

- 89 When Moses went into the Tent of Meeting to speak with [God], he would hear the Voice addressing him from above the cover that was on top of the Ark of the Pact between the two cherubim; thus [God] spoke to him.
- הַכִּפֹּרֶת אֲשֶׁר עַל־אֹרֹן הָעֵדֻת מִבֵּין שְׁנֵי הַכִּרְבִּיִּם וַיִּדְבֹּר אֵלָיו: אֶל־אֹהֶל מוֹעֵד לִדְבֹר אִתּוֹ וַיִּשְׁמַע אֶת־הַקּוֹל מִהִבֶּר אֵלָיו מֵעַל וּבָבֵא מִשָּׁה
- 21 וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
- 22 Take a census of the Gershonites also, by their ancestral house and by their clans.
- נִשְׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גִּסְדָּהֶם לְבֵית אֲבֹתָם לְמִשְׁפַּחְתָּם:
- 23 Record them from the age of thirty years up to the age of fifty, all who are subject to service in the performance of tasks for the Tent of Meeting.
- תִּפְקֹד אוֹתָם כִּלְהִבָּא לַצִּבָּא צִבָּא לַעֲבֹד עֲבָדָה בְּאֹהֶל מוֹעֵד: מִבֶּן שְׁלֹשִׁים שָׁנָה וּמַעְלָה עַד בְּרִחְמֻשִׁים שָׁנָה
- 24 These are the duties of the Gershonite clans as to labor and portorage:
- זֹאת עֲבֹדֹת מִשְׁפַּחַת הַגֵּרְשֹׁנִי לַעֲבֹד וּלְמִשָּׂא:
- 25 they shall carry the cloths of the Tabernacle, the Tent of Meeting with its covering, the covering of dolphin skin that is on top of it, and the screen for the entrance of the Tent of Meeting;
- וְהָחֹזֶשׁ אֲשֶׁר־עָלָיו מִלְמַעְלָה וְאֶת־מִסְכָּן פֶּתַח אֹהֶל מוֹעֵד: וְנִשְׂאוּ אֶת־יָרִיעַת הַמִּשְׁכָּן וְאֶת־אֹהֶל מוֹעֵד מִכְלָהוּ וּמִכֶּסֶה
- 26 the hangings of the enclosure, the screen at the entrance of the gate of the enclosure that surrounds the Tabernacle, the cords thereof, and the altar, and all their service equipment and all their accessories; and they shall perform the service.
- וְאֶת־כִּלְכֵּלֵי עֲבֹדָתָם וְאֵת כָּל־אֲשֶׁר יַעֲשֶׂה לָהֶם וְעַבְדוֹ: שַׁעַר הַחֹצֵר אֲשֶׁר עַל־הַמִּשְׁכָּן וְעַל־הַמִּזְבֵּחַ סָבִיב וְאֵת מִיִּתְרֵיהֶם וְאֵת קַלְעֵי הַחֹצֵר וְאֶת־מִסְכָּן | פֶּתַח |
- 27 All the duties of the Gershonites, all their portorage and all their service, shall be performed on orders from Aaron and his sons; you shall make them responsible for attending to all their portorage.
- וְלִכָּל עֲבֹדָתָם וּפְקֻדָּתָם עֲלֵהֶם בְּמִשְׁמַרְתָּ אֶת כָּל־מִשָּׂאָם: עַל־פִּי אֶהְיֶה וּבְנֵי תֹהֲלָה כִלְעֲבֹדָת בְּנֵי הַגֵּרְשֹׁנִי לְכָל־מִשָּׂאָם
- 28 Those are the duties of the Gershonite clans for the Tent of Meeting; they shall attend to them under the direction of Ithamar son of Aaron the priest.
- בְּאֹהֶל מוֹעֵד וּמִשְׁמַרְתָּם בְּיַד אִיתָמָר בְּרָאֵהָרֹן הַכֹּהֵן: וְזֹאת עֲבֹדֹת מִשְׁפַּחַת בְּנֵי הַגֵּרְשֹׁנִי
- 29 As for the Merarites, you shall record them by the clans of their ancestral house;
- בְּנֵי מֵרָרִי לְמִשְׁפַּחְתָּם לְבֵית־אֲבֹתָם תִּפְקֹד אֹתָם:
- 30 you shall record them from the age of thirty years up to the age of fifty, all who are subject to service in the performance of the duties for the Tent of Meeting.
- שָׁנָה תִּפְקְדֵם כִּלְהִבָּא לַצִּבָּא לַעֲבֹד אֶת־עֲבֹדַת אֹהֶל מוֹעֵד: מִבֶּן שְׁלֹשִׁים שָׁנָה וּמַעְלָה וְעַד בְּרִחְמֻשִׁים
- 31 These are their portorage tasks in connection with their various duties for the Tent of Meeting: the planks, the bars, the posts, and the sockets of the Tabernacle;
- בְּאֹהֶל מוֹעֵד קִרְשֵׁי הַמִּשְׁכָּן וּבִרְיָחָיו וְעַמּוּדָיו וְאֹדְגָיו: וְזֹאת מִשְׁמַרְתָּ מִשָּׂאָם לְכָל־עֲבֹדָתָם
- 32 the posts around the enclosure and their sockets, pegs, and cords—all these furnishings and their service: you shall list by name the objects that are their portorage tasks.
- וְלִכָּל עֲבֹדָתָם וּבִשְׁמֹת תִּפְקְדוּ אֶת־כִּלְיֵי מִשְׁמַרְתָּ מִשָּׂאָם: וְעַמּוּדֵי הַחֹצֵר סָבִיב וְאֹדְגֵיהֶם וִיתְדֵיהֶם וּמִיִּתְרֵיהֶם לְכָל־כִּלְיָהֶם

איש על־עבדתו ועל־משאוּ ופקדוֹיו אשר־צוּה יהוה את־משה: על־פי יְהוָה פקד אותם בְּיַד־משה איש

49 Each one was given responsibility for his service and portorage at the command of הוּוּי through Moses, and each was recorded as יְהוּי had commanded Moses.

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וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:

יִשְׂרָאֵל נִשְׁלַחוּ מִדֶּחֶמְכָּה כְּלִי־רוּעַ וְכַלְבִּי וְכָל טָמֵא לִנְפֶשׁ: צוּ אֶת־בְּנֵי

תִּשְׁלָחוּם וְלֹא יָטֵמְאוּ אֶת־מַחֲנֵיהֶם אֲשֶׁר אֵינִי שָׂכֵן בְּתוֹכָם: מִזְכֹּר עֲדִי־קִבְיָה תִּשְׁלַחוּ אֶל־מַחֲוֶה לַמַּחֲנֶה

לַמַּחֲנֶה כֹּאֲשֶׁר דִּבֶּר יְהוָה אֶל־מֹשֶׁה כִּן עָשׂוּ בְנֵי יִשְׂרָאֵל: וַיַּעֲשׂוּ־בָן בְּנֵי יִשְׂרָאֵל נִשְׁלַחוּ אוֹתָם אֶל־מַחֲוֶה

וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:

מִכְּלִי־חַטָּאת הָאֵלֶּם לְמַעַל מַעַל בִּיהוָה וְאֲשָׁמָה הִנֵּפֶשׁ הַהוּא: דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל אִישׁ אֶרְאֵשׁוֹ כִּי יַעֲשׂוּ

אֶת־אֲשָׁמוֹ בְּרֹאשׁוֹ וְחִמִּישְׁתּוֹ יִסֹּף עָלָיו וְגִתּוֹ לְאִשֶּׁר אֲשָׁם לוֹ: וְהִתְנִיּוּ אֶת־חַטָּאתָם אֲשֶׁר עָשׂוּ וְהִשְׁיִב

הַמוֹשֵׁב לַיהוָה לַכֹּהֵן מִלֶּבֶד אֵיל הַכִּפְּרִים אֲשֶׁר יִכְפֹּרְבוּ עָלָיו: וְאִם־אֵין לְאִישׁ גֹּאֵל לְהַשְׁיִב הָאֲשָׁם אֵלָיו הָאֲשָׁם

לְכָל־קֹדֶשׁ בְּנִי־יִשְׂרָאֵל אֲשֶׁר־יִקְרְבוּ לַכֹּהֵן לוֹ יִהְיֶה: וְכִלְי־תְרוּמָה

וְאִישׁ אֶת־קֹדֶשְׁוֹ לוֹ יִהְיֶה אִישׁ אֲשֶׁר־יִתֵּן לַכֹּהֵן לוֹ יִהְיֶה:

וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:

וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ כִּי־תִשְׁטֶה אִשְׁוֹ וּמַעַלָּה בּוֹ מַעַל: דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל

בִּשְׁקָל הַקֹּדֶשׁ שְׁנֵיהֶם | מִלֵּאִים סֵלַת בְּלוּלָה בִּשְׁמֹן לַמִּנְחָה: אֶחָת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזֶּרֶק אֶחָד לֶסֶף שִׁבְעִים שֶׁקֶל קֶרְבָּנוֹ קֶעֱרֵת־כֶּסֶף

כֶּף אֶחָת עֲשָׂרָה זָהָב מִלֵּאָה קִטְרֶת:

פֶּר אֶחָד בְּרִבְלֵר אֵיל אֶחָד כֶּבֶש־אֶתֶר בִּרְשָׁנָתוֹ לַעֲלֹה:

שְׁעִיר־עִזִּים אֶחָד לַחֲטָאת:

חֲמִשָּׁה כֶּבֶשִׁים בְּנִי־שָׁנָה חֲמִשָּׁה זֶה קֶרְבֵּן גַּמְלִיאֵל בִּרְפָדָה־צוּר: וּלְנֹבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתָדִים

בְּיוֹם הַתְּשִׁיעִי נִשְׂאִי לִבְנֵי בִנְיָמִן אֲבִידֹן בִּרְגֻדָּעִי:

בִּשְׁקָל הַקֹּדֶשׁ שְׁנֵיהֶם | מִלֵּאִים סֵלַת בְּלוּלָה בִּשְׁמֹן לַמִּנְחָה: אֶחָת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזֶּרֶק אֶחָד לֶסֶף שִׁבְעִים שֶׁקֶל קֶרְבָּנוֹ קֶעֱרֵת־כֶּסֶף

כֶּף אֶחָת עֲשָׂרָה זָהָב מִלֵּאָה קִטְרֶת:

פֶּר אֶחָד בְּרִבְלֵר אֵיל אֶחָד כֶּבֶש־אֶתֶר בִּרְשָׁנָתוֹ לַעֲלֹה:

שְׁעִיר־עִזִּים אֶחָד לַחֲטָאת:

חֲמִשָּׁה כֶּבֶשִׁים בְּנִי־שָׁנָה חֲמִשָּׁה זֶה קֶרְבֵּן אֲבִידֹן בִּרְגֻדָּעִי: וּלְנֹבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתָדִים

בְּיוֹם הָעֲשִׂירִי נִשְׂאִי לִבְנֵי הֵן אֲחִיעֶזֶר בִּרְעִמִישַׁדָּי:

בִּשְׁקָל הַקֹּדֶשׁ שְׁנֵיהֶם | מִלֵּאִים סֵלַת בְּלוּלָה בִּשְׁמֹן לַמִּנְחָה: אֶחָת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזֶּרֶק אֶחָד לֶסֶף שִׁבְעִים שֶׁקֶל קֶרְבָּנוֹ קֶעֱרֵת־כֶּסֶף

כֶּף אֶחָת עֲשָׂרָה זָהָב מִלֵּאָה קִטְרֶת:

פֶּר אֶחָד בְּרִבְלֵר אֵיל אֶחָד כֶּבֶש־אֶתֶר בִּרְשָׁנָתוֹ לַעֲלֹה:

שְׁעִיר־עִזִּים אֶחָד לַחֲטָאת:

חֲמִשָּׁה כֶּבֶשִׁים בְּנִי־שָׁנָה חֲמִשָּׁה זֶה קֶרְבֵּן אֲחִיעֶזֶר בִּרְעִמִישַׁדָּי: וּלְנֹבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתָדִים

בְּיוֹם עֲשֻׁרִי עֶשֶׂר יוֹם נִשְׂאִי לִבְנֵי אֲשֶׁר פָּגַעִיאֵל בִּרְעֶקֶר:

His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a meal offering;

one gold ladle of 10 shekels, filled with incense;

one bull of the herd, one ram, and one lamb in its first year, for a burnt offering;

one goat for a sin offering;

and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Gamaliel son of Pedahzur.

On the ninth day, it was the chieftain of the Benjaminites, Abidan son of Gideon.

His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a meal offering;

one gold ladle of 10 shekels, filled with incense;

one bull of the herd, one ram, and one lamb in its first year, for a burnt offering;

one goat for a sin offering;

and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Abidan son of Gideon.

On the tenth day, it was the chieftain of the Danites, Ahiezer son of Ammishaddai.

His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a meal offering;

one gold ladle of 10 shekels, filled with incense;

one bull of the herd, one ram, and one lamb in its first year, for a burnt offering;

one goat for a sin offering;

and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Ahiezer son of Ammishaddai.

On the eleventh day, it was the chieftain of the Asherites, Pagiel son of Ochran.

37 His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuaries weight, both filled with choice flour with oil mixed in, for a meal offering;

38 one gold ladle of 10 shekels, filled with incense; one bull of the herd, one ram, and one lamb in its first year, for a burnt offering;

39 one bull of the herd, one ram, and one lamb in its first year, for a burnt offering;

40 one goat for a sin offering;

41 and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Shemuel son of Zorishaddai.

42 On the sixth day, it was the chieftain of the Gadites, Eliasaph son of Deuel.

43 His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuaries weight, both filled with choice flour with oil mixed in, for a meal offering;

44 one gold ladle of 10 shekels, filled with incense; one bull of the herd, one ram, and one lamb in its first year, for a burnt offering;

45 one bull of the herd, one ram, and one lamb in its first year, for a burnt offering;

46 one goat for a sin offering;

47 and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Eliasaph son of Deuel.

48 On the seventh day, it was the chieftain of the Ephraimites, Elishama son of Amminud.

49 His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuaries weight, both filled with choice flour with oil mixed in, for a meal offering;

50 one gold ladle of 10 shekels, filled with incense; one bull of the herd, one ram, and one lamb in its first year, for a burnt offering;

51 one bull of the herd, one ram, and one lamb in its first year, for a burnt offering;

52 one goat for a sin offering;

53 and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Elishama son of Amminud.

54 On the eighth day, it was the chieftain of the Manassites, Gamalliel son of Pedahzur.

13 in that another man"another man Lit. "a participant whose involvement defines the depicted situation." See the Dictionary under 'ish, has had carnal relations with her unbeknown to her husband, and she keeps secret the fact that she has defiled herself without being forced, and there is no witness against her,

14 but a fit of jealousy comes over him and he is brought up about the wife who has defiled herself—or if a fit of jealousy comes over him and he is brought up about his wife although she has not defiled herself—that party shall bring his wife to the priest. And he shall bring as an offering for her one-ephah of barley flour. No oil shall be poured upon it and no frankincense shall be laid on it, for it is a meal offering of jealousy, a meal offering of remembrance which recalls wrongdoing.

16 The priest shall bring her forward and have her stand before יהוה.

17 The priest shall take sacred water in an earthen vessel and, taking some of the earth that is on the floor of the Tabernacle, the priest shall put it into the water.

18 After he has made the woman"the woman Lit. "the (womanly) participant whose involvement defines the depicted situation," namely the ritual proceeding, Labeling her as "woman" in this passage means that she is construed mainly as a husband's wife. See the Dictionary under 'ish, stand before יהוה, the priest shall bare the woman's head"bare the woman's head Or "dishveled the woman's hair"; cf. Lev. 10.6, and place upon her hands the meal offering of remembrance, which is a meal offering of jealousy. And in the priest's hands shall be the water of bitterness that induces the spell,"that induces the spell Meaning of Heb. ha-me'arelin uncertain.

19 After he has made the woman"the woman Lit. "the (womanly) participant whose involvement defines the depicted situation," namely the ritual proceeding, Labeling her as "woman" in this passage means that she is construed mainly as a husband's wife. See the Dictionary under 'ish, stand before יהוה, the priest shall bare the woman's head"bare the woman's head Or "dishveled the woman's hair"; cf. Lev. 10.6, and place upon her hands the meal offering of remembrance, which is a meal offering of jealousy. And in the priest's hands shall be the water of bitterness that induces the spell,"that induces the spell Meaning of Heb. ha-me'arelin uncertain.

שטית טמאה תחת אישך הנלי ממי המרים המארים האלה: אתה הכהן ואמר אליהאשה אם־לא שָׁכַב איש אתך ואם־לא והשביע	19	The priest shall adjure the woman, saying to her, “If no other party has lain with you, if you have not gone astray in defilement while living in your husband’s household,*living in your husband’s household More precisely, “under [the jurisdiction of] your [marriage] partner.” NJPS “while married to your husband.” See the Dictionary under “householder,” “marriage,” and ‘ish. be immune to harm from this water of bitterness that induces the spell.	19	He presented as his offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a meal offering;	בשקל הקדש שניהם מלאים סלת בלילה בשמן למנחה: אחת שלשים ומאה משקלה מורק אחד לסף שבעים שקל הקרב את־קרבנו קֶעֱרֵת־כֶּסֶף
אישך וכי נטמאת ויתן איש בך את־שִׁכְבְּתוֹ מבלעדי אישך: זאת כי שטית תחת	20	But if you have gone astray while living in your husband’s household*living in your husband’s household See note at v. 19. and have defiled yourself, if any party other than your husband has had carnal relations with you”—	20	one gold ladle of 10 shekels, filled with incense;	כף אחת עשרה זהב מלאה קטרת:
בתוך עמך בתת יהנה את־יִרְכָךְ נפלת ואת־בטנך צבה: האלה ואמר הכהן לאשה יתן יהנה אותך לאלה ולשבועה והשביע הכהן את־האשה בשבעת	21	here the priest shall administer the curse of adjuration to the woman, as the priest goes on to say to the woman—“may הווי make you a curse and an imprecation among your people, as הווי causes your thigh to sag and your belly to distend;*”distend Meaning of Heb. uncertain.	21	one bull of the herd, one ram, and one lamb in its first year, for a burnt offering;	פר אחד ברבקר אֵיל אחד קבש־אחד ברשנתו לעלה:
במליך לצבות בטן ולנפל ירך ואמרה האשה אמן אמן: וְבָאוּ הַמִּים הַמֵּאֲרִים הָאֵלֶּה	22	may this water that induces the spell enter your body, causing the belly to distend and the thigh to sag.” And the woman shall say, “Amen, amen!”	22	one goat for a sin offering;	שְׁעִיר־עִזִּים אחד לחטאת:
וְכָתַב אֶת־הָאֵלֶּה הָאֵלֶּה הכהן בספר ומחה אֵלֶי־מי המרים:	23	The priest shall put these curses down in writing and rub it off into the water of bitterness.	23	and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Nethanel son of Zuar.	חמשה כבשים בני־שנה חמשה זה קרבן נתנאל ברצווער: ולנבח השלמים בקר שלים אילים חמשה עתדים
את־מי המרים המארים ובאו בה המים המארים למרים: והשקה את־האשה	24	He is to make the woman drink the water of bitterness that induces the spell, so that the spell-inducing water may enter into her to bring on bitterness.	24	On the third day, it was the chieftain of the Zebulunites, Eliab son of Helon.	ביום השלישי נשיא לבני ובולן אליאב ברחלו:
והניף את־המנחה לפני יהוה והקריב אתה אליהמוקח: וְלִקַּח הַכֹּהֵן מִיַּד הָאִשָּׁה אֶת מִנְחַת הַקֶּנָּאִת	25	Then the priest shall take from the woman’s hand the meal offering of jealousy, elevate the meal offering before הווי, and present it on the altar.	25	His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a meal offering;	בשקל הקדש שניהם מלאים סלת בלילה בשמן למנחה: אחת שלשים ומאה משקלה מורק אחד לסף שבעים שקל קרבנו קֶעֱרֵת־כֶּסֶף
והקטיר המוקחה ואחר ישקה את־האשה את־המים: וְקִטְץ הַכֹּהֵן מִן־הַמִּנְחָה אֶת־אֹזְקֶרְתָּהּ	26	The priest shall scoop out of the meal offering a token part of it and turn it into smoke on the altar. Last, he shall make the woman drink the water.	26	one gold ladle of 10 shekels, filled with incense;	כף אחת עשרה זהב מלאה קטרת:
וצבתה בטלה ונפלה ירכה והיתה האשה לאלה בקרב עמה: ותמעל מעל באישו וּבָאוּ בָּהּ הַמִּים הַמֵּאֲרִים לְמֹאִים והשקה את־המים והיתה אם־נטמאה	27	Once he has made her drink the water—if she has defiled herself by breaking faith with her husband, the spell-inducing water shall enter into her to bring on bitterness, so that her belly shall distend and her thigh shall sag; and the wife shall become a curse among her people.	27	one bull of the herd, one ram, and one lamb in its first year, for a burnt offering;	פר אחד ברבקר אֵיל אחד קבש־אחד ברשנתו לעלה:
ואם־לא נטמאה האשה וטהרה הוא ונקתה ונורעה זרע:	28	But if the woman has not defiled herself and is pure, she shall be unharmed and able to retain seed.	28	one goat for a sin offering;	שְׁעִיר־עִזִּים אחד לחטאת:
			29	and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Eliab son of Helon.	חמשה כבשים בני־שנה חמשה זה קרבן אליאב ברחלו: ולנבח השלמים בקר שלים אילים חמשה עתדים
			30	On the fourth day, it was the chieftain of the Reubenites, Elizur son of Shedeur.	ביום הרביעי נשיא לבני ראובן אליצור ברשדיאור:
			31	His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a meal offering;	בשקל הקדש שניהם מלאים סלת בלילה בשמן למנחה: אחת שלשים ומאה משקלה מורק אחד לסף שבעים שקל קרבנו קֶעֱרֵת־כֶּסֶף
			32	one gold ladle of 10 shekels, filled with incense;	כף אחת עשרה זהב מלאה קטרת:
			33	one bull of the herd, one ram, and one lamb in its first year, for a burnt offering;	פר אחד ברבקר אֵיל אחד קבש־אחד ברשנתו לעלה:
			34	one goat for a sin offering;	שְׁעִיר־עִזִּים אחד לחטאת:
			35	and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Elizur son of Shedeur.	חמשה כבשים בני־שנה חמשה זה קרבן אליצור ברשדיאור: ולנבח השלמים בקר שלים אילים חמשה עתדים
			36	On the fifth day, it was the chieftain of the Simeonites, Shelumiel son of Zurishaddai.	ביום החמישי נשיא לבני שמעון שלמיאל ברצויהדי:

29 This is the ritual in cases of jealousy, when a woman goes astray while living in her husband's household,"living in her husband's household Cf. note at v. 19, and defiles herself, or when a fit of jealousy comes over a husband and he is wrought up over his wife: the woman shall be made to stand before YHWH and the priest shall carry out all this ritual with her.

30 The man*man More precisely, the "party" who initiated the proceeding (v. 15). See the Dictionary under 'ish, shall be clear of guilt; but that woman*that woman i.e., the guilty one in the initial case. See the first note at v. 18. shall suffer for her guilt.

6 The man*man More precisely, the "party" who initiated the proceeding (v. 15). See the Dictionary under 'ish, shall be clear of guilt; but that woman*that woman i.e., the guilty one in the initial case. See the first note at v. 18. shall suffer for her guilt.

1 YHWH spoke to Moses, saying:

2 Speak to the Israelites and say to them: If any man or woman*any*any men or women i.e., a participant whose involvement defines the depicted situation." Co-references are likewise rendered in the plural, per the explicitly gender-inclusive intent. explicitly*explicitly See note at Lev. 22:21. utter a nazirite's vow, to set themselves apart for YHWH,

3 they shall abstain from wine and any other intoxicant; they shall not drink vinegar of wine or of any other intoxicant, neither shall they drink anything in which grapes have been steeped, nor eat grapes fresh or dried.

4 Throughout their term as nazirite, they may not eat anything that is obtained from the grapevine, even seeds or skin. Meaning of Heb. aranim and zag uncertain.

5 Throughout the term of their vow as nazirite, no razor shall touch their head; it shall remain consecrated until the completion of their term as nazirite of YHWH, the hair of their head being left to grow untrimmed.

6 Throughout the term that they have set apart for YHWH, they shall not go in where there is a dead person.

6

3 and brought their offering before YHWH: six draughts carts and twelve oxen, a cart for every two cheftains and an ox for each one. When they had brought them before the Tabernacle, YHWH said to Moses:

4 Accept these from them for use in the service of the Tent of Meeting, and give them to the Levites according to their respective services.

6 Moses took the carts and the oxen and gave them to the Levites.

7 Two carts and four oxen he gave to the Gershonites, as required for their service, and four carts and eight oxen he gave to the Merarites, as required for their service—under the direction of Ithamar son of Aaron the priest.

9 But to the Kohathites he did not give any; since theirs was the service of the [most] sacred objects, their portage was by shoulder.

10 The cheftains also brought the dedication offering for the altar upon its being anointed. As the cheftains were presenting their offerings before the altar,

11 YHWH said to Moses: Let them present their offerings for the dedication of the altar, one cheftain each day.

12 The one who presented his offering on the first day was Nahshon son of Amminadab of the tribe of Judah.

13 His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a meal offering.

14 one gold ladle of 10 shekels, filled with incense; one bull of the herd, one ram, and one lamb in its first year, for a burnt offering;

16 one goat for a sin offering;

17 and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. Amminadab.

18 On the second day, Nathanel son of Zuar, cheftain of Issachar, made his offering.

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18	The nazirite shall then shave the consecrated hair, at the entrance of the Tent of Meeting, and take those locks of consecrated hair and put them on the fire that is under the sacrifice of well-being.	את־שעל ראש נזיר ונתן על־האש אשר־תחת זבח השלמים: ונגלח הנזיר פתח אהל מועד את־ראש נזרו ונלקח	7	Even if their father or mother, or their brother or sister should die, they must not become defiled for any of them, since hair set apart for their God*hair set apart for their God Others “his consecration unto God.” is upon their head:	לאחיו ולאחותו לא־יטמא להם במותם כי נזר אִלקיו על־ראשו: לא־ביו ולאמו
19	The priest shall take the shoulder of the ram when it has been boiled, one unleavened cake from the basket, and one unleavened wafer, and place them on the hands of the nazirite after the consecrated hair has been shaved.	ורקיק מצה אחד ונתן על־כפי הנזיר אחר התגלחו את־נזרו: הכהן את־הזרע בשלה מ־האֵיל ונתלת מצה אחת מ־הסל ונלקח	8	throughout their term as nazirite they are consecrated to יהוה.	כל ימי נזרו קדש הוא ליהוה:
20	The priest shall elevate them as an elevation offering before יהוה; and this shall be a sacred donation for the priest, in addition to the breast of the elevation offering and the thigh of gift offering. After that the nazirite may drink wine.	על חנה התנופה ועל שוק התרומה ואחר ישתה הנזיר יין: והניף אותם הכהן ו תנופה לפני יהוה קדש הוא לכהן	9	If someone dies suddenly nearby,*nearby Cf. Num. 19.14–16. defiling the consecrated hair, the [nazirite] shall shave the head at the time of becoming pure, shaving it on the seventh day.	ראש נזרו ונגלח ראשו ביום טהרתו ביום השביעי יגלחנו: וכי־ימות מת עליו בפתע פתאם וטמא
21	Such is the obligation of a nazirite; except that those who vow an offering to יהוה of what they can afford, beyond their nazirite requirements, must do exactly according to the vow that they have made beyond their obligation as nazirites.	אשר־תשיג ידו כפי נדרו אשר יזר כן יעשה על תורת נזרו: זאת תורת הנזיר אשר יזר קרבנו ליהוה על־נזרו מלבד	10	On the eighth day that person shall bring two turtledoves or two pigeons to the priest, at the entrance of the Tent of Meeting.	שתי תולים או שני בני יונה אִל־הכהן אִל־פתח אהל מועד: וביום השמיני יבא
22	spoke to Moses:	וידבר יהוה אִל־משה לאמר:	11	The priest shall offer one as a sin offering*sin offering So traditionally; more precisely, “offering of purgation.” and the other as a burnt offering, and make expiation on the person’s behalf for the guilt incurred through the corpse. That same day the head shall be reconsecrated;	עליו מאשר חטא על־הנפש וקדש את־ראשו ביום ההוא: ועשה הכהן אחד לחטאת ואחד לעלה וכפר
23	Speak to Aaron and his sons: Thus shall you bless the people of Israel. Say to them:	ואִל־בניו לאמר כה תברכו את־בני ישראל אמור להם: דבר אִל־אֶהרן	12	and that person shall rededicate to יהוה the term as nazirite, bringing a lamb in its first year as a penalty offering. The previous period shall be void, since the consecrated hair was defiled.	קבש בְּרִשְׁנָתוֹ לאִשָּׁם והימים הראשונים יפלו כי טמא נזרו: והזיר ליהוה את־ימי נזרו והביא
24	bless you and protect you!	יברכה יהוה וישמרה:	13	This is the ritual for the nazirite: On the day that the term as nazirite is completed, the person*the person Or “it,” i.e., the consecrated hair; cf. v. 19. shall be brought to the entrance of the Tent of Meeting.	הנזיר ביום מלאת ימי נזרו יביא אותו אִל־פתח אהל מועד: וזאת תורת
25	deal kindly and graciously with you!*deal kindly and graciously with you Others “make His face to shine upon thee and be gracious to thee.”	יאר יהוה ו פניו אליך ויחנה:	14	As an offering to יהוה that person shall present: one male lamb in its first year, without blemish, for a burnt offering; one ewe lamb in its first year, without blemish, for a sin offering; one ram without blemish for an offering of well-being;	אחת בת־שנתה תמימה לחטאת ואִל־אחד תמים לשלמים: את־קרבנו ליהוה לבֶּשׂ בְּרִשְׁנָתוֹ תמים אחד לעלה וכבשה והקריב
26	bestow [divine] favor*bestow [divine] favor Others “lift up His countenance.” upon you and grant you peace!*peace Or “friendship.”	ישא יהוה ו פניו אליך וישם לך שלום:	15	a basket of unleavened cakes of choice flour with oil mixed in, and unleavened wafers spread with oil; and the proper meal offerings and libations.	בלולת בשמן וירקיקי מצות משחים בשמן ומנחתם ונסכיהם: וסל מצות סלת חלת
27	Thus they shall link My name with the people of Israel, and I will bless them.	ושמו את־שמי על־בני ישראל ואני אברכם:	16	The priest shall present them before יהוה and offer the sin offering and the burnt offering.	והקריב הכהן לפני יהוה ועשה את־חטאתו ואת־עלתו:
7			17	He shall offer the ram as a sacrifice of well-being יהוה, together with the basket of unleavened cakes; the priest shall also offer the meal offerings and the libations.	ליהוה על סל המצות ועשה הכהן את־מנחתו ואת־נסכו: ואֶת־האֵיל יעשה זבח שלמים

2 the chieftains of Israel, the heads of ancestral houses, namely, the chieftains of the tribes, those who were in charge of enrollment, drew near*drew near Cf. Exod. 14.10.