38

п Қоғасһ

Xumbers 16:1-18:32

16

אבילים בּנִי אַלִּיאָב בְּרְקּתְּת בְּן־לְנִי וְהָתֹן וַאָבִילִים בּנָי אֵלִיאָב 1 Now Korah, son of Izhar son of Kohath son of Levi, betook himself, (betook himself Lit. "took"; ּוְאָוֹן בֶּן־פֶּלֶת בְּנָי רְאוּבַן: nuance of Heb. uncertain.) along with Dathan and Abiram sons of Eliab, and On son of Peleth—descendants of Reuben (descendants of Reuben According to Num. 26.5, 8-9, Eliab was son of Pallu, son of Reuben.) — ים וּמָאתְיִם וּמָאתִים וּמָאתִים מְשָׂרָאֶל הְמָשִׁים וּמָאתִים וְשִׂרְאֶל הְמָשִׁים וּמָאתִים נְשִׂיאָי to rise up against Moses, together with two hundred and fifty Israelites, chieftains of the community, chosen in the assembly, men of repute. דיקבּה על־הַערָה (נֵּלֹאמְרָה אַלְהָם בִּדּלְכָם כִּי כְּלֹהְתְעָהָ (נֵּלֹאמְרָה אָלָהְם בִּדּלְכָם כִּי כְּלהקעה (עַל־אַהֶרן וַיֹּאמְרָה אַלְהָם בּי כְּלהקעה (עַל־אַהָר) They combined against Moses and Aaron and said to them, "You have gone too far! For all the כַלָם קדשים ובתוכם יהוה ומדוע תתנשאו על־קהַל יהוה: community are holy, all of them, and הוהי is in their midst. Why then do you raise yourselves above הוהי's congregation?" יושמע משה ויפל על-פניו: 4 When Moses heard this, he fell on his face. (he fell on his face Perhaps in the sense of "his face וֹיִדבּבר אֶל־פְלדעִדתוֹ לַאמר בֿקר וְיִדַּע יְהוֹה אֶת־אֲשֶר־לֶּו זְיִדְבַּר אֶל־פְלדעִדתוֹ לַאמר בּקר וְיִדַּע יְהוֹה אֶת־אֲשֶר־לֶּו 5 Then he spoke to Korah and all his company, saying, "Come morning, הוהי will make known who is ואַת־הַקּדִושׁ וָהַקְרֵיב אַלִּיו וָאַת אַשֵּׁר יָבַחַר־בּוֹ יַקְרֵיב אַלִּיו: [God's] and who is holy by granting direct access; the one whom [God] has chosen will be granted יָאת עֲשֵׂוּ קְחוּ־לָכֶם מַחְתְּוֹת קְרָח וְכָל־עֲדְתְוֹ: 6 Do this: You, Korah and all your (your Lit. "his.") band, take fire pans, 7 וּתְנָוּ בָהָן ו אַשׁ וְשִּׁימוּ עֲלֵיהֵן ו קטוֹרֶת לִפְנַי יְהוֹהָה מַחְר וְהִיָּה הָאִישׁ and tomorrow put fire in them and lay incense on them before הוהי. Then the candidate (candidate אַשר־יִבחַר יָהֹנָה הָוּא הַקְּדִוֹשׁ רַב־לָכֶם בַּנֵי לְנִי: Lit. "participant whose involvement defines the depicted situation"; trad. "man." See the Dictionary under 'ish.) whom הוהי chooses, he shall be the holy one. You have gone too far, sons of Levi!" אַל־קְרַח שִׁמְעוּ־נָא בְּנָי לַוְי: 8 Moses said further to Korah, "Hear me, sons of 9 הַמְעָט מַכֶּם כִּי־הִבְדִּיל אֱלֹהֵי יִשֹׂרָאֶל אֶתְכֶם מֵעֲדָת יִשׂרָאֵל לְהַקְרָיב Is it not enough for you that the God of Israel has set you apart from the community of Israel and אַתכָם אַלִיו לָעַבֿד אַת־עַבֹּדַת מְשַׂכָּן יִהוֹה וַלָעַמֵּד לִפְנַי הַעָּדָה לְשַׂרִתְם: given you direct access, to perform the duties of הוה's Tabernacle and to minister to the community and serve them? 10 Now that [God] has advanced you and all your נְּקְרֶבֹּ אַתְרָ רָאַתִיךָ בְנִי־לְיִי אַתְּךְ וֹבְקְשַׁתְּם נְּם־כְּהְנָה: fellow Levites with you, do you seek the priesthood too?

- that you should rail against him?" company have banded together. For who is Aaron
- but they said, "We will not come!
- "those men"; see the Dictionary under 'ish) is a slaves and rebellious vassals; cf. 2 Kings 25.4–7; Jer. 39.4–7; 52.7–11. "Those involved" (NJPS Gouging out the eyes was punishment for runaway involved? (gouge out the eyes of those involved vineyards, should you gouge out the eyes of those and honey, and given us possession of fields and not even.") brought us to a land flowing with milk wilderness, that you would also lord it over us? flowing with milk and honey to have us die in the
- ass of any one of them, nor have I wronged any one הורוי Moses was much aggrieved and he said to 'הורי, הורי הישה אפיסוא בו ניִקר לִמשָׁה לא' נִילִּאָר הָלִיהָ אָל־יָהוֹן אָל־תַּנְחָתַ לֹא חֲמֹר אָחָד מָהָם. Ano regard to their oblation. I have not taken the מָהָם:

euphemism for self-reference; cf. 1 Sam. 29.4.) We

- your company appear defore and they and Tomorrow, you and all אָל־קֹרָה אַהָּה 'Tomorrow, you and all אָל־קֹרָה אַהָּה וְלָבָּי צְׁתָּהְ לְתָּה נְתָּם
- אוה; אסט האס fifty fire pans; you and Aaron also [bring] your fire pans." it, and each of you bring that fire pan before μίμι τος εκκατικό του κατικό του με του κατικό του με του του εκκατικό του του εκκατικό του του εκκατικό του μ
- entrance of the Tent of Meeting, as did Moses and laid incense on it, and took a place at the
- Presence of Phih appeared to the whole community, the entrance of the Tent of Meeting. Then the אָנן מוּלַגן אָנר־כָל־הַעָּלוּן אָהַל-פָל אָנוֹע אָהַלָּל אַלַיקּין אָלַ-פָל אָנוֹע אָהַלָּל אַניקל אַנוּל מוּלַד וּ
- אַל־מֹשָה אָל־מַשָּׁה אַלי־מַשָּׁה אַלי־מַשָּׁה אַלי־מַשָּׁה אַלי־מַשָּׁה אַלי־מַשָּׁה אַלי־מַשָּׁה אַלי־מַשָּׁה אַלי־מַשָּׁה אַלי־מַשָּׁה אָלי־מַשָּׁה אַלי־מַשָּׁה אַלי־מַשָּׁה אַלי־מַשָּר אַ אַלי־מַשָּׁה.
- annihilate them in an instant!" rhat I may רּהַבְּקְלוּ מִתְּלַךְ הַעָּבְלָה אַתְם כְּרָנַעָ:
- will You be wrathful with the whole community?" Trad. "man." See the Dictionary under 'ish.) sins, whose involvement defines the depicted situation." flesh! When one member (member Lit. "participant Source (Source Lit. "God.") of the breath of all

-]עוֹלְגנוּ[מ゚לְגו: undy lis against הוחז לבן אַתָּל יִבְּלְלְיִאָתְּלְ הַנּעָדְיִם עַלִּייְבֶּוֹ הָאָהָלוְ הַנּעָדִים אַלייִהְוּל
- ica Moses sent for Dathan and Abiram, sons of Eliab; اتطرّا ظربًا زربُهِ زربُها زرُهِدِرْتِ جُودٌ بِهُرنهِ رِه رِهِرأَت:
- אס Is it not enough that you brought us from a land in second that you brought us from a land
- כִּי־תִשְׁתָּרֶר עֶלְינוּ גַּם־הִשְׁתָּרֶר:
- נכّבם הַעַּינֵג הַאָּנִשָּׁים הַהָם תְּנָקֶר לָא נַעְלֶה:

- מֹנִיםְ וֹמְאָעִי, וֹלָאַ נִינֹאָעִי, אָע־אַנִוֹר מִנִיִם:
- אַישׁ מַחְתָּלְתוֹ חֲמִשְּׁיִם וּמָאַתְּיִם מַחְתָּת וְאַתָּה וְאַבְּלֵן אָישׁ מַחְתָּתְוֹי
- וֹגּמֹשִׁנְוּ פַּעוֹע אַנִיגְ עוָמָג וּעִמָּנִי וֹאַנִּיגְוֹ: πίς Τλογ each took their fire pan, put fire in it,
- כְבְּוָגַיִּיְהְיִנְוֹנִ אֶּלְ-כָּלְ-הָעֵּגַרָּי:

- גְּעִוֹמְא וֹמֹלְ כַּלְ-עִמְּנִעִי עִּלְצִּלְּי: ָר God, "Com their faces and said, "O God, פֿר עליקי אָל אֱלהֶי הוּדּוֹח לְכָל־בַשֶּׁר הִאָישׁ אָחָדֹ

- Tent of Meeting. it is your recompense for your services in the
- profane the sacred donations of the Israelites, removed the best part from it; but you must not
- מֿלִבעלכם לּאָניִץ מו_ימָב: אני בקל־מקוי אָתוּ וּבִיעְכֶם בִּי־שָׂכִר הוּאֹ לֶכֶם תַּלֶּף You and your households may eat it anywhere, for
- ד'ני-ישׂראָל לָא תְתַלְלָוּ וְלָא תָתִוּתוּ: 32 Υου will incur no guilt through it, once you have

- בורי אל־משה לאמר: 23 וידבר יהוה spoke to Moses, saying,
- 24 "Speak to the community and say: Withdraw from about the abodes of Korah, Dathan, and Abiram."
- 25 Moses rose and went to Dathan and Abiram, the elders of Israel following him.
- 26 He addressed the community, saying, "Move away ואַל־תגעו בכל־אַשר להם פורתספו בכל־חטאתם:
 - from the tents of these wicked men (wicked men Or "guilty parties"—alluding to the crime of insurrection, for which they are about to be punished. Cf. Exod. 2.13; Deut. 25.1; 2 Sam. 4.11. On "men," see note at Gen. 19.5.) and touch nothing that belongs to them, lest you be wiped out for all their sins."
 - 27 וַיַעלוּ מַעל מַשֹּכּוְ־קֹרָח דַּתַן וַאֲבִירָם מַסבִיב וְדַתַן וַאֲבִירָם יַצַאוּ נצבים פתח אהליהם ונשיהם ובניהם וטפם:
 - So they withdrew from about the abodes of Korah, Dathan, and Abiram, Now Dathan and Abiram had come out and they stood at the entrance of their tents. with their wives, their adult children, (adult children So Ibn Ezra. Lit. "children.") and their little ones.
 - אַת הַעשׁוֹת אָת משׁה בוֹאת הַדְעוֹן כִי־יָהוָה שׁלְחְנֵי לְעשׁוֹת אָת 28 And Moses said, "By this you shall know that it
 - was הוהי who sent me to do all these things; that they are not of my own devising:

not הוהי who sent me.

- יפקד עליהם לא 29 if these people's death is that of all humankind, יָהֹוָה שׁלָחַנִי:
- brings about something unheard-of, so הוהי brings about something unheard-of, so ואַת־כַּל־אַשֵּׁר לָהֶם וַיָּרְדִּוּ חַיִּים שֹאַלָה וַיִּדַעהֵם כִּי נָאֲצֵוּ הָאַנָשִׁים האלה את־יהוה:
- נְיָהיֹּ כְכַלְתוֹ לְדָבֶּר אַת כְּלִיהַדְּבָרִים הָאֲלָה וְתִּבְּקִע הָאֲדָמָה אֲשֵׁר 31 Scarcely had he finished speaking all these words
- משר (אַת־בַּתִיהָם וַאַת כַּל־הַאָּדָם אֲשֶׁר 32) and the earth opened its mouth and swallowed them לַלְרַח וַאַת כַל־הַרְכוּש:
 - ילַרְלּי הָשֶׁר לְהָם חַיִּים שַאֶלָה וַתְּכָס עֲלֵיהֶם הָאָרֶץ וַיֹּאבְדְּוּ הָם וְכָל־אֲשֶׁר לְהָם חַיִּים שַאֶלָה וַתְּכָס עֲלֵיהֶם הָאָרֶץ וַיֹּאבְדְוּ
 - וְכַל־יִשׁרָאֵל אֲשֵר סִבִיבתִיהֵם נָסוּ לִקְלָם כִי אָמֵרוּ פַּן־תבַלְעֵנוּ

הָאָרֵץ:

35 ואש יצאה מאת יהוה ותאכל את החמשים ומאתים איש מקריבי

that the ground opens its mouth and swallows them up with all that belongs to them, and they go down alive into Sheol, you shall know that those involved have spurned הוהי."

if their lot is humankind's common fate, it was

- when the ground under them burst asunder,
- up with their households, all Korah's people and all their possessions.
- belonged to them; the earth closed over them and they vanished from the midst of the congregation.
- 34 All Israel around them fled at their shrieks, for they said, "The earth might swallow us!"
- And a fire went forth from הוהי and consumed the two hundred and fifty contestants (contestants Lit. "participants whose involvement defines the depicted situation." Trad. "men." See the Dictionary under 'ish.) offering the incense.

אול נייישראל ליהוה נתתי לך 19 All the sacred gifts that the Israelites set aside for הוהי I give to you, to your sons, and to the ולבניך ולבנתיך אתך לחקדעולם ברית מלח עולם הוא לפני יהוה daughters that are with you, as a due for all לך ולזרער אתר: time. It shall be an everlasting covenant of salt (covenant of salt See Lev. 2.13.) before הוהי for you and for your offspring as well.

ינאריק שוראָל אַל־אַהָל מועד לְשֵׁאַת הַטָּא לְמוּת: 22 Henceforth, Israelites shall not trespass on the

- 20 And הוהי said to Aaron: You shall, however, have אַני חַלַקרָ ונַחַלַתרְ בתוֹר בני ישׁראַל:
 - no territorial share among them or own any portion in their midst; I am your portion and your share among the Israelites.
 - 21 And to the Levites I hereby give all the tithes in
 - Israel as their share in return for the services that they perform, the services of the Tent of Meeting.

Tent of Meeting, and thus incur guilt and die:

- 23 ועבר הַלַּוֹי הוא אַת־עבדַת אָהֵל מועד והם יְשַאוּ עונָם חקת עולָם לדרתיכם ובתוך בני ישראל לא ינחלו נחלה:
 - only Levites shall perform the services of the Tent of Meeting; others (others Lit. "they.") would incur guilt. It is the law for all time throughout the ages. But they shall have no territorial share among the Israelites;
 - ליהוָה תרומה נייישַראל אַשר יַרִימוּ לִיהוָה תרומה נחתי 24 for it is the tithes set aside by the Israelites ללנים לנחלה על־כן אמרתי להם בתוך בני ישראל לא ינחלו
 - as a gift to הוהי that I give to the Levites as their share. Therefore I have said concerning them: They shall have no territorial share among the Israelites.
 - :spoke to Moses, saying הוהי 25 וַיְדַבֵּר יָהוָה אֱל־מֹשֶׁה לָאמר:
- 26 ואל־הלוים תדבר ואמרת אלהם כי־תקחו מאת בני־ישׂראל אַת־הַמַעשַׂר אַשַּׂר נָתַתִּי לָכָם מַאָתַם בַּנַחַלַתַכָם וַהַרַמֹתַם מַמַּנוּ תרומת יהוה מעשר מן־המעשר:
- Speak to the Levites and say to them: When you receive from the Israelites their tithes, which I have assigned to you as your share, you shall set aside from them one-tenth of the tithe as a gift
 - 27 This shall be accounted to you as your gift. As
 - with the new grain from the threshing floor or the flow from the vat.
- 28 כן תרימו גם־אתם תרומת יהוה מכל מעשרתילם אשר תקחו מאת בָנֵי יִשֹׂרָאַל וּנְתַתַם מִמְנוֹ אֲת־תְרוּמַת יְהֹוֹה לְאַהַרֹן הַכֹּהַן:
- so shall you on your part set aside a gift for from all the tithes that you receive from the Israelites; and from them you shall bring the gift for הוהי to Aaron the priest.
- from מכל מתנתילם תו"מו את כל יתרומת יהוה מכל התלו You shall set aside all gifts due to הוהי from
 - everything that is donated to you, from each thing its best portion, the part thereof that is to be consecrated.
- גֹרֵן וַכַתבוּאַת יַקב:
- אַנוּ ונַחְשׁבֹּ לְלְנִים כּתְבוּאָת Say to them further: When you have removed the best part from it, you Levites may consider it the same as the yield of threshing floor or vat.

/.T.

note at v. 16, below.) הוה spoke to Moses, counted as the continuation of chapter 16; see si əgassag griwollot , the following passage is

among the charred remains; and scatter the coals the fire pans—for they have become sacred—from אָלר אֶלּלְיּצִלְּילָ הַבּוֹלַן הַכִּהַן הַיִּהַם אַתּיהִמַּהְתָּי בַּלְּיִי אָלַי אֶלָלְיּבֶלְ הַבְּיַלִּוֹ הַבְּיַהַ אָתִיהַמַהְתָּתֹ בִּנְּיִן הַשְּׁרָבָּה Order Eleazar son of Aaron the priest to remove

people of Israel. sacred—and let them serve as a warning to the been used for offering to 7717, they have become sheets as plating for the altar-for once they have of their lives, and let them be made into hammered the fire pans of those who have sinned at the cost (Meaning of parts of verse uncertain.) [Remove]

the fire; and they were hammered into plating for had been used for offering by those who died in Eleazar the priest took the copper fire pans which

the fate of Korah and his band. presume to offer incense before hin and suffer outsider—one not of Aaron's offspring—should be a reminder to the Israelites, so that no

against Moses and Aaron, saying, "You two have brought death upon איהוה's people!" 9 ιέςτι Εζ. Α΄ και τίπι λεί τι και του μπυτιλ και του μπυτιλ και του μπυτιλ και του κ

appeared. cloud had covered it and the Presence of 7777 and Aaron turned toward the Tent of Meeting; the But as the community gathered against them, Moses

אِרַילַא מַתַּוֹיַ וֹאַבַּילַן אַלָּרַפּּגָּט אַנַבָּל אַנַלָא בַּלָבֶּי אַנַבוֹל אַלָבַילָ אַנַלָּג בַּלָני אָנַבַל אַנַלָּג בַּלָני אָנַבַל אַנַלָּג. Myeering,

annihilate them in an instant." They fell on their

"inged sad eugle plastin" expiation for them. For wrath has gone forth from take it quickly to the community and make put on it fire from the altar. Add incense and

וֹגְינַלַאַנִם אַפָּנג לַמִּוֹלֶּעַ:

וֹאַעַ-נַאַתְּ זְנֵינִ-נַלְאַנִי כֹּי לַנַתְּנִּי

رَمَاطِنَا خَدَـنَاكِلَدَدُو كِوَلَادَةُنِيلًا لَوَكَيْسِ لِوْلِيْنَا لِكُنْ كِيُلِنَا كِكَلَّهِ צ אֶת מַחְתּוֹת הַחַמַאִים הַאַלֶּה בְנַפְשׁתָם וְעֶשׁוּ אֹתָם רָקַעֵּי פַּחִים צִפְּיי

אַנִירן הוא לְנַלַמָּיִר קְמַנֶת לִפָּנָי יִהְעָּר וְלָאַ־יִּהְיָּהָ בְּלֶנַתְ וְכָּעָּרָתְ oses. It was to איין איש זר אָשֶּׁר לָא מַזֶּרֶע פֿר אָיש זר אָשֶּׁר לָא מַזֶּרֶע פֿר פֿר אָיש זרי אָשֶּׁר לָא מַזֶּרֶע

נִילֶּיח אֶלְעָּזֶר הַכֹּהֹן אֶת מַחְתָּוֹת הַנְּחֹשֶׁת אֲשֶׂר הַקְּרִיבוּ הַשְּׁרָפֵּים

כּאַמֶּג בַּבּג יְבִוֹנִי בִּיגַב ִעִמָּנִי לְנִי

אַתָּם הַמִּתָּם אֶת־עָם יְהֹנָה:

כסבו במלו וגלא כלנד יהוה: ل - تذنيذ خنظيًا بيَّمَتَنِ مَدِ عَرَشُكِ نَمَّدٍ بَمَتَالًا تَذَفَّتُهِ بَمُدٍ بَمِيْتُ مَرِمَد نَنَاثُك

אמויעses, saying, פ ויְרָבָּרְי יְהֹוָה אֶל־מֹשָׂה לֵאמִר:

طخطة، بليات تتلاح يتفثك: וֹמַּיִּם קְּטְנֵת וְהִוּלֶבְ מִבִּינִת אָלְ-הַעָּנְהָ וְכַפָּר עְּלֵיִנִים כִּיִּיִּצְא הַקָּצֶּה

> theirs, shall belong to you and your sons. offering, sin offering, and guilt offering of to Me as most holy sacrifices, namely, every meal the fire.") every such offering that they render Force of Heb. min ha-'esh uncertain; lit. "from the offerings by fire: (the offerings by fire This shall be yours from the most holy sacrifices,

as consecrated Or "they are consecrated for your treat them as consecrated. (you shall treat them donations: only males may eat them; you shall

who is pure may eat it. as a due for all time; everyone of your household your sons, and to the daughters that are with you, Israelites, I give to you [and your wives], to contributions, all the elevation offerings of the (gift offerings Cf. Lev. 7.29ff.) of their

choice parts that they present to 777 - I give to

your household who is pure may eat them. they bring to fill, shall be yours; everyone of The first fruits of everything in their land, that

(proscribed in Israel See Lev. 27.28.) shall be ווין בילי הָרָאַל אָך פָל יהָלָאַל אָך פָל יהָלָאָל אָך פָל יהָלָאָל אָך יבָל יהַלָּאָל אָך יבָל יהַלָּאָל אָך יבָל יהַלָּאָל אָל יבּל יהיים וויים אינוי אינו

firstling of impure animals redeemed. human beings redeemed, and you shall also have the yours; but you shall have the male first-born of human or beast, that is offered to 7717, shall be Boing, certific devery being, and of the womb of every being. In first [male] issue of the womb of every being,

by the sanctuary weight, which is twenty gerahs. one month up, the money equivalent of five shekels For animals see Exod. 34.19-20.) from the age of price I.e., for human first-born; cf. Num. 3.44ff.

הוהי of robo gaisself fat into smoke as an offering by fire for a dash their blood against the altar, and turn their not be redeemed; they are consecrated. You shall

right thigh. like the breast of elevation offering and like the

> וּלְכֹּלְ-עַמֹּאעַם וּלְכֹּלְ-אַמִּעֹם אַמַּג יִמּיִבוּ לִי לַבָּמִ לַּבַמִּים לְלַבַ עוֹיִא זְּבִייִהְיָּהְ לְבֶּ מִלְּבָתְ הַלֵּבְתֹּיִם מִן־הַאָּשִׁ כָּלִ-לֶּרֶכָם לְכַלִ-מִנְחַוֹּלֶם

יהקליני כָּל־יָכָל אָתוֹ קַדֶּשׁ sacred בַקְרָשׁ הַקֶּרָשָׁ הַ הַאָרָלֶנִי בָּל־יָבֶל יִאָּכָל אָתוֹ קַדֶּשׁ יָהְיָה לָי

וֹלְכֹלִינִיגַּׁגְּבַ אִעִּוֹבְ לְעִוֹלִ-אַנְגְָם כֹּלְ-מִעִּוֹנִי, כִּבָּגִעִּבָּ אָעִוֹנִ: Rerings: the gift offerings the gift offerings the gift offerings in a This, too, shall be yours: the gift offerings

אַלד יקלד קלב יקלד קלל הילה אַעלי יקנו ליקוד לקר קל קלב יקלד קלר קל הילה היאנית יקנו האשיקם יקנו לקר יקנו לקלב

הַמְמֵאָר תִּפְּרֶּר: גְּעִבְּעַבְּעָלְ אָלֵן ו פַּגַע עַפַּטָּע אַת כַּכִּוִג עַאָנָם וֹאָת כַּכִּונִג-עַכִּעִבַּעַ

עַלַבְשׁ מְשִׁלָיִם גַּרָה הָוֹא: չինե ումեր կայում բարարան արդում արտանական անական անական ումեր արարան արարան արարան արդում անական արարան արդում

אַני-בַּכֶּים נּזִּינְלֵ אַלְ-בַּנִּמִוֹבְּנִן וֹאַני-בַּלְכָּם נַּלַּמְגִּר אַמָּבִי לְנָגִּנוֹ וֹגִּעִוֹנִ אַר קכור לַשֶּׁב אַרֹבְכִוּר עָי אַ הַפְּקָה קַים But the firstlings of cattle, sheep, or goats may

18 But their meat shall be yours: it shall be yours ا جرشرت نجية جريق مربينون بجرشنج جرين جرين جرين جريم:

- הַנַגַף בַּעָם וַיָּתָן אַת־הַקּטֹרֵת וַיַּכַפַּר עַל־הַעָם:
- 12 Aaron took it, as Moses had ordered, and ran to וַיָּלָח אָהַרֹן בָּאֲשֵׁר ו דָבָּר מֹשֶׁה וַיְּרַלְ אָל־תִּוֹךְ הַקְּהַלְ וְהַנָּה הַחֲלֹ the midst of the congregation, where the plague had begun among the people. He put on the incense and made expiation for the people;

 - המַנְּפְה: וַיִּצְעְר הְחַיֵּים וּתְעָצֶר הְחַנֵּפְה: 13 he stood between the dead and the living until the plague was checked.
- 14 Those who died of the plague came to fourteen
 - thousand and seven hundred, aside from those who died on account of Korah.
- וֹיָשֶב אָהֶרֹן אָל־פְּתָח אָהֵל מוֹעֶד וָהְמֵגְפָה נַעְצֵרָה: 15 Aaron then returned to Moses at the entrance of the Tent of Meeting, since the plague was checked.

 - :יְדְבֵּר יְהוֹהָה אֱל־מֹשֵׁה לְּאמְר: 16 (This verse constitutes 17.1 in some editions.) spoke to Moses, saying:
- 17 דבר | אל־בני ישׂראל וקח מאתם מטה מטה לבית אב מאת בָּל־נְשִׂיאֵהֶם לְבָית אֲבֹתָם שִׁנָים עְשָׂר מַטַוֹת אַישׁ אֵת־שִׁמוֹ תִכתִב
- Speak to the Israelite people and take from them—from the chieftains of their ancestral houses (of their ancestral houses I.e., of their tribes.) -one staff for each chieftain of an ancestral house: twelve staffs in all. Inscribe each one's name on his staff.
- נאָת שם אָהֵלן תכתב על־מְטָה לְוָי כִי מְטָה אָחֶד לְרָאשׁ בִּית אֲבוֹתְם: 18 there being one staff for each head of an
- ancestral house; also inscribe Aaron's name on the staff of Levi.

 - :ם שָׁמָה: אָשֶׁר אִנְעָד לְכֶם שָׁמָה: 19 Deposit them in the Tent of Meeting before the Pact, where I meet with you.
- 20 The staff of the candidate (candidate See note at בני ישראל אשר הם מלינם עליכם:
 - 16.7.) whom I choose shall sprout, and I will rid (I will rid Meaning of Heb. wa-hashikkothi uncertain.) Myself of the incessant mutterings of the Israelites against you.

chieftains gave him a staff for each chieftain of

an ancestral house, twelve staffs in all; among

- 21 Moses spoke thus to the Israelites. Their וָדָבָּר מֹשֶׁה אַלֹ־בְנֵי יִשְׁרָאַל וַיְתְנָוּ אַלְיוֹ | כַּלִּינִשִּׁיאִיהְם מְטַהְּ לְנָשֹׂיִא אֲחַד מַטָּה לְנָשִׁיא אֲחַד לְבֵית אֲבֹתַם שׁנַים עשר מַטַּוֹת וּמֵטַה אהרן בתוך מטותם:
 - these staffs was that of Aaron. in the באהל העדת: 22 Moses deposited the staffs before הוהי, in the Tent of the Pact.
 - ביקי משָה אֶל־אָהֶל הְעָלוּת וְהְנָה פְּרָח מִשָּה־אָהֵלן (יִהְי מְמָחֵרֶת וְיִבָּא מֹשֶׁה אֶל־אָהֶל הַעָלוּת וְהְנָה פְּרָח מִשָּה־אָהֵרן 23 The next day Moses entered the Tent of the Pact, לָבַית לָוַי וַיָּצֵא פַּרַח וַיָּצֵץ צִיץ וַיִּגָמֵל שֹקדִים:
 - and there the staff of Aaron of the house of Levi had sprouted: it had brought forth sprouts, produced blossoms, and borne almonds.
 - וַיצָא מֹשָה אַת־כְּלֹיהַמָטוֹ מִלְפָנֵי יְשֹׁרָאָל וַיִּרְאָן 24 Moses then brought out all the staffs from before
- לאות לבני־מַרִי ותכַל תלונתם מַעלִי וַלְא יַמְתוּ:
- to all the Israelites: each identified and recovered his staff.
- הוהי 25 וַיֹּאמֵר יְהוֹה אֲלִימשָה הְשֶׂב אֲת־מְטָה אָהֵרֹן לְּפְנֵי הְעָדוֹת לְמִשְׁמֵרֶת said to Moses, "Put Aaron's staff back before the Pact, to be kept as a lesson to rebels, so that their mutterings against Me may cease, lest they die."

- 26 This Moses did; just as הוהי had commanded him, so he did.
- 27 But the Israelites said to Moses, "Lo, we perish! נְאָמֵר הָן גָּוָענוּ אָבָדְנוּ כְּלָנוּ We are lost, all of us lost!
- 28 Everyone who so much as ventures near כִּל הַקְרָב וְ הַקְרָב אֶל־מְשֹׁכְן יְהוֹה יָמֵוּת הָאָם תְמְנוּ לְגְוְעָ: Tabernacle must die. Alas, we are doomed to perish!"

18

- וַנְאמֵר יִהוָה אֱל־אַהַרֹן אַתָּה וּבְנֵיךָ וּבֵית־אַבַּיךָ אַתְּךָ תְשֹׁאִוּ אֱת־עֵון 1 הַמַקַּדָשׁ וִאָתָהֹ וּבַנֵיךָ אָתַךָ תְשֹׁאוּ אֲת־עַוֹן כִּהַנַּתְכֶם:
- said to Aaron: You and your sons and the ancestral house under your charge shall bear any guilt connected with the sanctuary; you and your sons alone shall bear any guilt connected with your priesthood.
- וגָם אַת־אַתֿיַרָּ מַטַּה לֵוֹי שַבַט אַבִּירָ הַקּרָב אָתַרְ וִילַווּ עַלֵיךְ וִישַׂרְתַּוּךָ וִאַתַהֹּ וּבַנֵיךָ אַתְּךָ לִפַנֵי אָהֵל הַעָדָת:
- You shall also associate with yourself your kinsmen the tribe of Levi, your ancestral tribe, to be attached to you and to minister to you, while you and your sons under your charge are before the Tent of the Pact. (while you and your sons ... Tent of the Pact Force of Heb. uncertain.)
- 3 ושמרו משמרתר ומשמרת כל־האהל אר אל־כלי הקדש ואַל־הַמוֹבַּׁהַ לֹא יָקַלְבוּ ולא־יַמַתוּ גַם־הַם גַּם־אַתַם:
- They shall discharge their duties to you and to the Tent as a whole, but they must not have any contact with the furnishings of the Shrine or with the altar, lest both they and you die.

They shall be attached to you and discharge the

duties of the Tent of Meeting, all the service of

- ונָלוָוּ עַלֵיךָ וִשְמָרוּ אָת־מִשְׁמֶּרֶת אָהֵל מועד לְכַל עַבֹּדַת הַאִהַל ווַר לא־יִקרָב אֲלֵיכֶם:
- the Tent; but no outsider shall intrude upon you as you discharge the duties connected with the 5 ושמרתם את משמרת הַלְּדֵשׁ ואת משמרת הַמוֹבַח וַלְא־יִהיָה עוֹד Shrine and the altar, that wrath may not again

strike the Israelites.

6 ואַני הנה לקחתי את־אַחיכם הלולם מתוך בני ישראל לכם מַתַנָה נִתְנִים לַיהוֹה לַעֲב"ד אֵת־עַבדַת אָהֵל מועד:

קצף על־בַנֵי יִשֹרָאֵל:

- I hereby take your fellow Levites from among the Israelites; they are assigned to you in dedication to do the work of the Tent of Meeting;
- ואתה ובניך אתל תשמרו את־כהנתכם לכל־הבר המזבח ולמבית לפרכת ועבדתם עבדת מתנה אתן אתיכהנתלם והזר
- while you and your sons shall be careful to perform your priestly duties in everything pertaining to the altar and to what is behind the curtain. I make your priesthood a service of dedication; any outsider who encroaches shall be put to death.
- 8 וַיִּדַבַּר יִהוָהֿ אֱל־אַהַרן וַאֲנִי הְנָה נָתְתִי לְּךָ אֲת־מְשַׁמְרֵת תְרוּמֹתִי לִכַל־קִדשִי בַנִי־יִּשׂרָאֵל לִדָּ נִתְתִים לִמַשֹּׁחָה וּלִבַנֵידָ לִחַק־עוּלָם:
 - spoke further to Aaron: I hereby give you charge of My gifts, all the sacred donations of the Israelites; I grant them to you and to your sons as a perguisite, (perguisite See the first note at Lev. 7.35.) a due for all time.