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חֻקַּת Chukat

Numbers 19:1-22:1

# 19

- 1 וידבר יהוה אל־משה ואֶל־אהרן לאמר:

2 This is the ritual law that יהוה has commanded: Instruct the Israelite people to bring you a red cow without blemish, in which there is no defect and on which no yoke has been laid.
- 3 You shall give it to Eleazar the priest. It shall be taken outside the camp and slaughtered in his presence.

4 Eleazar the priest shall take some of its blood with his finger and sprinkle it seven times toward the front of the Tent of Meeting.
- 5 The cow shall be burned in his sight—its hide, flesh, and blood shall be burned, its dung included—

6 and the priest shall take cedar wood, hyssop, and crimson stuff, and throw them into the fire consuming the cow.
- 7 The priest shall wash his garments and bathe his body in water; after that the priest may reenter the camp, but he shall be impure until evening.

8 The one who performed the burning shall also wash those garments in water, bathe in water, and be impure until evening.
- 9 Another party who is pure shall gather up the ashes of the cow and deposit them outside the camp in a pure place, to be kept for water of lustration\*water of lustration Lit. “water for impurity.” for the Israelite community. It is for purification.

10 The one who gathers up the ashes of the cow shall also wash those clothes and be impure until evening. This shall be a permanent law for the Israelites and for the strangers who reside among them.
- 11 Those\*Those Heb. impersonal sing., taken as a collective and rendered in the plural. who touch the corpse of any human being shall be impure for seven days.

12 They shall purify themselves with [the ashes] on the third day and on the seventh day, and then be pure; if they fail to purify themselves on the third and seventh days, they shall not be pure.

- 13 Those who touch a corpse, the body of a person who has died, and do not purify themselves, defile יהוה's Tabernacle; those persons shall be cut off from Israel. Since the water of lustration was not dashed on them, they remain impure; their impurity is still upon them.
- 14 This is the ritual: When a person dies in a tent, whoever enters the tent and whoever is in the tent shall be impure seven days;
- 15 and every open vessel, with no lid fastened down, shall be impure.
- 16 And in the open, anyone who touches a person who was killed\*<sup>killed Lit. "slain by the sword."</sup> or who died naturally, or human bone, or a grave, shall be impure seven days.
- 17 Some of the ashes\*<sup>ashes Lit. "earth" or "dust."</sup> from the fire of purgation shall be taken for the impure person, and fresh water shall be added to them in a vessel.
- 18 Another party who is pure shall take hyssop, dip it in the water, and sprinkle on the tent and on all the vessels and people who were there, or on the one who touched the bones or the person who was killed or died naturally or the grave.
- 19 The pure person shall sprinkle it upon the impure person on the third day and on the seventh day, thus purifying that person by the seventh day. [The one being purified] shall then wash those clothes and bathe in water—and at nightfall shall be pure.
- 20 If any party who has become impure fails to undergo purification, that person shall be cut off from the congregation for having defiled יהוה's sanctuary. The water of lustration was not dashed on that person, who is impure.
- 21 That shall be for them a law for all time. Further, the one who sprinkled the water of lustration shall wash those clothes; and whoever touches the water of lustration shall be impure until evening.
- 22 Whatever that impure person touches shall be impure; and the person who touches the impure one shall be impure until evening.
- מִי־שֶׁתִּשְׁמַח בְּכִי מִן־הַנֶּחֱמָה עָלָיו טָמֵא יִהְיֶה עוֹד טָמֵא וְהָיָה כִּי יִתְחַטֵּא אֶת־מִשְׁכַּן יְהוָה טָמֵא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא כָּל־הַנִּנָּע בַּמָּת בַּנֶּפֶשׁ הָאֵלֶם אֲשֶׁר־יָמוּת
- בְּאֵהָל כָּל־הַבָּא אֶל־הָאֵהָל וְכָל־אֲשֶׁר בְּאֵהָל יִטְמָא שִׁבְעַת יָמִים: זֹאת הַתּוֹלָה אָדָם כִּי־יָמוּת
- וְכָל כְּלִי פְתוּחַ אֲשֶׁר אֵין־צִמְד פְּתִיל עָלָיו טָמֵא הוּא:
- אֹן בֵּמַת אֹן־בְּעֶצֶם אָדָם אֹן בִּקְבֹר יִטְמָא שִׁבְעַת יָמִים: וְכָל אֲשֶׁר־יִנָּע עַל־פְּנֵי הַשָּׂדֶה בְּחִל־חֶרֶב
- לְטָמֵא מִעֶפֶר שְׂרָפַת הַחֲטָאת וְנָתַן עָלָיו מִיָּם חַיִּים אֶל־כָּלִי: וְלִקְחוּ
- אֲשֶׁר הִיוּ־שָׁם וְעַל־הַנִּנָּע בְּעֶצֶם אֹן בְּחִלֵּל אֹן בַּמָּת אֹן בִּקְבֹר: בְּמִיָּם אִישׁ טָהוֹר וְהִזָּה עַל־הָאֵהָל וְעַל־כָּל־הַכֵּלִים וְעַל־הַנֶּפֶשׁוֹת וְלָקַח אֶזוֹב וְטָבַל
- וְחִטָּאוּ בַּיּוֹם הַשְּׂבִיעִי וְכִבֶּס בְּגָדָיו וְרֹחֶץ בְּמִיָּם וְטָהַר בְּעֶרְבִי: וְהִזָּה הַטָּהוֹר עַל־הַטָּמֵא בַּיּוֹם הַשְּׂלִישִׁי וּבַיּוֹם הַשְּׂבִיעִי
- כִּי אֶת־מִקְדָּשׁ יְהוָה טָמֵא מִן־הַנֶּחֱמָה עָלָיו טָמֵא הוּא: אֲשֶׁר־יִטְמָא וְלֹא יִתְחַטֵּא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִתּוֹךְ הַקֹּהֵל וְאִישׁ
- וּמִזָּה מִי־הַנֶּחֱמָה יְכַבֵּס בְּגָדָיו וְהַנִּנָּע בְּמִי הַנֶּחֱמָה יִטְמָא עַד־הָעֶרֶב: וְהִיָּתָה לָהֶם לְחֻקַּת עוֹלָם
- אֲשֶׁר־יִנָּע־בּוֹ הַטָּמֵא יִטְמָא וְהַנֶּפֶשׁ הַנִּנָּעַת תִּטְמָא עַד־הָעֶרֶב: וְכָל

- בחדש הראשון וישב העם בקדש ותמת שם מרים ותקבר שם:  
ויבאו בני־ישראל כל־העדה מדבר־צן
- 1 The Israelites arrived in a body at the wilderness of Zin on the first new moon,\*first new moon Of the fortieth year; cf. Num. 33.36–38. and the people stayed at Kadesh. Miriam died there and was buried there.
- ולא־היה מים לעדה ויקהלו על־משה ועל־אהרן:
- 2 The community was without water, and they joined against Moses and Aaron.
- העם עם־משה ויאמרו לאמר ולו גנענו בגנע אחינו לפני יהוה:  
ויכר
- 3 The people quarreled with Moses, saying, “If only we had perished when our brothers perished at the instance of יהוה !
- את־קהל יהוה אלהי־מדבר הזה למות שם אנחנו ובעִירנו:  
ולמה הבאתם
- 4 Why have you brought יהוה’s congregation into this wilderness for us and our beasts to die there?
- הרע הזה לא | מקום זרע ותאנה וגפן ורמון ומים אין לשותות:  
ולמה העליחנו ממצרים להביא אתנו אל־המקום
- 5 Why did you make us leave Egypt to bring us to this wretched place, a place with no grain or figs or vines or pomegranates? There is not even water to drink!”
- אהל מועד ויפלו על־פניהם וירא כבוד־יהוה אליהם:  
ויבא משה ואהרן מפני הקהל אל־פתח
- 6 Moses and Aaron came away from the congregation to the entrance of the Tent of Meeting, and fell on their faces. The Presence of יהוה appeared to them,
- וידבר יהוה אל־משה לאמר:
- 7 and יהוה spoke to Moses, saying,
- והוצאת להם מים מן־הסלע והשקית את־העדה ואת־בעִירם:  
אתה ואהרן אחיך ודברתם אל־הסלע לעיניהם ונתן מימיו  
קח את־המטה וקהל את־העדה
- 8 “You and your brother Aaron take the rod and assemble the community, and before their very eyes order the rock to yield its water. Thus you shall produce water for them from the rock and provide drink for the congregation and their beasts.”
- ויקח משה את־המטה מלפני יהוה כאשר צוהו:
- 9 Moses took the rod from before יהוה, as he had been commanded.
- להם שמעו־נא המלים המהסלע הזה נוציא לכם מים:  
ויקהלו משה ואהרן את־הקהל אל־פני הסלע ויאמר
- 10 Moses and Aaron assembled the congregation in front of the rock; and he said to them, “Listen, you rebels, shall we get water for you out of this rock?”
- במטהו פעמים ויצאו מים רבים ותשת העדה ובעִירם:  
וירם משה את־ידו ויך את־הסלע
- 11 And Moses raised his hand and struck the rock twice with his rod. Out came copious water, and the community and their beasts drank.
- לכן לא תביאו את־הקהל הזה אל־הארץ אשר־נתתי להם:  
ואל־אהרן יען לא־האמנתם בי להקדישני לעיני בני ישראל  
ויאמר יהוה אל־משה
- 12 But יהוה said to Moses and Aaron, “Because you did not trust Me enough to affirm My sanctity in the sight of the Israelite people, therefore you shall not lead this congregation into the land that I have given them.”

- 13 Those are the Waters of Meribah\*Meribah I.e., “Quarrel”; cf. Exod. 17.7 and the second note there. —meaning that the Israelites quarrelled with הוהי —whose sanctity was affirmed through them.
- 14 From Kadesh, Moses sent messengers to the king of Edom: “Thus says your brother Israel: You know all the hardships that have befallen us; that our ancestors went down to Egypt, that we dwelt in Egypt a long time, and that the Egyptians dealt harshly with us and our ancestors.
- 15 We cried to הוהי who heard our plea, sending a messenger\*messenger Or angel, that is, “[divine] messenger.” who freed us from Egypt. Now we are in Kadesh, the town on the border of your territory.
- 16 Allow us, then, to cross your country. We will not pass through fields or vineyards, and we will not drink water from wells. We will follow the king’s highway, turning off neither to the right nor to the left until we have crossed your territory.”
- 17 But Edom answered him, “You shall not pass through us, else we will go out against you with the sword.”
- 18 “We will keep to the beaten track,” the Israelites said to them, “and if we or our cattle drink your water, we will pay for it. We ask only for passage on foot—it is but a small matter.”
- 19 But they replied, “You shall not pass through!” And Edom went out against them in heavy force, strongly armed.
- 20 So Edom would not let Israel cross their territory, and Israel turned away from them.
- 21 Setting out from Kadesh, the Israelites arrived in a body at Mount Hor.
- 22 At Mount Hor, on the boundary of the land of Edom, הוהי said to Moses and Aaron,
- 23 “Let Aaron be gathered to his kin: he is not to enter the land that I have assigned to the Israelite people, because you disobeyed My command about the Waters of Meribah.
- 24 Take Aaron and his son Eleazar and bring them up on Mount Hor.
- מי מריבה אשר רבו בני ישראל את יהוה ויקדש בם: המה
- אמר אחיך ישראל אתה ידעת את כל־התלאה אשר מצאתנו: וישלח משה מלאכים מקדש אל־מלך אדום כה
- ונשעב במצרים ימים רבים וירעו לנו מצרים ולאבותינו: ויירדו אבותינו מצרימה
- מלאך ויצאנו ממצרים והנה אנחנו בקדש עיר קצה גבולך: ונצעק אל־יהוה וישמע קלנו וישלח
- דרך המלך נלך לא נטה ימין ושמאל עד אשר־נעבר גבולך: נעברה־נא בארצך לא נעבר בשדה ובקדם ולא נשתה מי באר
- ויאמר אליו אדום לא תעבר בי פן־בחרב אצא לקראתך:
- נשתה אני ומקלי ונתתי מכם רק אי־דבר ברגלי אעברה: ויאמרו אליו בני־ישראל במסלה נעלה ואם־מימך
- ויאמר לא תעבר ויצא אדום לקראתו בעם כבד וביד חזקה:
- וימאן | אדום נתן את־ישראל עבר בגבולו ונט ישראל מעליו:
- ויסעו מקדש ויבאו בני־ישראל כל־העדה הר ההר:
- אל־משה ואל־אהרן בהר ההר על־גבול ארץ־אדום לאמר: ויאמר יהוה
- אשר נתתי לבני ישראל על אשר־מריתם את־פי למי מריבה: יאסף אהרן אל־עמיו כי לא יבא אל־הארץ
- קח את־אהרן ואת־אלעזר בנו והעל אתם הר ההר:

- 26 Strip Aaron of his vestments and put them on his son Eleazar. There Aaron shall be gathered unto the dead.”\*unto the dead Lit. “and die.”
- 27 Moses did as הוהי had commanded. They ascended Mount Hor in the sight of the whole community.
- 28 Moses stripped Aaron of his vestments and put them on his son Eleazar, and Aaron died there on the summit of the mountain. When Moses and Eleazar came down from the mountain,
- 29 the whole community knew that Aaron had breathed his last. All the house of Israel bewailed Aaron thirty days.

## 21

- 1 When the Canaanite, king of Arad, who dwelt in the Negeb, learned that Israel was coming by the way of Atharim,\*Atharim Meaning of Heb. ha-atharim uncertain. Targum and other ancient versions render “the way [taken by] the scouts.” he engaged Israel in battle and took some of them captive.
- 2 Then Israel made a vow to הוהי and said, “If You deliver this people into our hand, we will proscribe\*proscribe I.e., utterly destroy, reserving no booty except what is deposited in the Sanctuary; see Josh. 6.24. their towns.”
- 3 הוהי heeded Israel’s plea and delivered up the Canaanites; and they and their cities were proscribed. So that place was named Hormah.\*Hormah Connected with heerim “to proscribe.”
- 4 They set out from Mount Hor by way of the Sea of Reeds\*Sea of Reeds Traditionally, but incorrectly, “Red Sea.” to skirt the land of Edom. But the people grew restive on the journey,
- 5 and the people spoke against God and against Moses, “Why did you make us leave Egypt to die in the wilderness? There is no bread and no water, and we have come to loathe this miserable food.”
- 6 הוהי sent seraph\*seraph Cf. Isa. 14.29; 30.6. Others “fiery”; exact meaning of Heb. saraph uncertain. Cf. Deut. 8.15. serpents against the people. They bit the people and many of the Israelites died.
- אֶת־בְּגָדָיו וְהַלְבַּשְׁתָּם אֶת־אֶלְעָזָר בְּנוֹ וְאַהֲרֹן יָאֵסָף וּמָת שָׁם:  
וְהַפְשֹׁט אֶת־אֹהֶרֶן
- מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה וַיַּעֲלוּ אֶל־הָרֹ הַהוּא לְעֵינֵי כָל־הָעֵדָה:  
וַיַּעַשׂ
- בָּנוּ וַיִּמָּת אֹהֶרֶן שָׁם בְּרֹאשׁ הָהָר וַיֵּרֶד מֹשֶׁה וְאֶלְעָזָר מִן־הָהָר:  
וַיַּפְשֹׁט מֹשֶׁה אֶת־אֹהֶרֶן אֶת־בְּגָדָיו וַיִּלְבָּשׁ אֹתָם אֶת־אֶלְעָזָר
- וְכָל־יִשְׂרָאֵל יָדָעוּ כִּי אֹהֶרֶן שָׁלָשִׁים יוֹם כָּל בֵּית יִשְׂרָאֵל:  
וַיִּרְאוּ כָל־הָעֵדָה כִּי
- בְּאֶרֶץ הַדֶּרֶךְ הָאֲתָרִים וַיִּלְחָם בְּיִשְׂרָאֵל וַיִּשָּׁב | מִמֶּנּוּ שְׁבִי:  
וַיִּשְׁלַע הַכְּנַעֲנִי מֶלֶךְ־עָרֹד יֹשֵׁב הַנֶּגֶב כִּי
- וַיֹּאמֶר אִם־תִּתֵּן תִּתֵּן אֶת־הָעָם הַזֶּה בְּיָדִי וְהִחַרְמֹתִי אֶת־עָרֵיהֶם:  
וַיִּזְרַע יִשְׂרָאֵל נֶדֶר לַיהוָה
- וַיִּחְרֶם אֹתָהֶם וְאֶת־עָרֵיהֶם וַיִּקְרָא שֵׁם־הַמָּקוֹם חֹרְמָה:  
וַיִּשְׁלַע יְהוָה בְּקוֹל יִשְׂרָאֵל וַיִּתֵּן אֶת־הַכְּנַעֲנִי
- דֶּרֶךְ יַם־סוּף לִסְבָּב אֶת־אֶרֶץ אֱדוֹם וַתִּקְצֹר נַפְשֵׁי־הָעָם בַּדֶּרֶךְ:  
וַיִּסָּעוּ מִהָר הָהָר
- בַּמִּדְבָּר כִּי אֵין לָחֶם וְאֵין מַיִם וַנִּפְשַׁנוּ לָצֹה בְּלֶחֶם הַקִּלְקִל:  
וַיִּדְבֹּר הָעָם בְּאַלֹהֵי־ם וּבַמֹּשֶׁה לֵמָּה הֶעֱלִיתָנוּ מִמִּצְרַיִם לָמוֹת
- אֶת הַנְּחָשִׁים הַשֶּׁרָפִים וַיִּנְשָׁכוּ אֶת־הָעָם וַיָּמָת עַם־רַב מִיִּשְׂרָאֵל:  
וַיִּשְׁלַח יְהוָה בָּעָם

- אֶל־יְהוָה וַיִּסֹּר מִעֲלֵינוּ אֶת־הַנֶּחֱשׁ וַיַּחַפֵּל מֹשֶׁה בְּעַד הָעָם:  
הָעָם אֶל־מֹשֶׁה וַיֹּאמְרוּ חַטָּאנוּ כִּי־דִבַּרְנוּ בַּיהוָה וּבְךָ הַתַּפְּלֵל  
וַיִּבָּא
- לָךְ שֶׁלְּךָ וְשֵׁשׁ אֲתוֹ עַל־נֶסֶם וְהִיָּה כָל־הַנֶּשֶׁוּךְ וְרָאָה אֹתוֹ וְחָיָה:  
וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עֲשֵׂה
- וְהִיָּה אִם־נִשְׁכָּה הַנֶּחֱשׁ אֶת־אִישׁ וְהִבִּיט אֶל־נֶחֱשׁ הַנֶּחֱשֹׁשׁ וְחָיָה:  
וַיַּעַשׂ מֹשֶׁה נֶחֱשׁ נְחֹשֶׁת וַיִּשְׁמְהוּ עַל־הַנֶּסֶם
- וַיִּסְעוּ בְּנֵי יִשְׂרָאֵל וַיַּחֲנוּ בְּאֹבוֹת:
- בְּעֵי הָעֲבָרִים בְּמִדְבַּר אֲשֶׁר עַל־פְּנֵי מוֹאָב מִמְזוּרַח הַשָּׁמֶשׁ:  
וַיִּסְעוּ מֵאֹבֹת וַיַּחֲנוּ
- מִשָּׁם נִסְעוּ וַיַּחֲנוּ בְּנַחַל זֶרֶד:
- מִגִּבְלֵי הָאֲמֹרִי כִּי אֲרֹנוֹן גִּבּוֹל מוֹאָב בֵּין מוֹאָב וּבֵין הָאֲמֹרִי:  
מִשָּׁם נִסְעוּ וַיַּחֲנוּ מִעֲבַר אֲרֹנוֹן אֲשֶׁר בְּמִדְבַּר הַיַּצָּא
- בְּסֵפֶר מִלְחָמַת יְהוָה אֶת־וְהָב בְּסוּפָה וְאֶת־הַנַּחֲלִים אֲרֹנוֹן:  
עַל־כֵּן יֹאמַר
- וְאֲשַׁלְּ הַנַּחֲלִים אֲשֶׁר נָטָה לְשִׁבְתָּ עַר וְנִשְׁעַן לְגִבּוֹל מוֹאָב:
- אֲשֶׁר אָמַר יְהוָה לְמֹשֶׁה אֶסְףְּ אֶת־הָעָם וְאֶתְּנָה לָהֶם מַיִם:  
וּמִשָּׁם בְּאֵרָה הוּא הַבְּאֵר
- אֲזַ יִשְׁיַר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עָלַי בְּאֵר עֲנוּלָה:
- שְׁלֹשׁ כְּלוּהַ נְדִיבֵי הָעָם בְּמַחֲקָק בְּמִשְׁעָנָתָם וּמִמִּדְבַּר מִתְּנָה:  
בְּאֵר חִפְרוּהָ
- וּמִמִּתְּנָה נַחֲלִיאֵל וּמִנַּחֲלִיאֵל בְּמוֹת:
- 7 The people came to Moses and said, “We sinned by speaking against הוהי and against you. Intercede with הוהי to take away the serpents from us!” And Moses interceded for the people.
- 8 Then הוהי said to Moses, “Make a seraph\*seraph See note at v. 6. figure and mount it on a standard. And anyone who was bitten who then looks at it shall recover.”
- 9 Moses made a copper serpent and mounted it on a standard; and when bitten by a serpent, anyone who looked at the copper serpent would recover.
- 10 The Israelites marched on and encamped at Oboth.
- 11 They set out from Oboth and encamped at Iye-abarim, in the wilderness bordering on Moab to the east.
- 12 From there they set out and encamped at the wadi Zered.
- 13 From there they set out and encamped beyond the Arnon, that is, in the wilderness that extends from the territory of the Amorites. For the Arnon is the boundary of Moab, between Moab and the Amorites.
- 14 Therefore the Book of the Wars of הוהי speaks of\*The quotation that follows is a fragment; its text and meaning are uncertain. “...Waheb in Suphah, and the wadis: the Arnon
- 15 with its tributary wadis, stretched along the settled country of Ar, hugging the territory of Moab...”
- 16 And from there to Beer,\*Beer Lit. “well.” which is the well where הוהי said to Moses, “Assemble the people that I may give them water.”
- 17 Then Israel sang this song:Spring up, O well—sing to it—
- 18 The well which the chieftains dug,Which the nobles of the people startedWith maces, with their own staffs. And from Midbar\*Midbar Septuagint “the well” (= Beer); cf. v. 16. to Mattanah,
- 19 and from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

- 20 and from Bamoth to the valley that is in the country of Moab, at the peak of Pisgah, overlooking the wasteland.\*wasteland Or "Jeshimon."
- 21 Israel now sent messengers to Sihon king of the Amorites, saying,
- 22 "Let me pass through your country. We will not turn off into fields or vineyards, and we will not drink water from wells. We will follow the king's highway until we have crossed your territory."
- 23 But Sihon would not let Israel pass through his territory. Sihon gathered all his troops and went out against Israel in the wilderness. He came to Jahaz and engaged Israel in battle.
- 24 But Israel put them to the sword, and took possession of their land, from the Arnon to the Jabbok, as far as [Az] of the Ammonites, for Az\*Az Septuagint "Jazer," cf. v. 32. Others "for the boundary of the Ammonites was strong." marked the boundary of the Ammonites.
- 25 Israel took all those towns. And Israel settled in all the towns of the Amorites, in Heshbon and all its dependencies.
- 26 Now Heshbon was the city of Sihon king of the Amorites, who had fought against a former king of Moab and taken all his land from him as far as the Arnon.
- 27 Therefore the bards would recite:\*The meaning of several parts of this ancient poem is no longer certain. "Come to Heshbon; firmly built And well founded is Sihon's city.
- 28 For fire went forth from Heshbon, Flame from Sihon's city, Consuming Ar of Moab, The lords of Bamoth\*Bamoth Cf. vv. 19 and 20 and Num. 22.21. by the Arnon.
- 29 Woe to you, O Moab! You are undone, O people of Chemosh! His sons are rendered fugitive And his daughters captive By an Amorite king, Sihon."
- 30 \*Meaning of verse uncertain. Alternatively: "Their dominion is at an end / From Heshbon to Dibon / And from Nashim to Nophah, / Which is hard by Medeba." Yet we have cast them down utterly, Heshbon along with Dibon; We have wrought desolation at Nophah, Which is hard by Medeba.
- 31 So Israel occupied the land of the Amorites.
- אֲשֶׁר בְּשֹׁדָה מוֹאָב רֹאשׁ הַפִּסְגָּה וְנִשְׁקָפָה עַל־כְּנִי הַיַּשְׁמֹן:  
וּמִבְּמֹת הַגִּזָּא
- וַיִּשְׁלַח יִשְׂרָאֵל מַלְאָכִים אֶל־סִיחֹן מֶלֶךְ־הָאֱמֹרִי לֵאמֹר:
- לֹא נִשְׁתָּה מִי בְּאֶרֶץ בְּדֶרֶךְ הַמֶּלֶךְ נֶלְךְ עַד אֲשֶׁר־נַעֲבֹר וְנִבְלָךְ:  
אֲעָבְרָה בְּאַרְצְךָ לֹא נִטָּה בְּשֹׁדָה וּבְכֶרֶם
- וַיִּצָּא לִקְרַאת יִשְׂרָאֵל הַמַּדְבָּרָה וַיָּבֹא יִהְצֶה וַיִּלָּחֶם בְּיִשְׂרָאֵל:  
וְלֹא־נָתַן סִיחֹן אֶת־יִשְׂרָאֵל עֶבֶר בְּנִבְלָה וַיֹּאסֶף סִיחֹן אֶת־כָּל־עַמּוֹ
- אֶת־אַרְצוֹ מֵאֲרֹנִן עַד־יַבֹּק עַד־כְּנִי עַמּוֹן כִּי עַל גְּבוּל כְּנִי עַמּוֹן:  
וַיִּכְהוּ יִשְׂרָאֵל לְפִי־חֶרֶב וַיִּירָשׁ
- הָאֵלֶּה וַיִּשְׁעֹב יִשְׂרָאֵל בְּכָל־עָרֵי הָאֱמֹרִי בְּחֶשְׁבֹּן וּבְכָל־בְּנֵי־הָ:  
וַיִּקַּח יִשְׂרָאֵל אֶת כָּל־הָעָרִים
- נִלָּחֶם בְּמֶלֶךְ מוֹאָב הָרֹאשֹׁן וַיִּקַּח אֶת־כָּל־אַרְצוֹ מִדֹּד עַד־אֲרֹנִן:  
כִּי חֶשְׁבֹּן עִיר סִיחֹן מֶלֶךְ הָאֱמֹרִי הוּא וְהוּא
- עַל־כֵּן יֹאמְרוּ הַמַּשְׁלִיִּים בְּאוֹ חֶשְׁבֹּן תִּבְנֶה וְתִכּוֹנֶן עִיר סִיחֹן:
- לְהִבָּה מִקְרִית סִיחֹן אֶכְלָה עַר מוֹאָב בְּעָלִי בְּמוֹת אֲרֹנִן:  
כִּי־אֵשׁ יִצָּאָה מִחֶשְׁבֹּן
- עַם־כְּמוֹשׁ נָתַן בְּנָיו פְּלִיטָם וּבְנָתָיו בְּשִׁבְיָת לְמֶלֶךְ אֱמֹרִי סִיחֹן:  
אוֹיֵלָךְ מוֹאָב אֲבָדְתָּ
- וַיָּרִים אֲבָד חֶשְׁבֹּן עַד־דִּיבֹן וְנִשְׁלַח אֲשֶׁר עַד־מִדְבָּא:
- וַיִּשְׁעֹב יִשְׂרָאֵל בְּאַרְץ הָאֱמֹרִי:



- 32 Then Moses sent to spy out Jazer, and they captured its dependencies and dispossessed the Amorites who were there.
- אֶת־יַזְעֹר וְיִלְכָּדוּ בְּנֵתֶיהָ (ויירש) [וַיֹּרֶשׁ] אֶת־הָאֹמֹרִי אֲשֶׁר־שָׁם:  
וַיִּשְׁלַח מֹשֶׁה לְרַגֵּל
- 33 They marched on and went up the road to Bashan, and King Og of Bashan, with all his troops, came out to Edrei to engage them in battle.
- וַיֵּצֵא עֹג מֶלֶךְ־הַבָּשָׁן לְקָרְאֵתָם הוּא וְכָל־עָמּוֹ לְמִלְחָמָה אֶדְרֵי:  
וַיִּפְגְּוּ וַיַּעֲלוּ דֶרֶךְ הַבָּשָׁן
- 34 But הוה said to Moses, “Do not fear him, for I give him and all his troops and his land into your hand. You shall do to him as you did to Sihon king of the Amorites who dwelt in Heshbon.”
- לֹא כֹאֲשֶׁר עָשִׂיתָ לְסִיחֹן מֶלֶךְ הָאֹמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבֹן:  
אֹתוֹ כִּי בִידְךָ נָתַתִּי אֹתוֹ וְאֶת־כָּל־עָמּוֹ וְאֶת־אֶרְצוֹ וְעָשִׂיתָ  
וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֶל־תִּירָא
- 35 They defeated him and his sons and all his troops, until no remnant was left him; and they took possession of his country.
- וְאֶת־כָּל־עָמּוֹ עַד־בְּלֹתָי הִשְׁאִיר־לּוֹ שְׂרָיד וַיִּירָשׁוּ אֶת־אֶרְצוֹ:  
וַיִּכְּלוּ אֹתוֹ וְאֶת־בָּנָיו

## 22

- 1 The Israelites then marched on and encamped in the steppes of Moab, across the Jordan from Jericho.
- בְּנֵי יִשְׂרָאֵל וַיַּחֲנוּ בְּעֶרְבֹת מוֹאָב מֵעֶבֶר לִירֵדֵן יְרֵחוֹ:  
וַיִּסְעוּ