

or a m'nachesh (one who interprets omens), or a mekhashshef (witch).

| 11| Or one who casts spells, or one who inquires of a ghost or a familiar spirit, or a doresh el hamesim (a consulter of the dead ones, *i.e.*, a necromancer).

| 12| For all that do these things are a to'avat Hashem; and because of these to'evot, Hashem Eloheicha is about to drive them out before thee.

| 13| Thou shalt be tamim (blameless) before Hashem Eloheicha.

| 14| For these Goyim, which thou shalt dispossess, paid heed unto soothsayers, and unto diviners; but as for thee, Hashem Eloheicha hath not suffered thee so to do.

| 15| Hashem Eloheicha will raise up unto thee a Navi from among thee, of thy achim, kamoni (like me [*Moshe, Ex 32:30*]); unto him ye must listen;

| 16| According to all that thou desiredst of Hashem Eloheicha in Chorev in the Yom HaKahal, saying, Let me not hear again the voice of Hashem Elohav, neither let me see this eish hagedolah any more, that I die not.

| 17| And Hashem said unto me, They have well spoken that which they have spoken.

| 18| I will raise them up a Navi from among their achim, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him [*Yn 10:18*].

| 19| And it shall come to pass, that whosoever will not listen unto My words which he shall speak Bishmi (in My Name), I will require it of him.

| 20| But the navi, which shall presume to speak a word Bishmi (In My Name), which I have not commanded him to speak, or that shall speak in

the shem of elohim acharim, even that navi shall die.

| 21| And if thou say in thine lev, How shall we know the word which Hashem hath not spoken?

| 22| When a navi speaketh b'Shem Hashem, if the thing follow not, nor come to pass, that is the thing which Hashem hath not spoken, but the navi hath spoken it bezadon (in zadon [presumption, arrogance]); thou shalt not be afraid of him.

19 When Hashem Eloheicha hath cut off the Goyim, whose land Hashem Eloheicha giveth thee, and thou dispossess them, and dwellest in their towns, and in their batim (houses),

| 2| Thou shalt separate shalosh arim (three towns) for thee in the midst of thy land, which Hashem Eloheicha giveth thee to possess it.

| 3| Thou shalt prepare yourselves roads, and divide the territory of thy land, which Hashem Eloheicha giveth thee to inherit, into three parts, that every slayer may flee there.

| 4| And this is the case of the slayer, which shall flee there, that he may live: Whoso killeth his neighbor without da'as, whom he hated not in time past;

| 5| As when an ish goeth into the wood with his neighbor to cut wood, his hand swings a stroke with the axe to cut down the tree, the head slip-peth from the handle, and strikes upon his neighbor, that he die; he shall flee unto one of those towns, and live;

| 6| Lest the Go'el HaDahm pursue the slayer, while his lev is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past.

| 7| Therefore I command thee, saying, Thou shalt separate shalosh arim for thee.

| 8| And if Hashem Eloheicha enlarge thy territory, as He hath sworn unto Avoteicha, and give thee kol ha'aretz which He promised to give unto Avoteicha;

| 9| If thou shalt be shomer over all these mitzvot to do them, which I command thee today, to love Hashem Eloheicha, and to walk ever in His ways; then shalt thou add three towns more for thee, beside these three;

| 10| That dahm naki (innocent blood) be not shed in thy land, which Hashem Eloheicha giveth thee for a nachalah, and so dahmim be upon thee.

| 11| But if any ish hate his neighbor, and lie in wait for him, and rise up against him, and strike him mortally that he die, and fleeth into one of these towns;

| 12| Then the zekenim of his town shall send and have him taken from there, and deliver him into the yad of the Goel HaDahm, that he may die.

| 13| Thine eye shall not pity him, but thou shalt put away the guilt of dahm naki from Yisroel, that it may go well with thee.

| 14| Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine nachalah, which thou shalt inherit in the eretz that Hashem Eloheicha giveth thee to possess it.

| 15| Ed echad shall not rise up against an ish for any avon (iniquity), or for any chattat (sin), in any sin that he sinneth: at the mouth of shney edim, or at the mouth of shloshah edim, shall the matter be established.

| 16| If an ed chamas (malicious, false