall advance by one path,
And fly from you by seven !
8 The EVER-LIVING will command
blessing to your barns, and to every
work of your hand, and will bless you
in the country that your EVER-LIVING
9 GOD has given you. JEHOVAH will
establish you as a People sacred to
Himself, as He promised, if you keep
the commands of your EVER-LIVING
10 GOD and walk in His paths. Then
every People of the earth will see
that the NAME of the EVER-LIVING
has been fixed upon you, and they
11 will fear you, when the EVER-LIVING
causes you to abound in benefits ; in
the fruit of your body ; and the fruit
of your cattle ; and the fruit of your
fields ; in the land which the EVER-
LIVING promised to your fathers to
12 give you. The EVER-LIVING will
open His best treasures from the
skies for you to give rain to adorn
your land, and to bless every work of
your hand.
Many nations shall borrow of you,
13 —but you shall not borrow !—for the
LORD will make you the Head, and
not the Tail ! and you shall continu-
ally rise higher and not be depressed,
—whilst you attend to the commands

of your EVER-LIVING GOD, which I
command you to-day to preserve and
practise. — Therefore turn not from 14
any of the things that I have com-
manded you to-day, yesterday, and
before that, but walk after your
EVER-LIVING GOD, and serve Him.

But if you will not listen to the 15
voice of your EVER-LIVING GOD, to
continue to practise the whole of His
Commands and Institutions, as I
instruct you to-day, then these curses
will come upon, and surround you ;—

The Curses of Rebolt from God.

You shall be cursed in the city, 16
And cursed in the field !
Cursed in your basket, 17
And cursed in your cask !
Cursed in the fruit of your body, 18
And fruit of your farms,
The cast of your cattle,
And breeds of your sheep !
You shall be cursed in your going, 19
And cursed in your coming !
The EVER-LIVING will send you 20
cursing, blundering, and blame in
every attempt of your hand, till you
waste and rapidly perish before the
evils assailing you, and become
desolate !
These things shall pursue, until 21
you cease from the land that you go
to possess !
The LORD will strike you with con- 22
sumption, and fever, and wasting, and
burning ; and with sword, and blight,
and jaundice, and pursue until you
perish ! And the skies over your 23
head shall be brass ; and the ground
beneath you iron ! The LORD will 24
rain powder on your land ; and dust
from the skies shall fall upon you,
until you are a desert ! The LORD 25
will give you to defeat before your
enemies ! They shall meet you on
a single road, —but you shall fly
before them by seven roads ; and be
in terror of every government on
earth ! And your carcases shall be 26
food to all the birds of the sky, and to
the beasts of the earth ; and none
will drive them off ! And the EVER- 27
LIVING will inflict the ulcer of the Mit-
zeraim upon you, and tumours, and
scurvy, and the incurable itch ; and 28
the EVER-LIVING will afflict you with
madness, and blindness, and bewilder-
ment of heart ! And you shall grope 29
for a window, as a blind man
grope in the darkness, and shall not

find your way;—and you shall also
 30 be wronged, and robbed, daily; and
 find no defender! You shall wed a
 wife, and another man lie with her!
 You shall build a house, but not
 dwell in it! You shall plant a vine-
 31 yard, and not eat of it! They shall
 kill your ox in your sight, but will not
 allow you to eat of it! They will
 steal your ass before your face, and
 never return it! Your sheep will be
 given to your enemies, and no one
 32 will help you! Your sons and your
 daughters will be sold to foreign
 nations,—your eyes shall see it,—and
 long for them every day, and possess
 them not!

33 A People whom you have not known
 shall consume the produce of your
 34 farms, and all your acquisitions; and
 you shall be plundered, and oppressed
 at every time, and be maddened by
 the sights your eyes shall see.

35 The EVER-LIVING will inflict you
 with a bad ulcer on your knees, and
 on your legs, which you cannot cure,
 from the sole of your foot to your
 36 crown! The EVER-LIVING will make
 you, and the kings you have raised
 over yourselves, go to a nation which
 neither you nor your fathers have
 known, and there you shall serve
 37 vile gods of wood and stone; and
 become a word of reproach and
 abuse among all the Peoples where
 the EVER-LIVING drives you!

38 You shall take much seed out to
 the field, and reap little, for the locust
 39 shall destroy! You shall plant a vine-
 yard,—but not drink its wine, nor
 collect its grapes,—for the worm shall
 40 consume them. Olive groves shall
 be in all your fields, but you shall
 not refresh yourselves with oil,—for
 41 the olives shall drop off! You shall
 beget sons and daughters,—but they
 shall not be yours, but shall go to
 slavery!

42 The caterpillar shall seize all your
 trees, and the fruits of your fields!

43 The foreigner who is amongst you
 shall climb up above you from station
 to station,—but you shall sink lower
 44 and lower! He shall lend to you,—
 he shall be the head, and you shall
 be the tail!

45 And all these curses shall come
 upon you, and pursue, and hunt you
 to destruction, because you have not
 listened to the voice of your EVER-
 LIVING GOD, to preserve His Com-
 mands and the Institutions which He

ordained for you, and which should 46
 have been a guide and instruction to
 you, and to your posterity for ever.
 But as you served not your EVER- 47
 LIVING GOD with delight and gladness
 of heart in your abundance of all
 things;—therefore you shall serve 48
 your enemies, whom the EVER-
 LIVING will send to you,—in heat
 and raging thirst, and nakedness,
 and want; and an iron yoke shall be
 put upon your neck, until you perish!
 The EVER-LIVING will arouse against 49
 you a nation from afar, flying like an
 eagle from the end of the earth;—a
 nation whose language you have not
 heard; a furious nation, who will not 50
 respect the presence of the old, nor
 pity the young;—and it shall devour 51
 the produce of your cattle, and the
 produce of your fields, until you are
 ruined; until you shall possess neither
 corn, nor wine, nor a calf from your
 cow, nor lamb from your sheep, until
 you are brought to ruin! And you 52
 shall be oppressed in all your villages,
 and your walls, towers and fortifica-
 tions in which you trusted shall be
 thrown down in the whole country,—
 and you shall be harassed in every
 village of the land which your EVER-
 LIVING GOD gave to you! And you 53
 shall eat the fruit of your body,—the
 flesh of your sons and your daughters,
 —whom your EVER-LIVING GOD had
 given you,—in the siege and distress
 with which your enemies shall distress
 you! The friend who was very dear 54
 and delightful to you shall turn his
 eyes evil to his brother; and to the
 wives of his bosom, and to the re-
 mainder of his children who are left,
 to give one from amongst them as 55
 food for his children, so that the rest
 may eat from the corpse with him in
 the siege and distress with which
 your enemies distress you in all your
 cities! The delicate lady who allowed 56
 not the sole of her foot to touch the
 earth from delicacy and refinement,
 shall look with evil eyes upon the
 husband of her bosom, and her sons,
 and her daughters, and the new-born 57
 child that comes on her lap, and her
 children whom she has borne, that
 she may eat them in the absolute
 famine in secret, in the siege and
 distress with which your enemies
 shall distress you in your gates.—If 58
 you do not take care to practise the
 whole of the things of this Law, written
 in this book, and to reverence the

59 glory of this magnificent Revelation
 of your EVER-LIVING GOD; for the
 EVER-LIVING will make your own
 punishments, and the punishments
 of your posterity, astounding by these
 60 great inflictions and diseases, and
 sicknesses, and prostrations; and
 will turn upon you all the maladies
 of the Mitzerites which you feared
 when present with them,—and they
 61 shall stick to you;—besides numerous
 diseases, and many plagues that are
 not written in the record of this Law.
 The EVER-LIVING will bring them
 62 upon you, until you are desolate, and
 are a small remnant, instead of being
 like the stars of the heavens for
 number, because you have not listened
 to the voice of your EVER-LIVING
 63 GOD. And as the EVER-LIVING
 was before delighting over you to
 benefit you, and to increase you,—
 then the EVER-LIVING will delight
 to destroy, to desolate, and to bear
 you away from the ground which you
 64 have come to possess! And the
 EVER-LIVING will scatter you amongst
 all the Peoples, from one end of the

earth to the other end of the earth;
 —and there you shall serve vile gods,
 which neither you nor your fathers
 knew, of wood and stone! And amid 65
 those heathens you shall have no
 quiet or comfort to the soles of your
 feet, but the EVER-LIVING will give
 you there a trembling heart, and
 languishing eyes, and a wretched
 spirit; and your life shall be in sus- 66
 pense to you in the present, and you
 shall tremble night and day, and
 have no certainty for your existence.
 In the morning you shall say; “I 67
 wish it were evening!” and in the
 evening you shall exclaim, “I wish it
 were morning,” because of the fear of
 your heart that terrifies you, and from
 foreseeing what your eyes perceive!

The EVER-LIVING will also cause 68
 you to return to the Mitzeraim, by
 that mournful way, which I have told
 you never to retrace, or to look upon;
 —and you will there offer to sell
 yourselves to your enemies as men
 and women slaves,—and none will
 buy you,

END OF THE TENTH ORATION.

SPEECH XI.

Exhortation to Obedience, and Appointment of Joshua as Commander.

69 (The following are records of the Covenant that the EVER-LIVING commanded Moses to make with the children of Israel in the country of Moab, in addition to the Covenant that was recorded with them in Horeb.)

29 (Moses accordingly assembled all Israel and said to them;—)¹

You saw all that the EVER-LIVING did in your sight, in the land of Mitzeraim, to Pharaoh and to all his officers, and to all his country,
 2 their great defeats which your eyes saw,—the wonders, and the great manifestations upon them.
 3 But the EVER-LIVING did not give you a heart to understand, and eyes to see, and ears to hear, until to-day.
 4 Although you wandered forty years in the desert, you were not deficient in clothing upon yourselves, and your shoes were not stripped from your
 5 feet. You did not eat bread or drink wine or beer, so that you might learn that I am your EVER-LIVING GOD.
 6 Then you came to this place and met Sihon king of Heshbon, and Og king of Bashan, and you advanced to
 7 fight, and slew them, and took their country, and give it to be divided by the Reubenites, and Gadites, and the
 8 half tribe of Manasseh. Therefore remember the contents of this covenant and practise them, so that you may reflect upon all you are bound to do,
 9 You are to-day all of you stationed before the EVER-LIVING, your GOD;—your nobles, your governors, your judges, and your officials, every man
 10 of Israel; your children, your wives, and the foreigners who are amongst you;—the hewers of wood, and drawers of water for you;—to assent to the Covenant of your EVER-LIVING GOD, and to swear to what the EVER-LIVING, your GOD, has agreed with
 12 you to-day, so that you may rise up

from to-day to be a People for HIM, and HE may be a GOD to you, as HE promised you, and as HE swore to your fathers,—to Abraham, to Isaac, and to Jacob. Since it is not I
 13 alone who made this Covenant and this confirmation with you, that is
 14 established here with us to-day before the EVER-LIVING our GOD, and which is confirmed to us here to-day. For
 15 you know that we resided in the land of the Mitzeraim, and that you were slaves amongst the heathen whom
 16 you served; and you saw their corruptions, and their idols, of wood, and stone, of silver and gold, that they have! Take special care to
 17 yourselves, man or woman, or family or tribe, who has a heart, from turning to-day from our EVER-LIVING GOD, to go and serve the gods of those Heathen,—lest there should be a root bearing poison and anguish amongst you.

But should anyone listening to the
 18 words of this oath say to himself in his heart, "I shall prosper, although I walk in the ideas of my heart, for my cup is full when I am thirsty!"—the EVER-LIVING will not be ready
 19 to forgive him, but the LORD'S anger and indignation will smoke at that person, and HE will heap upon him all that is written in this record, and the EVER-LIVING will wipe his name
 20 from under the skies, and the LORD will set him apart for evil, in every tribe of Israel, for all the curses of the covenant written in the record of
 21 this Law. And the future generations of your sons, who may arise after you, and the strangers who come from distant countries and see the afflictions of the country, and the curses with which the EVER-LIVING
 22 has cursed it, shall exclaim, 'Brimstone and salt burn all the country! It is not sown—does not grow,—and produces no vegetation, like ruined Sodom and Gomorah, Admah and Tzeboim, whom the EVER-LIVING destroyed in HIS anger and in HIS wrath!'

And all the nations shall ask,
 23 "Why has the EVER-LIVING afflicted this land? Why should His great indignation burn so?" When they
 24

¹ V. 69 of Ch. xxviii., and v. 1 of Ch. xxix., are an editorial note, probably by Aliazer the Priest, when editing his Master's Orations for the Ark of Witnesses.—F. F.

will be answered, "Because they rejected the Covenant of the EVER-LIVING, the GOD of their fathers, which He made with them when He brought them out of the land of the
25 Mitzeraim, and they went and served other gods, and worshipped them;—
26 gods whom they knew not, and who could not benefit them." Therefore the anger of the LORD burnt against the country, and He caused all the affliction written in this record to come upon it.

27 The EVER-LIVING will also pluck you up from the ground with violence, and with great wrath, and fling you into other countries.¹

28 The Secret Reasons are with our EVER-LIVING GOD; but the revelations are with us and our children for ever, that we may practise the whole of the Decrees of this Law!

Rewards of Return to God.

30 Consequently when these events come upon you, the blessings and the cursings which I have put before you, and you cause your heart to turn back in every nation where your EVER-LIVING GOD has scattered you,
2 and you return to your EVER-LIVING GOD, and listen to His voice in all that I have commanded you to-day, you and your children, with all your
3 heart and with all your soul,—and return to your EVER-LIVING GOD,—your rest and your comfort,—then the EVER-LIVING, your GOD, will come again and collect you from every People where He had scattered
4 you. If you have been drawn to the limits of the sky, your EVER-LIVING
5 GOD will collect you from there,—the EVER-LIVING, your GOD, will take you and bring you to the country your fathers possessed, and you shall possess it, and will cause you to prosper, and increase more than
6 your fathers. And the EVER-LIVING GOD will mould your hearts, and the hearts of your posterity, to love your EVER-LIVING GOD, with all your
7 soul, so that you may live; and the EVER-LIVING will put all those afflictions upon your enemies, and on those who hated and persecuted you,
8 when you repent and listen to the

voice of the EVER-LIVING, and practise all His commands, which I command you to-day. Your EVER- 9
LIVING GOD also will cause you to excel in every work of your hand,—in the fruit of your body, in the produce of your cattle, in the beautiful produce of your farms,—for the EVER-LIVING will come to rejoice over you in delight, as He rejoiced over your fathers,—because you listen 10
to the voice of your EVER-LIVING GOD, to preserve His Commandments and Institutions which are written in this record of the Law,—when you return to the EVER-LIVING, your GOD, with all your heart and with all your soul. For these laws which I 11
command you to-day, will never depart, or go far from you. They 12
are not in the heavens, that you should say;—"Who can go up for us to the heavens, and bring them to us that we may listen to and practise them?" Nor are they across the sea, 13
that you should say, "Who can cross over for us, and bring them to us, that we may hear and practise them?"—for the matter is very close to you, in your mouth, and in your heart to 14
practise.

Look! I put before you to-day 15
Life, and Prosperity,—and Sin, and Death! What I propose to you 16
is Life,—to love the EVER-LIVING, your GOD,—to walk in His ways, to preserve His Legislation, and Institutions, and Decrees, when your EVER-LIVING GOD will increase you, and bless you in the land which you are going to possess!

But if your heart revolts, and you 17
will not listen, but degrade yourselves, and worship vile gods, and serve them, I announce to you to- 18
day that perishing you shall perish;—your time shall not be long on the ground which you are passing the Jordan to go and possess! Bear 19
witness to me, now, Heavens and Earth! I place Life and Death before you,—the Blessing and the Curse! Therefore choose for yourselves the Life,—that you and your posterity may live! Love your EVER- 20
LIVING GOD, listen to HIS voice, and hold to Him,—for He will give you life, and extend your time, to rest upon the land that the EVER-LIVING promised to your fathers,—to Abraham, to Isaac, and to Jacob to give them.

¹ End of v. 27, "as it is now," is a Masortice note, not part of the text.—F. F.

**Peroration to the Parliament of
Israel.**¹

- 31 (Then Moses proceeded to conclude his speeches to all Israel, and said to them:)
- 2 "I am the son of a hundred and twenty years to-day! I am no longer able to go out far, or to come back; and the EVER-LIVING has said to me, 'You shall not pass over this
- 3 Jordan.' The EVER-LIVING, your GOD, Himself will pass over before you! HE will destroy those heathens from before you, and drive them out! The Saviour Himself will pass over before you, as the EVER-LIVING has
- 4 said, and the EVER-LIVING will do to them as He did to Sihon and to Og, kings of the Amorites, and to their country which you destroyed.
- 5 The EVER-LIVING will thus deliver them to your face, and you shall do
- 6 manded. Take courage! Be strong! Fear not! Tremble not before them! for your EVER-LIVING GOD HIMSELF marches with you! HE will not forsake or desert you."²

¹ Ch. xxxi., v. 1 is an editorial note undoubtedly contemporary with Moses, probably by Aliazer the priest.—F. F.

² Ch. xxxi., vv. 7, 9, 10, are original introductory notes to the last addresses of Moses, probably by Aliazer.—F. F.

(Moses then called to Joshua and said to him in the sight of all Israel:)

"Be strong and bold! for you shall bring this People to the land which the EVER-LIVING promised to Abraham, to give to them, and you must divide it amongst them, and the EVER-LIVING HIMSELF will march before you,—HE will be with you. HE will not forsake, or abandon you! Fear not! Shrink not!"

(Moses afterwards engraved this law, and gave it to the Priests, the sons of Levi, who carried the Ark of the Covenant of the EVER-LIVING, and to all the Judges of Israel; Moses also ordered them saying:)

"At the end of every seven years, at the year of release, and at the Feast of Tabernacles, when all Israel goes to see the Presence of your EVER-LIVING GOD, in the place which He chooses, you shall read this Law to all Israel, in their hearing, at a Public Meeting of the People, of the men, the women, the children, and the foreigners who are in your villages, so that they may hear, and learn, and fear the EVER-LIVING, your GOD, and take care to practise all the commands of this law, and that their children, who know it not, may hear and learn to fear the EVER-LIVING, your GOD, all the time of their life upon the land that you are crossing the Jordan to possess."

END OF THE ELEVENTH ORATION.

SPEECH XII.

**Being the Public Song of Moses,
and Appointment of Joshua.**

14 The EVER-LIVING afterwards said to Moses; "Now that your days approach death, summon Joshua, and station him in the Hall of Assembly, and I will instruct him."

(Moses and Joshua therefore went and stationed themselves in the Hall of Assembly, and the EVER-LIVING appeared in the Hall of Assembly in a Pillar of Cloud, and the Pillar of Cloud stood at the opening of the Hall, and the EVER-LIVING said to Moses:)¹

**God foretells the Apostasy of
Israel.**

"You are now to sleep with your fathers; when this People will arise and whore after the foreign gods of the country where they are going to reside, and they will revolt from ME, and break the Covenant that I made with them! But My anger will burn against them at that time, and I will turn from them, and hide My face from them, and they shall meet many miseries and sufferings to devour them, when they will exclaim; 'Is there no GOD near me to bring me out from these miseries?' But I will hide My presence carefully at that time, because of all the wickedness which they have done when turning after other gods! Therefore, now, write for them this song, and teach the children of Israel to put it into their mouths, so that this song may be a witness for ME with the children of Israel; for I will bring them to the land, which I promised to their fathers, flowing with milk and honey, which they will eat, and be satiated, and fatten, and revolt to vile gods, and serve them, and despise Me, and Break My Covenant. But when these many miseries, and distresses, and troubles meet them, then this song will be before them as an evidence;—for it will not be forgotten from the mouth of their

race,—that I knew to-day the distress which they would then suffer, before they arrived in the country which I had promised."

Moses consequently wrote the song on that day, and taught it to the children of Israel.

(Afterwards he instructed Joshua the son of Nun, saying;—)¹

"Be strong and bold! for now the children of Israel are going to the country which I promised to them and I will be with you."

(When Moses had finished engraving the commands of this Law in a record to its end, he commanded the Levites who carried the Ark of the Covenant of the LORD, saying;)

"Take this Book of the Law, and place it inside the Ark of the Covenant of the EVER-LIVING, your GOD, and it shall be there as a witness to you, that I knew your rebelliousness and your stiff neck;—here, whilst I lived with you; to-day, you are murmuring against the EVER-LIVING, and will be so after I die! Assemble all your Judges, Princes, and Governors to me, and I will recite in their hearing these words, and I will call as witnesses to them Heaven and Earth, that I knew that after my death you would corrupt, and turn yourselves from the path which I commanded you, and acquire for yourselves misery in the future,—for you will do evil in the eyes of the EVER-LIVING, and provoke Him by the fabrications of your own hands."

(Then Moses repeated the words of this song in the hearing of all the Assembly of Israel to their end.)

SONG OF MOSES.**STANZA I.****The Imprecation.**

Listen, Heaven, and I will speak, 32
And hear my utterance, Earth!
My teaching shall drop like rain, 2
My utterance spread like dew,—

¹ This introduction is clearly from the pen of Aliazer the Priest, who edited these Oration of Moses, and is another internal proof of the authenticity of these speeches of Moses.—F. F.

¹ Ch. xxxi. vv. 23, 25, and 30 are an editorial note by Aliazer the Priest, upon the original Copy for the Ark of Witnesses. All further notes are the same.—F. F.

Like showers upon the herbage,
 And like sprinklings on the grass.
 3 For I proclaim Jehovah's Name,
 I exalt our Glorious GOD!
 4 Whose fort is a perfect refuge,
 For all His lines are straight!
 A GOD of Truth, and not unjust,
 Righteous and upright, HE.

STANZA II.

The Rebolt from God.

5 Corrupt, you have not His Son's
 form,—
 You wayward and fickle race!—
 6 Repay not thus to the LORD,
 You stupid, and unwise clan.
 Is HE not your Forming-Father
 Who made and constructed you?
 7 Remember the Times Everlast-
 ing,—
 Reflect on the ages of years,—
 Ask your father, who will inform
 you,
 Your elders, and they will relate,
 8 How the Highest allotted the races,
 When He divided the sons of Man,
 Fixing the bounds of the nations,
 With a place for Israel's sons!

STANZA III.

How God pities His People.

9 For the LORD is kind to His People,
 To Jacob He measured his share!
 10 Whom He met in a desert country,—
 When he strayed in a howling
 waste,
 He turned him, and He directed,
 He watched as the ball of His eye,
 11 He guarded his nest, like an eagle,
 He fluttered over his prey;
 He spread His wings to support him,
 He carried him by their strength;—
 12 He was led by JEHOVAH alone,—
 He had no strange god with him.

STANZA IV.

*How God prospered Jacob, yet how
 his Sons were wicked.*

13 He will raise him high in the
 country;
 He will eat of the fruits of the field,
 And oil from the flinty rock!
 14 Cows' cheese, and butter of sheep
 Along with best of the lambs,
 And of Bashan's rams and goats,
 With the fattest grains of the wheat!
 15 Drank the foaming blood of the
 grape;—

Yet the fat good-man will kick!—
 You will be fat, will be stout and
 bloated,
 And forsake your Maker,—your
 GOD!
 And fall from the Rock of His safety, 16
 And by Strangers raise His wrath,
 By Depravities raise disgust, 17
 And Godless worship Demons;—
 Gods that you never knew,—
 Fresh from abroad imported,
 Whom your fathers never feared,— 18
 And neglect the Power that made
 you,
 And forget your GOD in your lust.

STANZA V.

How God sorrowe over Man's Sins.

But the LORD will see—and will
 sorrow,
 Be sad for His daughters and sons, 20
 Say, "My face I will veil from
 them,—
 I will see what it is they pursue!
 For they are a race that is faithless,
 They never will build on the truth, 21
 They provoke Me with fictile gods,
 They insult with the idols they
 make.
 So I vex by an Unknown People,
 By a nation unthought I provoke! 22

STANZA VI.

The Punishment upon Sin.

Then a fire shall go from My
 presence,
 And burn down to the pit below,—
 And consume the land and its
 produce;
 And, igniting the base of the hills, 23
 It shall rush to their top with a
 roar!—
 I will feed My arrows upon them;— 24
 Mad with famine and fever's rage,
 As a bitter force of destruction,
 I will send fierce beasts upon them,
 With the venomous snakes of the 25
 dust;—
 Without the sword shall devour,
 And Terrors invade their homes,
 Alike on the youth and the maiden,
 The suckling child, and the grey 26
 beard;—
 I declare I would blow them away,
 I would blot from the memory of 27
 man,—
 Unless on account of their foemen,—
 Lest their oppressors should see,
 And say, 'Our own hand has
 conquered!'"—

- 28 But did not **JEHOVAH** do it?
For the race was bereft of its senses,
29 And had no understanding left.

STANZA VII.

God grieves at Man's Irreflexion.

- 30 I would they were wise to reflection,
That they understood its results;
Then one should chase a thousand
And two could repulse a host;—
Except for the **POWER** Who sold
them,
31 And the **LORD** Who delivered them
up!
For their Rock is not like our Rock,
32 Our foes being judges themselves.
For their vine is a true stock of
Sodom,
From Gomorah's blasted farm;
Its bunches are bunches of
poisons,—
33 Bitter clusters of grapes it yields.
Their wine is the venom of serpents,
34 And the poison of deadly asps.—
Is it not stored up beside Me,
35 And well sealed up in My barns,
A means of avenge and requital,
When the time of their punishment
comes?
When their day of distress ap-
proaches,
36 Its agents are ready prepared.

STANZA VIII.

**God will redeem His repentant
People.**

- Then the **LORD** will redress His
People;—
For His servants He deeply grieves,
When He sees their power depart-
ing,
37 And fail, and fade, and decay.
Then He asks, "Where now are
their godlings?
38 The powers upon whom they
trust,—
Who ate the fat of their offerings,
And drank up the draughts of their
wine?
Can they now arise and help you?
39 Can they now be your hope?"

STANZA IX.

**God is our only Refuge, our true
Helper.**

Look! I only Myself am **THAT!**
And there is no **GOD** but Me,—
I am the **TRUTH** and the **LIFE**,—

I wound, and I can restore,
And none can tear from My
hand!
So I lift up My hand to the heavens, 40
And declare, as for ever I live,
I will flash My sword as the light- 41
ning,
And Justice stands on My right!
I will put distress upon tyrants,
And repayment upon My foes!
My darts will be drunk with their 42
blood,
And My sword will devour their
flesh;
Drink the blood of the slain and
captives,
And the chiefs who lead on My
toes!

STANZA X.

**God promises Salvation and Free-
dom to the Heathen and His
People.**

You Heathen, rejoice with His 43
People!
For He raises the blood of His saints,
And upon their oppressors does
justice,
And the land of His People pro-
tects.¹

(Moses came forward and recited all the 44
words of this song in the hearing of the
People, and of Hoshea the son of Nun.

When Moses had finished reciting all 45
these verses to Israel, he said to them;)

"Fix upon your hearts all the ideas 46
which I have commanded to you, and
to your children, from the first until
to-day, and take care to practise the
whole of the purport of this legis-
lation; for I have not merely spoken 47
myself to you, but He Who is your
Life has spoken it, to extend your
times upon the land which you pass
over the Jordan to possess."²

(The **EVER-LIVING** afterwards spoke to 48
Moses on that very day saying;—)

¹ Vv. 44, 45, are an editorial note of Aliazer
the Priest, for the Sacred Copy of the Ark of
Witnesses.—F. F.

² Vv. 48, 49. The words in brackets are an
editorial note of Aliazer, not part of the text.
—F. F.

(It is in the country of Moab, opposite 49
Jerikho.)

All these statements that these speeches
were recorded in writing on the east of
Jordan, in Moab, are conclusive proof that
they are the production of Moses.—F. F.

49 "Go up the hill by the ford,—to
Mount Nebo,—and survey the land of
Canan, which I will give to the chil-
50 dren of Israel for possession; and
you shall die upon the mountain
that you ascend, and be added to
your people, as Aaron your brother
died on the Hill of Hills, and was
51 added to his people,—because you
did not exalt Me among the children
of Israel at Meribah of Kadesh, in
the desert of Tzin, where you did not
sanctify My presence among the
52 children of Israel. Therefore you
shall survey the country near it, but
you shall not enter the country which
I will give to the sons of Israel."

STANZA I.

The Blessing of Moses.

33 (And having been thus spoken to, Moses,
the Man of God, blessed the sons of Israel
before his death and said;—)¹

2 "The LORD came down from
Sinai,
And on them shone from the
Tempest,
He blazed from Paran's hill,
And brought ten thousand Saints
His flaming right-hand ruled,
3 For love of His sacred tribes.

STANZA II.

The Almighty's Decree.

"On your hand let them trust,
At your word rise and march,
4 Let Moses give them Laws,
As Prince of Jacob's Host,
5 And be Yeshurun's Leader,
Controlling the Nations' Chiefs,
Uniting Israel's Tribes.

Moses Blesses the Tribes.

6 "Let Reuben live,—not die,—
And let his number be great!"
7 (He then said to Judah,)
"Let the LORD hear Judah's voice,
And His hand go out with his
men,
As a power and help from his
foes."
8 (And then to Levi he said;)
"You have the SWEETNESS and
LIGHT,—
You are with the one with a
trust,

¹ Ch. xxxiii., v. 1, was a note undoubtedly
by Aliazer the High Priest, made upon the
original copy for the Ark of Witnesses.—F. F.

For at Massah you showed your
truth,
And fought at the Waters of
Strife,
Who said to his father and 9
mother,
'I have no reverence for you;'
And as brother he recognised
none,
And had no regard for his son,
When he was the guard of Your
TRUTH,
And stood in defence of Your
BOND;—
Let them teach Jacob Decrees, 10
And in Israel settle Your laws,
And offer the incense to You,
On Your Altar presenting the
Gifts.
Bless, LORD, their power, and 11
work,
And break through the strength
of their foes,
And their enemies when they
arise."
(He said to Benjamin;) 12
"The Beloved of the LORD rests
secure,
Relying on Him all the day,
And borne safe up in His arms."
(Then to Joseph he said;) 13
"May the LORD give bliss to His
land,
By the gifts of the skies and the
dews,
And with fountains bubbling
below,
And the bounties produced by 14
the sun,
And the gifts that increase with
the moon,
And gifts from the hills of the 15
East
And the wealth of the ancient 16
hills,
And the gifts that burst from the
ground,
And delights of the shadowing
palms,
Come all upon Joseph's head,
And crown him his brothers'
Prince.
Like a noble and splendid 17
prince,—
His horns are the horns of a bull;
With them he will conquer
nations,
And unite the Land into one,
For the ten thousands of
Ephraim,—
And Manasseh's thousands are
his!"

- 18 (Then he said to Zebulon ;)
 "Zebulon be glad in your Ports ;
 And Issaker in your Halls !
 They are called the Men of the
 Hills,
 Where they feast in a noble
 feast,
 For they suck of the wide
 spreading seas,
 And the treasures that hide in
 the sand !"
- 20 (Then turning to Gad, he said :)
 "Let the horseman, Gad, be
 blest ;—
 Like a tiger he crouches down,
 And tears with his arms and
 jaws !
 21 But he thought at the first for
 himself,
 So was granted a princely home,
 And produced the leaders of men,
 Who did the work of the LORD,
 And first led My People right."
- 22 (Then he exclaimed to Dan ;)
 "Dan is the whelp of a lion,
 Who leaps up out of Bashan !"
 23 (Then he said to Naphthali ;)
 "Naphthali loves to take rest,
 And be filled with the gifts of the
 LORD ;—
 He possesses the tides of the
 sea."
 24 (Then as to Asher said ;)
 "Let Asher be blessed with his
 sons,

By his brothers let him be
 loved,
 And dabble his footsteps in oil !—
 Your bars shall be iron and 25
 bronze,
 And your wealth like the tide of
 the seas."

The Last Psalm of Moses to God.

"There is none like the GOD of 26
 Yeshurun,
 Who rides on the heavens to
 your aid,
 And floats on the heights of the
 clouds !
 His GOD is above from of old, 27
 And beneath, the Eternal Arms,
 Who sweeps out the foe from
 your face,
 And gives the command to
 destroy.

Israel dwells alone, and secure, 28
 Jacob's spring in a land of the
 corn,
 And his skies drop dews of wine !
 Blest Israel ! who is like you ? 29
 A Victor Race for JEHOVAH,—
 Your shield, your help, and your
 sword !
 You shall grow, and subdue your
 foes,
 And advance on their hills like a
 road."

END OF THE BOOKS OF MOSES.

Aliazer's Concluding Narrative.

34¹ Moses then ascended the Hill of Nebo, from the fords of Moab, up to the peak of Pisgah, which is opposite Jeriko, and the EVER-LIVING showed him all the country.²

4 For the EVER-LIVING had said to him, "This is the country that I promised to your fathers, to Abraham, to Isaac, and Jacob.—saying I will give it to your race. Look at it with your eyes, for you shall not pass over to it."

5 Moses, the servant of the EVER-LIVING, consequently died there before JEHOVAH, in the land of Moab, and was buried in a valley in that country behind Beth-peor.³

7 Moses was one hundred and twenty years old at his death. His eyes were not weak, and his strength had not gone.

8 The children of Israel, however, wept for Moses at the Fords of Moab, thirty days, until the time of mourning the loss of Moses was completed.

9 But Joshua the son of Nun was full of spirit and intelligence, for Moses

¹ Ch. xxxiv., v. 1. This chapter is an editor's note, undoubtedly that of Aliazer the High Priest, as a record of the death and burial of Moses.—F. F.

² 2 [from Ghilad to Dan, and Naphthali, and the country of Ephraim and Manasseh, and all the land of Judah to the Western Sea; and the south plain of the valley of Jeriko, the City of Palms, as far as Tzur (Tyre)]

Vv. 2, 3. The above words in brackets are not part of the original text, but the note of an ancient editor, probably Ezra, when he edited the Books of Moses after the return from the Babylonian Captivity, as the geographical indications are clearly from the standpoint of Jerusalem, not like the rest of the chapter, from the Plain of Moab, east of the Jordan.—F. F.

³ (But no one knows his grave at this day.)

had laid his hands upon him, so the children of Israel listened to him, and he acted as the EVER-LIVING had commanded to Moses.¹

Envoiy by Ezra or some Old Transcriber.

"The Fifth of the Fivefold Law is done;—

Thank GOD the Great and Enlightening Sun."

"Courage."

(There never, however, arose a prophet again in Israel like Moses, who saw the EVER-LIVING face to face, with all the signs and wonders which the EVER-LIVING sent him to effect upon the land of the Mitzeraim, upon Pharaoh and his Ministers, and all his country, and with so strong a hand, and with such great revelations as Moses produced in the sight of all Israel.)

¹ Vv. 10, 11, 12. These bracketed lines are a note of Ezra probably, or some ancient editor of his period, and do not form a part of the original text. Such notes were formerly usually bracketed in the original matter, the ancient plan of writing upon a long roll of skin or leather affording no space to put them at the foot of the page, as we now do. I have, however, in this translation, put them in their proper place for our day,—at the foot of the page. These ancient notes are a strong proof of the authenticity and great age of the Text as we still have it, as they must have been added before the use of papyrus paper had introduced the plan of folding books and records into leaves. Layard's discoveries at Nineveh prove that as late as the time of Ezra (500 years before Christ) clay tablets, written or engraved upon, and then baked, were the ordinary materials used for records and correspondence, although the Jews would seem also to have begun to write upon skins, then or shortly after, and hence the interlining of these notes. Papyrus paper seems to have been invented not much earlier than 400 before Christ, and not thousands of years as modern sceptics assert. Consequently all papyri pretending to greater antiquity are forgeries.—F. F.