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| במדבר | **ת** | **Numbers** |

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Introduction

The *Book of Numbers* resumes the account of the desert journey. The English title, derived from the Greek (*Αριθμοι*) and Latin (*Numeri*) translations, is based primarily on the census of the people related in Chapters 1-4, & 26; in the Hebrew Bible, the book is appropriately called *In the Desert*, referring to the long period (40 years, 33:38, Am 5:25) spent in the desert. The book falls into two divisions: Chapters 1-25 relate how the entire first Exodus generation, which murmured against God in the desert and refused to take the land, died off, except for Moses and the two faithful spies, Joshua and Caleb; the story of Balaam and Balak, with the talking donkey, (Chapters 22–24) adds colour to what many may consider an otherwise ‘uninteresting’ book. Chapters 26-36 deal with the new generation that God led toward the Promised Land under Moses’ leadership. After leaving Mt Sinai, the people eventually reach Kadesh; after a long stay at Kadesh, the people resume their journey, until they reach the Plains of Moab, opposite Jericho. The Midianites are defeated and the tribes of Gad and Reuben settle in Transjordan. Chapter 33 lists the encampments on the way from Egypt to Moab. Among the narrative sections are groups of laws either supplementing the Sinaitic code or preparing for the colonisation of Canaan. The book demonstrates the power of faith, in the characters of Joshua and Caleb: because of their unwavering belief that God would give them victory over the Canaanites, they did not die in the desert with their contemporaries but survived to lead the following generation of Israelites into the Promised Land.

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| Numbers is one of the best-preserved parts of the Pentateuch and fragments of the Ketef Hinnom Scrolls containing verses (6:24–26) from the book have been dated to the early 6th Century BCE (that is, **before** Nebuchadnezzar’s conquest of Jerusalem).  The image to the right shows ‘Amulet II’ (also known as KH2), along with an enhanced version revealing more clearly the paleo-Hebrew characters, and a transcription of that text into classical Hebrew. From line 5 onwards, the text reads as follows:  *May YHWH bless you and keep you;  [may] YH[W]H make his face shine [upon] you  … and grant you p[ea]ce*.  The remainder of Nb 6:25–26 (“*and be gracious to you; 26 may YHWH show you his face*”), which occurs where the ellipsis is shown, may very well have been written on the part of the fragment that has disintegrated.  *By Tamar Hayardeni, Attribution, https://commons.wikimedia.org/w/index.php?curid=23802556* | undefined |

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| במדבר פרק א | Numbers [[1]](#footnote-1)1 |
| **א**וַיְדַבֵּ֨ר יְהֹוָ֧ה אֶל־מֹשֶׁ֛ה בְּמִדְבַּ֥ר סִינַ֖י בְּאֹ֣הֶל מוֹעֵ֑ד בְּאֶחָד֩ לַחֹ֨דֶשׁ הַשֵּׁנִ֜י בַּשָּׁנָ֣ה הַשֵּׁנִ֗ית לְצֵאתָ֛ם מֵאֶ֥רֶץ מִצְרַ֖יִם לֵאמֹֽר׃ **ב**שְׂא֗וּ אֶת־רֹאשׁ֙ כׇּל־עֲדַ֣ת בְּנֵֽי־יִשְׂרָאֵ֔ל לְמִשְׁפְּחֹתָ֖ם לְבֵ֣ית אֲבֹתָ֑ם בְּמִסְפַּ֣ר שֵׁמ֔וֹת כׇּל־זָכָ֖ר לְגֻלְגְּלֹתָֽם׃ **ג**מִבֶּ֨ן עֶשְׂרִ֤ים שָׁנָה֙ וָמַ֔עְלָה כׇּל־יֹצֵ֥א צָבָ֖א בְּיִשְׂרָאֵ֑ל תִּפְקְד֥וּ אֹתָ֛ם לְצִבְאֹתָ֖ם אַתָּ֥ה וְאַהֲרֹֽן׃ **ד**וְאִתְּכֶ֣ם יִהְי֔וּ אִ֥ישׁ אִ֖ישׁ לַמַּטֶּ֑ה אִ֛ישׁ רֹ֥אשׁ לְבֵית־אֲבֹתָ֖יו הֽוּא׃ | [[2]](#footnote-2) Yahweh spoke to Moses, in the desert of Sinai, in the Tent of Meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt. He said: [[3]](#footnote-3) “Take a census of the whole community of Israelites, by clans and families, taking a count of the names of all the males, head by head. [[4]](#footnote-4) Every man of Israel, twenty years of age and over, fit to bear arms, must be you and Aaron shall register and assign to his fighting station. [[5]](#footnote-5) You are to take a man from each tribe, the head of his family, to help you in this. |
| **ה**וְאֵ֙לֶּה֙ שְׁמ֣וֹת הָֽאֲנָשִׁ֔ים אֲשֶׁ֥ר יַֽעַמְד֖וּ אִתְּכֶ֑ם לִרְאוּבֵ֕ן אֱלִיצ֖וּר בֶּן־שְׁדֵיאֽוּר׃ **ו**לְשִׁמְע֕וֹן שְׁלֻמִיאֵ֖ל בֶּן־צוּרִֽישַׁדָּֽי׃ **ז**לִֽיהוּדָ֕ה נַחְשׁ֖וֹן בֶּן־עַמִּינָדָֽב׃ **ח**לְיִ֨שָּׂשכָ֔ר נְתַנְאֵ֖ל בֶּן־צוּעָֽר׃ **ט**לִזְבוּלֻ֕ן אֱלִיאָ֖ב בֶּן־חֵלֹֽן׃ **י**לִבְנֵ֣י יוֹסֵ֔ף לְאֶפְרַ֕יִם אֱלִישָׁמָ֖ע בֶּן־עַמִּיה֑וּד לִמְנַשֶּׁ֕ה גַּמְלִיאֵ֖ל בֶּן־פְּדָהצֽוּר׃ **יא**לְבִ֨נְיָמִ֔ן אֲבִידָ֖ן בֶּן־גִּדְעֹנִֽי׃ **יב**לְדָ֕ן אֲחִיעֶ֖זֶר בֶּן־עַמִּֽישַׁדָּֽי׃ **יג**לְאָשֵׁ֕ר פַּגְעִיאֵ֖ל בֶּן־עׇכְרָֽן׃ **יד**לְגָ֕ד אֶלְיָסָ֖ף בֶּן־דְּעוּאֵֽל׃ **טו**לְנַ֨פְתָּלִ֔י אֲחִירַ֖ע בֶּן־עֵינָֽן׃ **טז**אֵ֚לֶּה קריאי קְרוּאֵ֣י הָעֵדָ֔ה נְשִׂיאֵ֖י מַטּ֣וֹת אֲבוֹתָ֑ם רָאשֵׁ֛י אַלְפֵ֥י יִשְׂרָאֵ֖ל הֵֽם׃ **יז**וַיִּקַּ֥ח מֹשֶׁ֖ה וְאַהֲרֹ֑ן אֵ֚ת הָאֲנָשִׁ֣ים הָאֵ֔לֶּה אֲשֶׁ֥ר נִקְּב֖וּ בְּשֵׁמֹֽת׃ **יח**וְאֵ֨ת כׇּל־הָעֵדָ֜ה הִקְהִ֗ילוּ בְּאֶחָד֙ לַחֹ֣דֶשׁ הַשֵּׁנִ֔י וַיִּתְיַֽלְד֥וּ עַל־מִשְׁפְּחֹתָ֖ם לְבֵ֣ית אֲבֹתָ֑ם בְּמִסְפַּ֣ר שֵׁמ֗וֹת מִבֶּ֨ן עֶשְׂרִ֥ים שָׁנָ֛ה וָמַ֖עְלָה לְגֻלְגְּלֹתָֽם׃ **יט**כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶׁ֑ה וַֽיִּפְקְדֵ֖ם בְּמִדְבַּ֥ר סִינָֽי׃ {ס} | [[6]](#footnote-6) “These are the names of the men who are to be your helpers: For Reuben, Elizur son of Shedeur. [[7]](#footnote-7) For Simeon, Shelumiel the son of Zurishaddai. [[8]](#footnote-8) For Judah, Nahshon the son of Amminadab. [[9]](#footnote-9) For Issachar, Nethanel the son of Zuar. [[10]](#footnote-10) For Zebulun, Eliab the son of Helon. [[11]](#footnote-11) Of the children of Joseph: for Ephraim, Elishama the son of Ammihud; for Manasseh, Gamaliel the son of Pedahzur. [[12]](#footnote-12) For Benjamin, Abidan the son of Gideoni. [[13]](#footnote-13) For Dan, Ahiezer the son of Ammishaddai. [[14]](#footnote-14) For Asher, Pagiel the son of Ochran. [[15]](#footnote-15) For Gad, Eliasaph the son of Deuel. [[16]](#footnote-16) For Naphtali, Ahira the son of Enan.” [[17]](#footnote-17) These were the chosen of the community; they were the leaders of their fathers’ tribes, the heads of Israel’s thousands. [[18]](#footnote-18) And Moses and Aaron took the men who had been named, [[19]](#footnote-19) and, on the first day of the second month, they mustered the whole community. The Israelites established their kinship by clans and families, and one by one, the names of all men twenty years and over were recorded. [[20]](#footnote-20) As Yahweh had commanded, Moses registered them in the desert of Sinai. |
| **כ**וַיִּהְי֤וּ בְנֵֽי־רְאוּבֵן֙ בְּכֹ֣ר יִשְׂרָאֵ֔ל תּוֹלְדֹתָ֥ם לְמִשְׁפְּחֹתָ֖ם לְבֵ֣ית אֲבֹתָ֑ם בְּמִסְפַּ֤ר שֵׁמוֹת֙ לְגֻלְגְּלֹתָ֔ם כׇּל־זָכָ֗ר מִבֶּ֨ן עֶשְׂרִ֤ים שָׁנָה֙ וָמַ֔עְלָה כֹּ֖ל יֹצֵ֥א צָבָֽא׃ **כא**פְּקֻדֵיהֶ֖ם לְמַטֵּ֣ה רְאוּבֵ֑ן שִׁשָּׁ֧ה וְאַרְבָּעִ֛ים אֶ֖לֶף וַחֲמֵ֥שׁ מֵאֽוֹת׃ {פ} | [[21]](#footnote-21) When the kinship of the sons of Reuben, Israel’s firstborn, had been established by clans and by their fathers’ houses, the names of all the males of twenty years and over, fit to bear arms, were recorded by name. [[22]](#footnote-22) Those registered for the tribe of Reuben was forty-six thousand five hundred. |
| **כב**לִבְנֵ֣י שִׁמְע֔וֹן תּוֹלְדֹתָ֥ם לְמִשְׁפְּחֹתָ֖ם לְבֵ֣ית אֲבֹתָ֑ם פְּקֻדָ֗יו בְּמִסְפַּ֤ר שֵׁמוֹת֙ לְגֻלְגְּלֹתָ֔ם כׇּל־זָכָ֗ר מִבֶּ֨ן עֶשְׂרִ֤ים שָׁנָה֙ וָמַ֔עְלָה כֹּ֖ל יֹצֵ֥א צָבָֽא׃ **כג**פְּקֻדֵיהֶ֖ם לְמַטֵּ֣ה שִׁמְע֑וֹן תִּשְׁעָ֧ה וַחֲמִשִּׁ֛ים אֶ֖לֶף וּשְׁלֹ֥שׁ מֵאֽוֹת׃ {פ} | [[23]](#footnote-23) When the lineage of the sons of Simeon had been established by their clans and ancestral houses, the names of all the numbered males of twenty years and over, fit to bear arms, were recorded by name. [[24]](#footnote-24) The total of these for the tribe of Simeon was fifty-nine thousand three hundred. |
| **כד**לִבְנֵ֣י גָ֔ד תּוֹלְדֹתָ֥ם לְמִשְׁפְּחֹתָ֖ם לְבֵ֣ית אֲבֹתָ֑ם בְּמִסְפַּ֣ר שֵׁמ֗וֹת מִבֶּ֨ן עֶשְׂרִ֤ים שָׁנָה֙ וָמַ֔עְלָה כֹּ֖ל יֹצֵ֥א צָבָֽא׃ **כה**פְּקֻדֵיהֶ֖ם לְמַטֵּ֣ה גָ֑ד חֲמִשָּׁ֤ה וְאַרְבָּעִים֙ אֶ֔לֶף וְשֵׁ֥שׁ מֵא֖וֹת וַחֲמִשִּֽׁים׃ {פ} | [[25]](#footnote-25) When the lineage of the sons of Gad had been established by clans and ancestral houses, the names of tall the males of twenty years and over, fit to bear arms, were recorded by name. [[26]](#footnote-26) The total of these for the tribe of Gad was forty-five thousand six hundred and fifty. |
| **כו**לִבְנֵ֣י יְהוּדָ֔ה תּוֹלְדֹתָ֥ם לְמִשְׁפְּחֹתָ֖ם לְבֵ֣ית אֲבֹתָ֑ם בְּמִסְפַּ֣ר שֵׁמֹ֗ת מִבֶּ֨ן עֶשְׂרִ֤ים שָׁנָה֙ וָמַ֔עְלָה כֹּ֖ל יֹצֵ֥א צָבָֽא׃ **כז**פְּקֻדֵיהֶ֖ם לְמַטֵּ֣ה יְהוּדָ֑ה אַרְבָּעָ֧ה וְשִׁבְעִ֛ים אֶ֖לֶף וְשֵׁ֥שׁ מֵאֽוֹת׃ {פ} | [[27]](#footnote-27) When the lineage of the sons of Judah had been established by clans and ancestral houses, the names of all the males of twenty years and over, fit to bear arms, were recorded by name. [[28]](#footnote-28) The total of these for the tribe of Judah was seventy-four thousand six hundred. |
| **כח**לִבְנֵ֣י יִשָּׂשכָ֔ר תּוֹלְדֹתָ֥ם לְמִשְׁפְּחֹתָ֖ם לְבֵ֣ית אֲבֹתָ֑ם בְּמִסְפַּ֣ר שֵׁמֹ֗ת מִבֶּ֨ן עֶשְׂרִ֤ים שָׁנָה֙ וָמַ֔עְלָה כֹּ֖ל יֹצֵ֥א צָבָֽא׃ **כט**פְּקֻדֵיהֶ֖ם לְמַטֵּ֣ה יִשָּׂשכָ֑ר אַרְבָּעָ֧ה וַחֲמִשִּׁ֛ים אֶ֖לֶף וְאַרְבַּ֥ע מֵאֽוֹת׃ {פ} | [[29]](#footnote-29) When the lineage of the sons of Issachar had been established by clans and ancestral houses, the names of all the males of twenty years and over, fit to bear arms, were recorded by name. [[30]](#footnote-30) The total of these for the tribe of Issachar was fifty-four thousand four hundred. |
| **ל**לִבְנֵ֣י זְבוּלֻ֔ן תּוֹלְדֹתָ֥ם לְמִשְׁפְּחֹתָ֖ם לְבֵ֣ית אֲבֹתָ֑ם בְּמִסְפַּ֣ר שֵׁמֹ֗ת מִבֶּ֨ן עֶשְׂרִ֤ים שָׁנָה֙ וָמַ֔עְלָה כֹּ֖ל יֹצֵ֥א צָבָֽא׃ **לא**פְּקֻדֵיהֶ֖ם לְמַטֵּ֣ה זְבוּלֻ֑ן שִׁבְעָ֧ה וַחֲמִשִּׁ֛ים אֶ֖לֶף וְאַרְבַּ֥ע מֵאֽוֹת׃ {פ} | [[31]](#footnote-31) When the lineage of the sons of Zebulun had been established by clans and ancestral houses, the names of all the males of twenty years and over, fit to bear arms, were recorded by name. [[32]](#footnote-32) The total of these for the tribe of Zebulun was fifty-seven thousand four hundred. |
| **לב**לִבְנֵ֤י יוֹסֵף֙ לִבְנֵ֣י אֶפְרַ֔יִם תּוֹלְדֹתָ֥ם לְמִשְׁפְּחֹתָ֖ם לְבֵ֣ית אֲבֹתָ֑ם בְּמִסְפַּ֣ר שֵׁמֹ֗ת מִבֶּ֨ן עֶשְׂרִ֤ים שָׁנָה֙ וָמַ֔עְלָה כֹּ֖ל יֹצֵ֥א צָבָֽא׃ **לג**פְּקֻדֵיהֶ֖ם לְמַטֵּ֣ה אֶפְרָ֑יִם אַרְבָּעִ֥ים אֶ֖לֶף וַחֲמֵ֥שׁ מֵאֽוֹת׃ {פ} | [[33]](#footnote-33) The sons of Joseph: when the lineage of the sons of Ephraim had been established by clans and ancestral houses, the names of all the males of twenty years and over, fit to bear arms, were recorded by name. [[34]](#footnote-34) The total of these for the tribe of Ephraim was forty thousand five hundred. |
| **לד**לִבְנֵ֣י מְנַשֶּׁ֔ה תּוֹלְדֹתָ֥ם לְמִשְׁפְּחֹתָ֖ם לְבֵ֣ית אֲבֹתָ֑ם בְּמִסְפַּ֣ר שֵׁמ֗וֹת מִבֶּ֨ן עֶשְׂרִ֤ים שָׁנָה֙ וָמַ֔עְלָה כֹּ֖ל יֹצֵ֥א צָבָֽא׃ **לה**פְּקֻדֵיהֶ֖ם לְמַטֵּ֣ה מְנַשֶּׁ֑ה שְׁנַ֧יִם וּשְׁלֹשִׁ֛ים אֶ֖לֶף וּמָאתָֽיִם׃ {פ} | [[35]](#footnote-35) When the lineage of the sons of Manasseh had been established by clans and ancestral houses, the names of all the males of twenty years and over, fit to bear arms, were recorded by name. [[36]](#footnote-36) The total of these for the tribe of Manasseh was thirty-two thousand two hundred. |
| **לו**לִבְנֵ֣י בִנְיָמִ֔ן תּוֹלְדֹתָ֥ם לְמִשְׁפְּחֹתָ֖ם לְבֵ֣ית אֲבֹתָ֑ם בְּמִסְפַּ֣ר שֵׁמֹ֗ת מִבֶּ֨ן עֶשְׂרִ֤ים שָׁנָה֙ וָמַ֔עְלָה כֹּ֖ל יֹצֵ֥א צָבָֽא׃ **לז**פְּקֻדֵיהֶ֖ם לְמַטֵּ֣ה בִנְיָמִ֑ן חֲמִשָּׁ֧ה וּשְׁלֹשִׁ֛ים אֶ֖לֶף וְאַרְבַּ֥ע מֵאֽוֹת׃ {פ} | [[37]](#footnote-37) When the lineage of the sons of Benjamin had been established by clans and ancestral houses, the names of all the males of twenty years and over, fit to bear arms, were recorded by name. [[38]](#footnote-38) The total of these for the tribe of Benjamin was thirty-five thousand four hundred. |
| **לח**לִבְנֵ֣י דָ֔ן תּוֹלְדֹתָ֥ם לְמִשְׁפְּחֹתָ֖ם לְבֵ֣ית אֲבֹתָ֑ם בְּמִסְפַּ֣ר שֵׁמֹ֗ת מִבֶּ֨ן עֶשְׂרִ֤ים שָׁנָה֙ וָמַ֔עְלָה כֹּ֖ל יֹצֵ֥א צָבָֽא׃ **לט**פְּקֻדֵיהֶ֖ם לְמַטֵּ֣ה דָ֑ן שְׁנַ֧יִם וְשִׁשִּׁ֛ים אֶ֖לֶף וּשְׁבַ֥ע מֵאֽוֹת׃ {פ} | [[39]](#footnote-39) When the lineage of the sons of Dan had been established by clans and ancestral houses, the names of all the males of twenty years and over, fit to bear arms, were recorded by name. [[40]](#footnote-40) The total of these for the tribe of Dan was sixty-two thousand seven hundred. |
| **מ**לִבְנֵ֣י אָשֵׁ֔ר תּוֹלְדֹתָ֥ם לְמִשְׁפְּחֹתָ֖ם לְבֵ֣ית אֲבֹתָ֑ם בְּמִסְפַּ֣ר שֵׁמֹ֗ת מִבֶּ֨ן עֶשְׂרִ֤ים שָׁנָה֙ וָמַ֔עְלָה כֹּ֖ל יֹצֵ֥א צָבָֽא׃ **מא**פְּקֻדֵיהֶ֖ם לְמַטֵּ֣ה אָשֵׁ֑ר אֶחָ֧ד וְאַרְבָּעִ֛ים אֶ֖לֶף וַחֲמֵ֥שׁ מֵאֽוֹת׃ {פ} | [[41]](#footnote-41) When the lineage of the sons of Asher had been established by clans and ancestral houses, the names of all the males of twenty years and over, fit to bear arms, were recorded by name. [[42]](#footnote-42) The total of these for the tribe of Asher was forty-one thousand five hundred. |
| **מב**בְּנֵ֣י נַפְתָּלִ֔י תּוֹלְדֹתָ֥ם לְמִשְׁפְּחֹתָ֖ם לְבֵ֣ית אֲבֹתָ֑ם בְּמִסְפַּ֣ר שֵׁמֹ֗ת מִבֶּ֨ן עֶשְׂרִ֤ים שָׁנָה֙ וָמַ֔עְלָה כֹּ֖ל יֹצֵ֥א צָבָֽא׃ **מג**פְּקֻדֵיהֶ֖ם לְמַטֵּ֣ה נַפְתָּלִ֑י שְׁלֹשָׁ֧ה וַחֲמִשִּׁ֛ים אֶ֖לֶף וְאַרְבַּ֥ע מֵאֽוֹת׃ {פ} | [[43]](#footnote-43) When the lineage of the sons of Naphtali had been established by clans and ancestral houses, the names of all the males of twenty years and over, fit to bear arms, were recorded by name. [[44]](#footnote-44) The total of these for the tribe of Naphtali was fifty-three thousand four hundred. |
| **מד**אֵ֣לֶּה הַפְּקֻדִ֡ים אֲשֶׁר֩ פָּקַ֨ד מֹשֶׁ֤ה וְאַהֲרֹן֙ וּנְשִׂיאֵ֣י יִשְׂרָאֵ֔ל שְׁנֵ֥ים עָשָׂ֖ר אִ֑ישׁ אִישׁ־אֶחָ֥ד לְבֵית־אֲבֹתָ֖יו הָיֽוּ׃ **מה**וַיִּֽהְי֛וּ כׇּל־פְּקוּדֵ֥י בְנֵֽי־יִשְׂרָאֵ֖ל לְבֵ֣ית אֲבֹתָ֑ם מִבֶּ֨ן עֶשְׂרִ֤ים שָׁנָה֙ וָמַ֔עְלָה כׇּל־יֹצֵ֥א צָבָ֖א בְּיִשְׂרָאֵֽל׃ **מו**וַיִּֽהְיוּ֙ כׇּל־הַפְּקֻדִ֔ים שֵׁשׁ־מֵא֥וֹת אֶ֖לֶף וּשְׁלֹ֣שֶׁת אֲלָפִ֑ים וַחֲמֵ֥שׁ מֵא֖וֹת וַחֲמִשִּֽׁים׃ **מז**וְהַלְוִיִּ֖ם לְמַטֵּ֣ה אֲבֹתָ֑ם לֹ֥א הׇתְפָּקְד֖וּ בְּתוֹכָֽם׃ {פ} | [[45]](#footnote-45) Such were the men registered, whom Moses and Aaron, and the leaders of Israel, numbered, of whom there were twelve, each representing his ancestral house. [[46]](#footnote-46) And every man of Israel of twenty years and over, fit to bear arms, was counted according to his ancestral house. [[47]](#footnote-47) Altogether the full total was six hundred and three thousand five hundred and fifty. [[48]](#footnote-48) However, the Levites and their patriarchal tribe were not included in the count. |
| **מח**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **מט**אַ֣ךְ אֶת־מַטֵּ֤ה לֵוִי֙ לֹ֣א תִפְקֹ֔ד וְאֶת־רֹאשָׁ֖ם לֹ֣א תִשָּׂ֑א בְּת֖וֹךְ בְּנֵ֥י יִשְׂרָאֵֽל׃ **נ**וְאַתָּ֡ה הַפְקֵ֣ד אֶת־הַלְוִיִּם֩ עַל־מִשְׁכַּ֨ן הָעֵדֻ֜ת וְעַ֣ל כׇּל־כֵּלָיו֮ וְעַ֣ל כׇּל־אֲשֶׁר־לוֹ֒ הֵ֜מָּה יִשְׂא֤וּ אֶת־הַמִּשְׁכָּן֙ וְאֶת־כׇּל־כֵּלָ֔יו וְהֵ֖ם יְשָׁרְתֻ֑הוּ וְסָבִ֥יב לַמִּשְׁכָּ֖ן יַחֲנֽוּ׃ **נא**וּבִנְסֹ֣עַ הַמִּשְׁכָּ֗ן יוֹרִ֤ידוּ אֹתוֹ֙ הַלְוִיִּ֔ם וּבַחֲנֹת֙ הַמִּשְׁכָּ֔ן יָקִ֥ימוּ אֹת֖וֹ הַלְוִיִּ֑ם וְהַזָּ֥ר הַקָּרֵ֖ב יוּמָֽת׃ **נב**וְחָנ֖וּ בְּנֵ֣י יִשְׂרָאֵ֑ל אִ֧ישׁ עַֽל־מַחֲנֵ֛הוּ וְאִ֥ישׁ עַל־דִּגְל֖וֹ לְצִבְאֹתָֽם׃ **נג**וְהַלְוִיִּ֞ם יַחֲנ֤וּ סָבִיב֙ לְמִשְׁכַּ֣ן הָעֵדֻ֔ת וְלֹֽא־יִהְיֶ֣ה קֶ֔צֶף עַל־עֲדַ֖ת בְּנֵ֣י יִשְׂרָאֵ֑ל וְשָׁמְרוּ֙ הַלְוִיִּ֔ם אֶת־מִשְׁמֶ֖רֶת מִשְׁכַּ֥ן הָעֵדֽוּת׃ **נד**וַֽיַּעֲשׂ֖וּ בְּנֵ֣י יִשְׂרָאֵ֑ל כְּ֠כֹ֠ל אֲשֶׁ֨ר צִוָּ֧ה יְהֹוָ֛ה אֶת־מֹשֶׁ֖ה כֵּ֥ן עָשֽׂוּ׃ {פ} | [[49]](#footnote-49) Yahweh had said to Moses: [[50]](#footnote-50) “But do not take any census of the Levites, or register them among the Israelites. [[51]](#footnote-51) You must appoint the Levites over the Dwelling of the Testimony, to look after its furnishings and belongings; they are to carry the Dwelling, and all its furnishings, and they are to take care of it and to pitch their camp around it. [[52]](#footnote-52) When the Dwelling is to move, the Levites shall take it down; when the Dwelling is set up, they are to do this. Any layman coming near it shall be put to death. [[53]](#footnote-53) The Israelites shall camp in formation each in their own encampment, by their companies. [[54]](#footnote-54) But the Levites are to pitch their tents round the Dwelling where the Testimony is; in this way, the Wrath will not fall on the whole community of Israelites. The Levites are to be in charge of the Dwelling of the Testimony.” [[55]](#footnote-55) The Israelites did exactly as Yahweh had ordered Moses. They did as he said. |

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| במדבר פרק ב | Numbers [[56]](#footnote-56)2 |
| **א**וַיְדַבֵּ֣ר יְהֹוָ֔ה אֶל־מֹשֶׁ֥ה וְאֶֽל־אַהֲרֹ֖ן לֵאמֹֽר׃ **ב**אִ֣ישׁ עַל־דִּגְל֤וֹ בְאֹתֹת֙ לְבֵ֣ית אֲבֹתָ֔ם יַחֲנ֖וּ בְּנֵ֣י יִשְׂרָאֵ֑ל מִנֶּ֕גֶד סָבִ֥יב לְאֹֽהֶל־מוֹעֵ֖ד יַחֲנֽוּ׃ **ג**וְהַחֹנִים֙ קֵ֣דְמָה מִזְרָ֔חָה דֶּ֛גֶל מַחֲנֵ֥ה יְהוּדָ֖ה לְצִבְאֹתָ֑ם וְנָשִׂיא֙ לִבְנֵ֣י יְהוּדָ֔ה נַחְשׁ֖וֹן בֶּן־עַמִּינָדָֽב׃ **ד**וּצְבָא֖וֹ וּפְקֻדֵיהֶ֑ם אַרְבָּעָ֧ה וְשִׁבְעִ֛ים אֶ֖לֶף וְשֵׁ֥שׁ מֵאֽוֹת׃ **ה**וְהַחֹנִ֥ים עָלָ֖יו מַטֵּ֣ה יִשָּׂשכָ֑ר וְנָשִׂיא֙ לִבְנֵ֣י יִשָּׂשכָ֔ר נְתַנְאֵ֖ל בֶּן־צוּעָֽר׃ **ו**וּצְבָא֖וֹ וּפְקֻדָ֑יו אַרְבָּעָ֧ה וַחֲמִשִּׁ֛ים אֶ֖לֶף וְאַרְבַּ֥ע מֵאֽוֹת׃ **ז**מַטֵּ֖ה זְבוּלֻ֑ן וְנָשִׂיא֙ לִבְנֵ֣י זְבוּלֻ֔ן אֱלִיאָ֖ב בֶּן־חֵלֹֽן׃ **ח**וּצְבָא֖וֹ וּפְקֻדָ֑יו שִׁבְעָ֧ה וַחֲמִשִּׁ֛ים אֶ֖לֶף וְאַרְבַּ֥ע מֵאֽוֹת׃ **ט**כׇּֽל־הַפְּקֻדִ֞ים לְמַחֲנֵ֣ה יְהוּדָ֗ה מְאַ֨ת אֶ֜לֶף וּשְׁמֹנִ֥ים אֶ֛לֶף וְשֵֽׁשֶׁת־אֲלָפִ֥ים וְאַרְבַּע־מֵא֖וֹת לְצִבְאֹתָ֑ם רִאשֹׁנָ֖ה יִסָּֽעוּ׃ {ס} | [[57]](#footnote-57) Yahweh spoke to Moses and Aaron: [[58]](#footnote-58) “The Israelites are to pitch their tents, each by his own standard, under the banner of his ancestral house. They are to camp facing the Dwelling where the Testimony is, on every side. [[59]](#footnote-59) Those who are to camp on the east side: towards the sunrise, the standard of the camp of Judah, in battle array. Leader of the sons of Judah: Nahshon son of Amminadab. [[60]](#footnote-60) His command: seventy-four thousand six hundred. [[61]](#footnote-61) Encamped by him: The tribe of Issachar: leader of the sons of Issachar: Nethanel son of Zuar; [[62]](#footnote-62) his command: fifty-four thousand four hundred. [[63]](#footnote-63) The tribe of Zebulun: leader of the sons of Zebulun: Eliab son of Helon; [[64]](#footnote-64) his command: fifty-seven thousand four hundred. [[65]](#footnote-65) The assembled strength of the camp of Judah, by companies, numbers in all a hundred and eighty-six thousand four hundred. These will be the first to break camp. |
| **י**דֶּ֣גֶל מַחֲנֵ֧ה רְאוּבֵ֛ן תֵּימָ֖נָה לְצִבְאֹתָ֑ם וְנָשִׂיא֙ לִבְנֵ֣י רְאוּבֵ֔ן אֱלִיצ֖וּר בֶּן־שְׁדֵיאֽוּר׃ **יא**וּצְבָא֖וֹ וּפְקֻדָ֑יו שִׁשָּׁ֧ה וְאַרְבָּעִ֛ים אֶ֖לֶף וַחֲמֵ֥שׁ מֵאֽוֹת׃ **יב**וְהַחוֹנִ֥ם עָלָ֖יו מַטֵּ֣ה שִׁמְע֑וֹן וְנָשִׂיא֙ לִבְנֵ֣י שִׁמְע֔וֹן שְׁלֻמִיאֵ֖ל בֶּן־צוּרִֽישַׁדָּֽי׃ **יג**וּצְבָא֖וֹ וּפְקֻדֵיהֶ֑ם תִּשְׁעָ֧ה וַחֲמִשִּׁ֛ים אֶ֖לֶף וּשְׁלֹ֥שׁ מֵאֽוֹת׃ **יד**וּמַטֵּ֖ה גָּ֑ד וְנָשִׂיא֙ לִבְנֵ֣י גָ֔ד אֶלְיָסָ֖ף בֶּן־רְעוּאֵֽל׃ **טו**וּצְבָא֖וֹ וּפְקֻדֵיהֶ֑ם חֲמִשָּׁ֤ה וְאַרְבָּעִים֙ אֶ֔לֶף וְשֵׁ֥שׁ מֵא֖וֹת וַחֲמִשִּֽׁים׃ **טז**כׇּֽל־הַפְּקֻדִ֞ים לְמַחֲנֵ֣ה רְאוּבֵ֗ן מְאַ֨ת אֶ֜לֶף וְאֶחָ֨ד וַחֲמִשִּׁ֥ים אֶ֛לֶף וְאַרְבַּע־מֵא֥וֹת וַחֲמִשִּׁ֖ים לְצִבְאֹתָ֑ם וּשְׁנִיִּ֖ם יִסָּֽעוּ׃ {ס} | [[66]](#footnote-66) “On the south shall be the standard of the camp of Reuben, in battle array. The leader of the sons of Reuben: Elizur son of Shedeur. [[67]](#footnote-67) And his command: forty-six thousand and five hundred. [[68]](#footnote-68) Encamped by him: The tribe of Simeon. The leader of the sons of Simeon: Shelumiel son of Zurishaddai. [[69]](#footnote-69) And his command: fifty-nine thousand three hundred. [[70]](#footnote-70) The tribe of Gad. The leader of the sons of Gad: Eliasaph son of Reuel. [[71]](#footnote-71) And his command: forty-five thousand and six hundred and fifty. [[72]](#footnote-72) The assembled strength of the camp of Reuben, by companies, numbers in all a hundred and fifty-one thousand four hundred and fifty. They will be second to break camp. |
| **יז**וְנָסַ֧ע אֹֽהֶל־מוֹעֵ֛ד מַחֲנֵ֥ה הַלְוִיִּ֖ם בְּת֣וֹךְ הַֽמַּחֲנֹ֑ת כַּאֲשֶׁ֤ר יַחֲנוּ֙ כֵּ֣ן יִסָּ֔עוּ אִ֥ישׁ עַל־יָד֖וֹ לְדִגְלֵיהֶֽם׃ {ס} | [[73]](#footnote-73) The Tent of Meeting will move with the camp of the Levites, in the middle of the camps. They shall set out as they camp, each in place by his standard. |
| **יח**דֶּ֣גֶל מַחֲנֵ֥ה אֶפְרַ֛יִם לְצִבְאֹתָ֖ם יָ֑מָּה וְנָשִׂיא֙ לִבְנֵ֣י אֶפְרַ֔יִם אֱלִישָׁמָ֖ע בֶּן־עַמִּיהֽוּד׃ **יט**וּצְבָא֖וֹ וּפְקֻדֵיהֶ֑ם אַרְבָּעִ֥ים אֶ֖לֶף וַחֲמֵ֥שׁ מֵאֽוֹת׃ **כ**וְעָלָ֖יו מַטֵּ֣ה מְנַשֶּׁ֑ה וְנָשִׂיא֙ לִבְנֵ֣י מְנַשֶּׁ֔ה גַּמְלִיאֵ֖ל בֶּן־פְּדָהצֽוּר׃ **כא**וּצְבָא֖וֹ וּפְקֻדֵיהֶ֑ם שְׁנַ֧יִם וּשְׁלֹשִׁ֛ים אֶ֖לֶף וּמָאתָֽיִם׃ **כב**וּמַטֵּ֖ה בִּנְיָמִ֑ן וְנָשִׂיא֙ לִבְנֵ֣י בִנְיָמִ֔ן אֲבִידָ֖ן בֶּן־גִּדְעֹנִֽי׃ **כג**וּצְבָא֖וֹ וּפְקֻדֵיהֶ֑ם חֲמִשָּׁ֧ה וּשְׁלֹשִׁ֛ים אֶ֖לֶף וְאַרְבַּ֥ע מֵאֽוֹת׃ **כד**כׇּֽל־הַפְּקֻדִ֞ים לְמַחֲנֵ֣ה אֶפְרַ֗יִם מְאַ֥ת אֶ֛לֶף וּשְׁמֹֽנַת־אֲלָפִ֥ים וּמֵאָ֖ה לְצִבְאֹתָ֑ם וּשְׁלִשִׁ֖ים יִסָּֽעוּ׃ {ס} | [[74]](#footnote-74) “On the west shall be the standard of the camp of Ephraim, in battle array. Leader of the sons of Ephraim: Elishama son of Ammihud. [[75]](#footnote-75) His command: forty thousand five hundred. [[76]](#footnote-76) By him: The tribe of Manasseh. Leader of the tribe of Manasseh: Gamaliel son of Pedahzur. [[77]](#footnote-77) His command: thirty-two thousand two hundred. [[78]](#footnote-78) The tribe of Benjamin. Leader of the sons of Benjamin: Abidan son of Gideoni. [[79]](#footnote-79) His command: thirty-five thousand four hundred. [[80]](#footnote-80) The assembled strength of the camp of Ephraim, by companies, numbers in all a hundred and eight thousand one hundred. They will be third to break camp. |
| **כה**דֶּ֣גֶל מַחֲנֵ֥ה דָ֛ן צָפֹ֖נָה לְצִבְאֹתָ֑ם וְנָשִׂיא֙ לִבְנֵ֣י דָ֔ן אֲחִיעֶ֖זֶר בֶּן־עַמִּֽישַׁדָּֽי׃ **כו**וּצְבָא֖וֹ וּפְקֻדֵיהֶ֑ם שְׁנַ֧יִם וְשִׁשִּׁ֛ים אֶ֖לֶף וּשְׁבַ֥ע מֵאֽוֹת׃ **כז**וְהַחֹנִ֥ים עָלָ֖יו מַטֵּ֣ה אָשֵׁ֑ר וְנָשִׂיא֙ לִבְנֵ֣י אָשֵׁ֔ר פַּגְעִיאֵ֖ל בֶּן־עׇכְרָֽן׃ **כח**וּצְבָא֖וֹ וּפְקֻדֵיהֶ֑ם אֶחָ֧ד וְאַרְבָּעִ֛ים אֶ֖לֶף וַחֲמֵ֥שׁ מֵאֽוֹת׃ **כט**וּמַטֵּ֖ה נַפְתָּלִ֑י וְנָשִׂיא֙ לִבְנֵ֣י נַפְתָּלִ֔י אֲחִירַ֖ע בֶּן־עֵינָֽן׃ **ל**וּצְבָא֖וֹ וּפְקֻדֵיהֶ֑ם שְׁלֹשָׁ֧ה וַחֲמִשִּׁ֛ים אֶ֖לֶף וְאַרְבַּ֥ע מֵאֽוֹת׃ **לא**כׇּל־הַפְּקֻדִים֙ לְמַ֣חֲנֵה דָ֔ן מְאַ֣ת אֶ֗לֶף וְשִׁבְעָ֧ה וַחֲמִשִּׁ֛ים אֶ֖לֶף וְשֵׁ֣שׁ מֵא֑וֹת לָאַחֲרֹנָ֥ה יִסְע֖וּ לְדִגְלֵיהֶֽם׃ {פ} | [[81]](#footnote-81) “On the north, the standard of the camp of Dan, in battle array. Leader of the sons of Dan: Ahiezer son of Ammishaddai. [[82]](#footnote-82) His command: sixty-two thousand seven hundred. [[83]](#footnote-83) Encamped by him: The tribe of Asher. Leader of the sons of Asher: Pagiel son of Ochran. [[84]](#footnote-84) His command: forty-one thousand five hundred. [[85]](#footnote-85) The tribe of Naphtali. Leader of the sons of Naphtali: Ahira son of Enan. [[86]](#footnote-86) His command: fifty-three thousand four hundred. [[87]](#footnote-87) The assembled strength of the camp of Dan numbers in all a hundred and fifty-seven thousand six hundred. They will be the last to break camp, by companies.” (This concerns their stationing by standards.) |
| **לב**אֵ֛לֶּה פְּקוּדֵ֥י בְנֵֽי־יִשְׂרָאֵ֖ל לְבֵ֣ית אֲבֹתָ֑ם כׇּל־פְּקוּדֵ֤י הַֽמַּחֲנֹת֙ לְצִבְאֹתָ֔ם שֵׁשׁ־מֵא֥וֹת אֶ֙לֶף֙ וּשְׁלֹ֣שֶׁת אֲלָפִ֔ים וַחֲמֵ֥שׁ מֵא֖וֹת וַחֲמִשִּֽׁים׃ **לג**וְהַ֨לְוִיִּ֔ם לֹ֣א הׇתְפָּקְד֔וּ בְּת֖וֹךְ בְּנֵ֣י יִשְׂרָאֵ֑ל כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ **לד**וַֽיַּעֲשׂ֖וּ בְּנֵ֣י יִשְׂרָאֵ֑ל כְּ֠כֹ֠ל אֲשֶׁר־צִוָּ֨ה יְהֹוָ֜ה אֶת־מֹשֶׁ֗ה כֵּֽן־חָנ֤וּ לְדִגְלֵיהֶם֙ וְכֵ֣ן נָסָ֔עוּ אִ֥ישׁ לְמִשְׁפְּחֹתָ֖יו עַל־בֵּ֥ית אֲבֹתָֽיו׃ {פ} | [[88]](#footnote-88) Such was the tally of the Israelites by their ancestral houses. The full count of the entire camp, grouped under the various commands, is six hundred and three thousand five hundred and fifty. [[89]](#footnote-89) The Levites, as Yahweh had commanded Moses, were not enrolled among the Israel­ites. [[90]](#footnote-90) The Israelites did just as Yahweh had ordered Moses. This was the way they camped, grouped by standards, and this was the way they travelled, each in his own clan, every man with his own family. |

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| במדבר פרק ג | Numbers [[91]](#footnote-91)3 |
| **א**וְאֵ֛לֶּה תּוֹלְדֹ֥ת אַהֲרֹ֖ן וּמֹשֶׁ֑ה בְּי֗וֹם דִּבֶּ֧ר יְהֹוָ֛ה אֶת־מֹשֶׁ֖ה בְּהַ֥ר סִינָֽי׃ **ב**וְאֵ֛לֶּה שְׁמ֥וֹת בְּֽנֵי־אַהֲרֹ֖ן הַבְּכֹ֣ר׀  נָדָ֑ב וַאֲבִיה֕וּא אֶלְעָזָ֖ר וְאִיתָמָֽר׃ **ג**אֵ֗לֶּה שְׁמוֹת֙ בְּנֵ֣י אַהֲרֹ֔ן הַכֹּהֲנִ֖ים הַמְּשֻׁחִ֑ים אֲשֶׁר־מִלֵּ֥א יָדָ֖ם לְכַהֵֽן׃ **ד**וַיָּ֣מׇת נָדָ֣ב וַאֲבִיה֣וּא לִפְנֵ֣י יְהֹוָ֡ה בְּֽהַקְרִבָם֩ אֵ֨שׁ זָרָ֜ה לִפְנֵ֤י יְהֹוָה֙ בְּמִדְבַּ֣ר סִינַ֔י וּבָנִ֖ים לֹא־הָי֣וּ לָהֶ֑ם וַיְכַהֵ֤ן אֶלְעָזָר֙ וְאִ֣יתָמָ֔ר עַל־פְּנֵ֖י אַהֲרֹ֥ן אֲבִיהֶֽם׃ {פ} | [[92]](#footnote-92) Now these are the records of Aaron and Moses, in the day that Yahweh spoke to Moses on Mount Sinai. [[93]](#footnote-93) These are the names of the sons of Aaron: Nadab the eldest, and Abihu, Eleazar and Ithamar. [[94]](#footnote-94) These are the names of Aaron’s sons, anointed priests, whom he invested to minister as priests. [[95]](#footnote-95) Nadab and Abihu died in the presence of Yahweh, in the desert of Sinai, when they offered unlawful fire before Yahweh. They had no children, so Eleazar and Ithamar ministered the priesthood under their father Aaron. |
| **ה**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ו**הַקְרֵב֙ אֶת־מַטֵּ֣ה לֵוִ֔י וְהַעֲמַדְתָּ֣ אֹת֔וֹ לִפְנֵ֖י אַהֲרֹ֣ן הַכֹּהֵ֑ן וְשֵׁרְת֖וּ אֹתֽוֹ׃ **ז**וְשָׁמְר֣וּ אֶת־מִשְׁמַרְתּ֗וֹ וְאֶת־מִשְׁמֶ֙רֶת֙ כׇּל־הָ֣עֵדָ֔ה לִפְנֵ֖י אֹ֣הֶל מוֹעֵ֑ד לַעֲבֹ֖ד אֶת־עֲבֹדַ֥ת הַמִּשְׁכָּֽן׃ **ח**וְשָׁמְר֗וּ אֶֽת־כׇּל־כְּלֵי֙ אֹ֣הֶל מוֹעֵ֔ד וְאֶת־מִשְׁמֶ֖רֶת בְּנֵ֣י יִשְׂרָאֵ֑ל לַעֲבֹ֖ד אֶת־עֲבֹדַ֥ת הַמִּשְׁכָּֽן׃ **ט**וְנָתַתָּה֙ אֶת־הַלְוִיִּ֔ם לְאַהֲרֹ֖ן וּלְבָנָ֑יו נְתוּנִ֨ם נְתוּנִ֥ם הֵ֙מָּה֙ ל֔וֹ מֵאֵ֖ת בְּנֵ֥י יִשְׂרָאֵֽל׃ **י**וְאֶת־אַהֲרֹ֤ן וְאֶת־בָּנָיו֙ תִּפְקֹ֔ד וְשָׁמְר֖וּ אֶת־כְּהֻנָּתָ֑ם וְהַזָּ֥ר הַקָּרֵ֖ב יוּמָֽת׃ {פ} | [[96]](#footnote-96) And Yahweh spoke to Moses: [[97]](#footnote-97) “Bring the tribe of Levi and set them before Aaron the priest; they are to assist him. [[98]](#footnote-98) They shall perform duties for him and the entire community before the Tent of Meeting, in the service of the Dwelling. [[99]](#footnote-99) The furnishings of the Tent of Meeting are to be in their charge, and they shall perform duties for the Israelites in the service of the Dwelling. [[100]](#footnote-100) You are to give the Levites to Aaron and his sons; they are wholly given to him from among the Israelites. [[101]](#footnote-101) You are to enrol Aaron and his sons, and they are to carry out their priestly duty; but any layman who comes near is to be put to death.” |
| **יא**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **יב**וַאֲנִ֞י הִנֵּ֧ה לָקַ֣חְתִּי אֶת־הַלְוִיִּ֗ם מִתּוֹךְ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל תַּ֧חַת כׇּל־בְּכ֛וֹר פֶּ֥טֶר רֶ֖חֶם מִבְּנֵ֣י יִשְׂרָאֵ֑ל וְהָ֥יוּ לִ֖י הַלְוִיִּֽם׃ **יג**כִּ֣י לִי֮ כׇּל־בְּכוֹר֒ בְּיוֹם֩ הַכֹּתִ֨י כׇל־בְּכ֜וֹר בְּאֶ֣רֶץ מִצְרַ֗יִם הִקְדַּ֨שְׁתִּי לִ֤י כׇל־בְּכוֹר֙ בְּיִשְׂרָאֵ֔ל מֵאָדָ֖ם עַד־בְּהֵמָ֑ה לִ֥י יִהְי֖וּ אֲנִ֥י יְהֹוָֽה׃ {פ} | [[102]](#footnote-102) And Yahweh spoke to Moses: [[103]](#footnote-103) “Look, I have chosen the Levites from among the Israelites, in place of the firstborn, those who open the womb in Israel; these Levites shall be mine. [[104]](#footnote-104) For, every firstborn belongs to me. On the day when I struck all the firstborn in the land of Egypt, I consecrated for my own all the firstborn of Israel, of both man and beast. They are mine; I am Yahweh.” |
| **יד**וַיְדַבֵּ֤ר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה בְּמִדְבַּ֥ר סִינַ֖י לֵאמֹֽר׃ **טו**פְּקֹד֙ אֶת־בְּנֵ֣י לֵוִ֔י לְבֵ֥ית אֲבֹתָ֖ם לְמִשְׁפְּחֹתָ֑ם כׇּל־זָכָ֛ר מִבֶּן־חֹ֥דֶשׁ וָמַ֖עְלָה תִּפְקְדֵֽם׃ **טז**וַיִּפְקֹ֥ד אֹתָ֛ם מֹשֶׁ֖ה עַל־פִּ֣י יְהֹוָ֑ה כַּאֲשֶׁ֖ר צֻוָּֽה׃ **יז**וַיִּֽהְיוּ־אֵ֥לֶּה בְנֵֽי־לֵוִ֖י בִּשְׁמֹתָ֑ם גֵּרְשׁ֕וֹן וּקְהָ֖ת וּמְרָרִֽי׃ **יח**וְאֵ֛לֶּה שְׁמ֥וֹת בְּֽנֵי־גֵרְשׁ֖וֹן לְמִשְׁפְּחֹתָ֑ם לִבְנִ֖י וְשִׁמְעִֽי׃ **יט**וּבְנֵ֥י קְהָ֖ת לְמִשְׁפְּחֹתָ֑ם עַמְרָ֣ם וְיִצְהָ֔ר חֶבְר֖וֹן וְעֻזִּיאֵֽל׃ **כ**וּבְנֵ֧י מְרָרִ֛י לְמִשְׁפְּחֹתָ֖ם מַחְלִ֣י וּמוּשִׁ֑י אֵ֥לֶּה הֵ֛ם מִשְׁפְּחֹ֥ת הַלֵּוִ֖י לְבֵ֥ית אֲבֹתָֽם׃ | [[105]](#footnote-105) Yahweh spoke to Moses in the desert of Sinai. He said: [[106]](#footnote-106) “You are to take a census of the sons of Levi by families and clans; all the males of the age of one month or over must be counted.” [[107]](#footnote-107) At Yahweh’s word, Moses took his census, as Yahweh had ordered. [[108]](#footnote-108) These are the names of the sons of Levi: Gershon, Kohath and Merari. [[109]](#footnote-109) These are the names of Gershon’s sons by their clans: Libni and Shimei; [[110]](#footnote-110) Kohath’s sons by their clans: Amram, Izhar, Hebron and Uzziel; [[111]](#footnote-111) Merari’s sons by their clans: Mahli and Mushi. These are the clans of Levi, grouped according to their patriarchal families. |
| **כא**לְגֵ֣רְשׁ֔וֹן מִשְׁפַּ֙חַת֙ הַלִּבְנִ֔י וּמִשְׁפַּ֖חַת הַשִּׁמְעִ֑י אֵ֣לֶּה הֵ֔ם מִשְׁפְּחֹ֖ת הַגֵּרְשֻׁנִּֽי׃ **כב**פְּקֻדֵיהֶם֙ בְּמִסְפַּ֣ר כׇּל־זָכָ֔ר מִבֶּן־חֹ֖דֶשׁ וָמָ֑עְלָה פְּקֻ֣דֵיהֶ֔ם שִׁבְעַ֥ת אֲלָפִ֖ים וַחֲמֵ֥שׁ מֵאֽוֹת׃ **כג**מִשְׁפְּחֹ֖ת הַגֵּרְשֻׁנִּ֑י אַחֲרֵ֧י הַמִּשְׁכָּ֛ן יַחֲנ֖וּ יָֽמָּה׃ **כד**וּנְשִׂ֥יא בֵֽית־אָ֖ב לַגֵּרְשֻׁנִּ֑י אֶלְיָסָ֖ף בֶּן־לָאֵֽל׃ **כה**וּמִשְׁמֶ֤רֶת בְּנֵֽי־גֵרְשׁוֹן֙ בְּאֹ֣הֶל מוֹעֵ֔ד הַמִּשְׁכָּ֖ן וְהָאֹ֑הֶל מִכְסֵ֕הוּ וּמָסַ֕ךְ פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃ **כו**וְקַלְעֵ֣י הֶֽחָצֵ֗ר וְאֶת־מָסַךְ֙ פֶּ֣תַח הֶֽחָצֵ֔ר אֲשֶׁ֧ר עַל־הַמִּשְׁכָּ֛ן וְעַל־הַמִּזְבֵּ֖חַ סָבִ֑יב וְאֵת֙ מֵֽיתָרָ֔יו לְכֹ֖ל עֲבֹדָתֽוֹ׃ {ס} | [[112]](#footnote-112) From Gershon are descended the clans of the Libnites and the Shimeites; these are the Gershonite clans. [[113]](#footnote-113) Their full number, counting the males of one month and over, came to seven thousand five hundred. [[114]](#footnote-114) The Gershonite clans pitched their camp behind the Dwelling, on the west side. [[115]](#footnote-115) The leader of the House of Gershon was Eliasaph son of Lael. [[116]](#footnote-116) In the Tent of Meeting the sons of Gershon had charge of the Dwelling, the Tent and its covering, the screen for the entrance to the Tent of Meeting, [[117]](#footnote-117) the hangings in the court, the screen for the entrance to the court surrounding the Dwelling and the altar, and the cords needed for all this work. |
| **כז**וְלִקְהָ֗ת מִשְׁפַּ֤חַת הַֽעַמְרָמִי֙ וּמִשְׁפַּ֣חַת הַיִּצְהָרִ֔י וּמִשְׁפַּ֙חַת֙ הַֽחֶבְרֹנִ֔י וּמִשְׁפַּ֖חַת הָעׇזִּֽיאֵלִ֑י אֵ֥לֶּה הֵ֖ם מִשְׁפְּחֹ֥ת הַקְּﬞהָתִֽי׃ **כח**בְּמִסְפַּר֙ כׇּל־זָכָ֔ר מִבֶּן־חֹ֖דֶשׁ וָמָ֑עְלָה שְׁמֹנַ֤ת אֲלָפִים֙ וְשֵׁ֣שׁ מֵא֔וֹת שֹׁמְרֵ֖י מִשְׁמֶ֥רֶת הַקֹּֽדֶשׁ׃ **כט**מִשְׁפְּחֹ֥ת בְּנֵי־קְהָ֖ת יַחֲנ֑וּ עַ֛ל יֶ֥רֶךְ הַמִּשְׁכָּ֖ן תֵּימָֽנָה׃ **ל**וּנְשִׂ֥יא בֵֽית־אָ֖ב לְמִשְׁפְּחֹ֣ת הַקְּהָתִ֑י אֱלִיצָפָ֖ן בֶּן־עֻזִּיאֵֽל׃ **לא**וּמִשְׁמַרְתָּ֗ם הָאָרֹ֤ן וְהַשֻּׁלְחָן֙ וְהַמְּנֹרָ֣ה וְהַֽמִּזְבְּחֹ֔ת וּכְלֵ֣י הַקֹּ֔דֶשׁ אֲשֶׁ֥ר יְשָׁרְת֖וּ בָּהֶ֑ם וְהַ֨מָּסָ֔ךְ וְכֹ֖ל עֲבֹדָתֽוֹ׃ **לב**וּנְשִׂיא֙ נְשִׂיאֵ֣י הַלֵּוִ֔י אֶלְעָזָ֖ר בֶּן־אַהֲרֹ֣ן הַכֹּהֵ֑ן פְּקֻדַּ֕ת שֹׁמְרֵ֖י מִשְׁמֶ֥רֶת הַקֹּֽדֶשׁ׃ | [[118]](#footnote-118) From Kohath are descended the Amramite, the Izharite, the Hebronite and the Uzzielite clans; these are the Kohathite clans. [[119]](#footnote-119) Their full number, counting the males of one month and over, came to eight thousand six hundred. They were in charge of the sanctuary. [[120]](#footnote-120) The Kohathite clans pitched their camp on the south side of the Dwelling. [[121]](#footnote-121) Now, the leader of the ancestral house of the Kohathite clans was Elizaphan son of Uzziel. [[122]](#footnote-122) They were in charge of the Ark, the table, the lamp-stand, the altars, the sacred vessels used in the liturgy, and the screen with all its fittings. [[123]](#footnote-123) The chief of the Levite leaders was Eleazar, son of Aaron the priest. He was the head of all those who were in charge of the sanctuary. |
| **לג**לִמְרָרִ֕י מִשְׁפַּ֙חַת֙ הַמַּחְלִ֔י וּמִשְׁפַּ֖חַת הַמּוּשִׁ֑י אֵ֥לֶּה הֵ֖ם מִשְׁפְּחֹ֥ת מְרָרִֽי׃ **לד**וּפְקֻדֵיהֶם֙ בְּמִסְפַּ֣ר כׇּל־זָכָ֔ר מִבֶּן־חֹ֖דֶשׁ וָמָ֑עְלָה שֵׁ֥שֶׁת אֲלָפִ֖ים וּמָאתָֽיִם׃ **לה**וּנְשִׂ֤יא בֵֽית־אָב֙ לְמִשְׁפְּחֹ֣ת מְרָרִ֔י צוּרִיאֵ֖ל בֶּן־אֲבִיחָ֑יִל עַ֣ל יֶ֧רֶךְ הַמִּשְׁכָּ֛ן יַחֲנ֖וּ צָפֹֽנָה׃ **לו**וּפְקֻדַּ֣ת מִשְׁמֶ֘רֶת֮ בְּנֵ֣י מְרָרִי֒ קַרְשֵׁי֙ הַמִּשְׁכָּ֔ן וּבְרִיחָ֖יו וְעַמֻּדָ֣יו וַאֲדָנָ֑יו וְכׇ֨ל־כֵּלָ֔יו וְכֹ֖ל עֲבֹדָתֽוֹ׃ **לז**וְעַמֻּדֵ֧י הֶחָצֵ֛ר סָבִ֖יב וְאַדְנֵיהֶ֑ם וִיתֵדֹתָ֖ם וּמֵֽיתְרֵיהֶֽם׃ **לח**וְהַחֹנִ֣ים לִפְנֵ֣י הַמִּשְׁכָּ֡ן קֵ֣דְמָה לִפְנֵי֩ אֹֽהֶל־מוֹעֵ֨ד׀ מִזְרָ֜חָה מֹשֶׁ֣ה׀ וְאַהֲרֹ֣ן וּבָנָ֗יו שֹֽׁמְרִים֙ מִשְׁמֶ֣רֶת הַמִּקְדָּ֔שׁ לְמִשְׁמֶ֖רֶת בְּנֵ֣י יִשְׂרָאֵ֑ל וְהַזָּ֥ר הַקָּרֵ֖ב יוּמָֽת׃ **לט**כׇּל־פְּקוּדֵ֨י הַלְוִיִּ֜ם אֲשֶׁר֩ פָּקַ֨ד מֹשֶׁ֧ה וְׄאַׄהֲׄרֹ֛ׄןׄ עַל־פִּ֥י יְהֹוָ֖ה לְמִשְׁפְּחֹתָ֑ם כׇּל־זָכָר֙ מִבֶּן־חֹ֣דֶשׁ וָמַ֔עְלָה שְׁנַ֥יִם וְעֶשְׂרִ֖ים אָֽלֶף׃ {ס} | [[124]](#footnote-124) From Merari are descended the Mahlite and the Mushite clans; these were the Merarite clans. [[125]](#footnote-125) Their full number, counting the males of one month and over, came to six thousand two hundred. [[126]](#footnote-126) The leader of the house of the Merarite clans was Zuriel, son of Abihail. They were to camp on the north side of the Dwelling. [[127]](#footnote-127) The sons of Merari were in charge of the framework of the Dwelling, with its crossbars, posts, and sockets, all its accessories and fittings; [[128]](#footnote-128) also, the posts round the court, with their sockets, pegs, and cords. [[129]](#footnote-129) Finally, on the east side, facing the Dwelling and the Tent of Meeting, towards the sunrise, was the camp of Moses and Aaron and his sons, who had charge of the sanctuary on behalf of the Israelites. Any unauthorised person coming near was to be put to death. [[130]](#footnote-130) Altogether, the total count of Levites of the age of one month and over whom Moses numbered by clans as Yahweh had ordered, came to twenty-two thousand. |
| **מ**וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־מֹשֶׁ֗ה פְּקֹ֨ד כׇּל־בְּכֹ֤ר זָכָר֙ לִבְנֵ֣י יִשְׂרָאֵ֔ל מִבֶּן־חֹ֖דֶשׁ וָמָ֑עְלָה וְשָׂ֕א אֵ֖ת מִסְפַּ֥ר שְׁמֹתָֽם׃ **מא**וְלָקַחְתָּ֨ אֶת־הַלְוִיִּ֥ם לִי֙ אֲנִ֣י יְהֹוָ֔ה תַּ֥חַת כׇּל־בְּכֹ֖ר בִּבְנֵ֣י יִשְׂרָאֵ֑ל וְאֵת֙ בֶּהֱמַ֣ת הַלְוִיִּ֔ם תַּ֣חַת כׇּל־בְּכ֔וֹר בְּבֶהֱמַ֖ת בְּנֵ֥י יִשְׂרָאֵֽל׃ **מב**וַיִּפְקֹ֣ד מֹשֶׁ֔ה כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֹת֑וֹ אֶֽת־כׇּל־בְּכ֖וֹר בִּבְנֵ֥י יִשְׂרָאֵֽל׃ **מג**וַיְהִי֩ כׇל־בְּכ֨וֹר זָכָ֜ר בְּמִסְפַּ֥ר שֵׁמֹ֛ת מִבֶּן־חֹ֥דֶשׁ וָמַ֖עְלָה לִפְקֻדֵיהֶ֑ם שְׁנַ֤יִם וְעֶשְׂרִים֙ אֶ֔לֶף שְׁלֹשָׁ֥ה וְשִׁבְעִ֖ים וּמָאתָֽיִם׃ {פ} | [[131]](#footnote-131) And Yahweh said to Moses: “Take a census of all the firstborn of the Israelites, all the males from the age of one month old and over; take a census of them by name. [[132]](#footnote-132) And then you will present the Levites to me, Yahweh, in place of all the firstborn of Israel; in the same way you will give me their cattle in place of all the firstborn cattle of the Israelites.” [[133]](#footnote-133) So, Moses took a census of all the firstborn of the Israelites, as Yahweh ordered him. [[134]](#footnote-134) The total count, by name, of all the firstborn from the age of one month and over came to twenty-two thousand two hundred and seventy-three. |
| **מד**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **מה**קַ֣ח אֶת־הַלְוִיִּ֗ם תַּ֤חַת כׇּל־בְּכוֹר֙ בִּבְנֵ֣י יִשְׂרָאֵ֔ל וְאֶת־בֶּהֱמַ֥ת הַלְוִיִּ֖ם תַּ֣חַת בְּהֶמְתָּ֑ם וְהָיוּ־לִ֥י הַלְוִיִּ֖ם אֲנִ֥י יְהֹוָֽה׃ **מו**וְאֵת֙ פְּדוּיֵ֣י הַשְּׁלֹשָׁ֔ה וְהַשִּׁבְעִ֖ים וְהַמָּאתָ֑יִם הָעֹֽדְפִים֙ עַל־הַלְוִיִּ֔ם מִבְּכ֖וֹר בְּנֵ֥י יִשְׂרָאֵֽל׃ **מז**וְלָקַחְתָּ֗ חֲמֵ֧שֶׁת חֲמֵ֛שֶׁת שְׁקָלִ֖ים לַגֻּלְגֹּ֑לֶת בְּשֶׁ֤קֶל הַקֹּ֙דֶשׁ֙ תִּקָּ֔ח עֶשְׂרִ֥ים גֵּרָ֖ה הַשָּֽׁקֶל׃ **מח**וְנָתַתָּ֣ה הַכֶּ֔סֶף לְאַהֲרֹ֖ן וּלְבָנָ֑יו פְּדוּיֵ֕י הָעֹדְפִ֖ים בָּהֶֽם׃ **מט**וַיִּקַּ֣ח מֹשֶׁ֔ה אֵ֖ת כֶּ֣סֶף הַפִּדְי֑וֹם מֵאֵת֙ הָעֹ֣דְפִ֔ים עַ֖ל פְּדוּיֵ֥י הַלְוִיִּֽם׃ **נ**מֵאֵ֗ת בְּכ֛וֹר בְּנֵ֥י יִשְׂרָאֵ֖ל לָקַ֣ח אֶת־הַכָּ֑סֶף חֲמִשָּׁ֨ה וְשִׁשִּׁ֜ים וּשְׁלֹ֥שׁ מֵא֛וֹת וָאֶ֖לֶף בְּשֶׁ֥קֶל הַקֹּֽדֶשׁ׃ **נא**וַיִּתֵּ֨ן מֹשֶׁ֜ה אֶת־כֶּ֧סֶף הַפְּדֻיִ֛ם לְאַהֲרֹ֥ן וּלְבָנָ֖יו עַל־פִּ֣י יְהֹוָ֑ה כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ {פ} | [[135]](#footnote-135) Then Yahweh said to Moses: [[136]](#footnote-136) “Take the Levites in the place of all the firstborn of Israel’s sons, and the cattle of the Levites in place of their cattle; and the Levites shall be mine; I am Yahweh. [[137]](#footnote-137) For the redem­ption of the two hundred and seventy-three of the firstborn of the Israelites, over and above the number of Levites, [[138]](#footnote-138) you are to take five shekels for each, reckoning by the sanctuary shekel, twenty gerahs to the shekel. [[139]](#footnote-139) And you must then give this money to Aaron and his sons as the redemption price for this extra number.” [[140]](#footnote-140) Moses received this money as the redemption price for this extra number not ransomed by the Levites. [[141]](#footnote-141) He received the money for the firstborn of the Israel­ites, one thousand three hundred and sixty-five shekels – sanctuary shekels. [[142]](#footnote-142) Moses handed over this ransom money to Aaron and his sons, at the bidding of Yahweh, as Yahweh had ordered Moses. |

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| במדבר פרק ד | Numbers [[143]](#footnote-143)4 |
| **א**וַיְדַבֵּ֣ר יְהֹוָ֔ה אֶל־מֹשֶׁ֥ה וְאֶֽל־אַהֲרֹ֖ן לֵאמֹֽר׃ **ב**נָשֹׂ֗א אֶת־רֹאשׁ֙ בְּנֵ֣י קְהָ֔ת מִתּ֖וֹךְ בְּנֵ֣י לֵוִ֑י לְמִשְׁפְּחֹתָ֖ם לְבֵ֥ית אֲבֹתָֽם׃ **ג**מִבֶּ֨ן שְׁלֹשִׁ֤ים שָׁנָה֙ וָמַ֔עְלָה וְעַ֖ד בֶּן־חֲמִשִּׁ֣ים שָׁנָ֑ה כׇּל־בָּא֙ לַצָּבָ֔א לַעֲשׂ֥וֹת מְלָאכָ֖ה בְּאֹ֥הֶל מוֹעֵֽד׃ | [[144]](#footnote-144) And Yahweh spoke to Moses and to Aaron. He said: [[145]](#footnote-145) “Take a census of those among the Levites who are sons of Kohath, by their clans and their families: [[146]](#footnote-146) count all the men between thirty years of age and fifty years of age, those fit to bear arms, who are liable for service in the Tent of Meeting. |
| **ד**זֹ֛את עֲבֹדַ֥ת בְּנֵי־קְהָ֖ת בְּאֹ֣הֶל מוֹעֵ֑ד קֹ֖דֶשׁ הַקֳּדָשִֽׁים׃ **ה**וּבָ֨א אַהֲרֹ֤ן וּבָנָיו֙ בִּנְסֹ֣עַ הַֽמַּחֲנֶ֔ה וְהוֹרִ֕דוּ אֵ֖ת פָּרֹ֣כֶת הַמָּסָ֑ךְ וְכִ֨סּוּ־בָ֔הּ אֵ֖ת אֲרֹ֥ן הָעֵדֻֽת׃ **ו**וְנָתְנ֣וּ עָלָ֗יו כְּסוּי֙ ע֣וֹר תַּ֔חַשׁ וּפָרְשׂ֧וּ בֶֽגֶד־כְּלִ֛יל תְּכֵ֖לֶת מִלְמָ֑עְלָה וְשָׂמ֖וּ בַּדָּֽיו׃ | [[147]](#footnote-147) “This is the service of the Kohathites in the Tent of Meeting, concern­ing the most holy things. [[148]](#footnote-148) When camp is broken, Aaron and his sons must come and take down the veil of the screen and cover the Ark of the Testimony with it. [[149]](#footnote-149) On this they must put a covering of fine leather, and spread over that a cloth of blue, and fix the poles to the Ark. |
| **ז**וְעַ֣ל׀ שֻׁלְחַ֣ן הַפָּנִ֗ים יִפְרְשׂוּ֮ בֶּ֣גֶד תְּכֵ֒לֶת֒ וְנָתְנ֣וּ עָ֠לָ֠יו אֶת־הַקְּﬞעָרֹ֤ת וְאֶת־הַכַּפֹּת֙ וְאֶת־הַמְּנַקִּיֹּ֔ת וְאֵ֖ת קְשׂ֣וֹת הַנָּ֑סֶךְ וְלֶ֥חֶם הַתָּמִ֖יד עָלָ֥יו יִהְיֶֽה׃ **ח**וּפָרְשׂ֣וּ עֲלֵיהֶ֗ם בֶּ֚גֶד תּוֹלַ֣עַת שָׁנִ֔י וְכִסּ֣וּ אֹת֔וֹ בְּמִכְסֵ֖ה ע֣וֹר תָּ֑חַשׁ וְשָׂמ֖וּ אֶת־בַּדָּֽיו׃ | [[150]](#footnote-150) “Over the offertory table they are to spread a blue cloth, and put on it the dishes, cups, bowls, and libation jars; the bread of perpetual offering is also to be on it. [[151]](#footnote-151) Over these, they must spread a cloth of scarlet a cover the whole with a covering of fine leather. Then they are to fix the poles to the table. |
| **ט**וְלָקְח֣וּ׀ בֶּ֣גֶד תְּכֵ֗לֶת וְכִסּ֞וּ אֶת־מְנֹרַ֤ת הַמָּאוֹר֙ וְאֶת־נֵ֣רֹתֶ֔יהָ וְאֶת־מַלְקָחֶ֖יהָ וְאֶת־מַחְתֹּתֶ֑יהָ וְאֵת֙ כׇּל־כְּלֵ֣י שַׁמְנָ֔הּ אֲשֶׁ֥ר יְשָׁרְתוּ־לָ֖הּ בָּהֶֽם׃ **י**וְנָתְנ֤וּ אֹתָהּ֙ וְאֶת־כׇּל־כֵּלֶ֔יהָ אֶל־מִכְסֵ֖ה ע֣וֹר תָּ֑חַשׁ וְנָתְנ֖וּ עַל־הַמּֽוֹט׃ | [[152]](#footnote-152) “They are then to take a cloth of blue and cover the light-bearing lamp-stand, together with the lamps, snuffers, trays and all the vessels for oil with which it is supplied. [[153]](#footnote-153) And they are to put it, with all its accessories, on a covering of fine leather and place it on the carrying frame. |
| **יא**וְעַ֣ל׀ מִזְבַּ֣ח הַזָּהָ֗ב יִפְרְשׂוּ֙ בֶּ֣גֶד תְּכֵ֔לֶת וְכִסּ֣וּ אֹת֔וֹ בְּמִכְסֵ֖ה ע֣וֹר תָּ֑חַשׁ וְשָׂמ֖וּ אֶת־בַּדָּֽיו׃ **יב**וְלָקְחוּ֩ אֶת־כׇּל־כְּלֵ֨י הַשָּׁרֵ֜ת אֲשֶׁ֧ר יְשָֽׁרְתוּ־בָ֣ם בַּקֹּ֗דֶשׁ וְנָֽתְנוּ֙ אֶל־בֶּ֣גֶד תְּכֵ֔לֶת וְכִסּ֣וּ אוֹתָ֔ם בְּמִכְסֵ֖ה ע֣וֹר תָּ֑חַשׁ וְנָתְנ֖וּ עַל־הַמּֽוֹט׃ | [[154]](#footnote-154) “Over the golden altar they must spread a blue cloth, and cover that with a covering of fine leather, and they are to fix poles to it. [[155]](#footnote-155) They are also to take all the other objects used in the service of the sanctuary. They must put them all on a violet cloth, cover them with a covering of fine leather, and place them on the carrying frame. |
| **יג**וְדִשְּׁנ֖וּ אֶת־הַמִּזְבֵּ֑חַ וּפָרְשׂ֣וּ עָלָ֔יו בֶּ֖גֶד אַרְגָּמָֽן׃ **יד**וְנָתְנ֣וּ עָ֠לָ֠יו אֶֽת־כׇּל־כֵּלָ֞יו אֲשֶׁ֣ר יְֽשָׁרְת֧וּ עָלָ֣יו בָּהֶ֗ם אֶת־הַמַּחְתֹּ֤ת אֶת־הַמִּזְלָגֹת֙ וְאֶת־הַיָּעִ֣ים וְאֶת־הַמִּזְרָקֹ֔ת כֹּ֖ל כְּלֵ֣י הַמִּזְבֵּ֑חַ וּפָרְשׂ֣וּ עָלָ֗יו כְּס֛וּי ע֥וֹר תַּ֖חַשׁ וְשָׂמ֥וּ בַדָּֽיו׃ | [[156]](#footnote-156) “And they shall remove the ashes from the altar and spread a purple cloth over it, [[157]](#footnote-157) and place on this all the objects used in the liturgical service, the fire pans, hooks, scoops, sprinkling basins and all the altar vessels. Over the whole, they must spread a covering of fine leather. Then they are to fix the poles to it. |
| **טו**וְכִלָּ֣ה אַֽהֲרֹן־וּ֠בָנָ֠יו לְכַסֹּ֨ת אֶת־הַקֹּ֜דֶשׁ וְאֶת־כׇּל־כְּלֵ֣י הַקֹּ֘דֶשׁ֮ בִּנְסֹ֣עַ הַֽמַּחֲנֶה֒ וְאַחֲרֵי־כֵ֗ן יָבֹ֤אוּ בְנֵי־קְהָת֙ לָשֵׂ֔את וְלֹֽא־יִגְּע֥וּ אֶל־הַקֹּ֖דֶשׁ וָמֵ֑תוּ אֵ֛לֶּה מַשָּׂ֥א בְנֵֽי־קְהָ֖ת בְּאֹ֥הֶל מוֹעֵֽד׃ **טז**וּפְקֻדַּ֞ת אֶלְעָזָ֣ר׀ בֶּן־אַהֲרֹ֣ן הַכֹּהֵ֗ן שֶׁ֤מֶן הַמָּאוֹר֙ וּקְטֹ֣רֶת הַסַּמִּ֔ים וּמִנְחַ֥ת הַתָּמִ֖יד וְשֶׁ֣מֶן הַמִּשְׁחָ֑ה פְּקֻדַּ֗ת כׇּל־הַמִּשְׁכָּן֙ וְכׇל־אֲשֶׁר־בּ֔וֹ בְּקֹ֖דֶשׁ וּבְכֵלָֽיו׃ {פ} | [[158]](#footnote-158) “When Aaron and his sons have finished covering the holy objects and all their accessories at the breaking of camp, the Kohathites are to come to bear them, but without touching the holy things, lest they die. This is the burden of the Kohathites in the Tent of Meeting. [[159]](#footnote-159) Eleazar, son of Aaron the priest, shall watch over the oil for the light, the fragrant incense, the perpetual oblation and the chrism; he must watch over the whole Dwelling and all in it: holy objects and accessories.” |
| **יז**וַיְדַבֵּ֣ר יְהֹוָ֔ה אֶל־מֹשֶׁ֥ה וְאֶֽל־אַהֲרֹ֖ן לֵאמֹֽר׃ **יח**אַל־תַּכְרִ֕יתוּ אֶת־שֵׁ֖בֶט מִשְׁפְּחֹ֣ת הַקְּהָתִ֑י מִתּ֖וֹךְ הַלְוִיִּֽם׃ **יט**וְזֹ֣את׀ עֲשׂ֣וּ לָהֶ֗ם וְחָיוּ֙ וְלֹ֣א יָמֻ֔תוּ בְּגִשְׁתָּ֖ם אֶת־קֹ֣דֶשׁ הַקֳּדָשִׁ֑ים אַהֲרֹ֤ן וּבָנָיו֙ יָבֹ֔אוּ וְשָׂמ֣וּ אוֹתָ֗ם אִ֥ישׁ אִ֛ישׁ עַל־עֲבֹדָת֖וֹ וְאֶל־מַשָּׂאֽוֹ׃ **כ**וְלֹא־יָבֹ֧אוּ לִרְא֛וֹת כְּבַלַּ֥ע אֶת־הַקֹּ֖דֶשׁ וָמֵֽתוּ׃ {פ} | [[160]](#footnote-160) Yahweh spoke to Moses and Aaron: [[161]](#footnote-161) “Do not cut off the tribe of the clans of Kohath from among the Levites. [[162]](#footnote-162) Deal with them in this way, so that they may live on and not die when they approach the most holy things: Aaron and his sons must go in and assign to each man his task and his burden. [[163]](#footnote-163) In this way they can go in and yet cast not their eyes, even for a moment, on any of the holy things, lest they die.” |
| **כא**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **כב**נָשֹׂ֗א אֶת־רֹ֛אשׁ בְּנֵ֥י גֵרְשׁ֖וֹן גַּם־הֵ֑ם לְבֵ֥ית אֲבֹתָ֖ם לְמִשְׁפְּחֹתָֽם׃ **כג**מִבֶּן֩ שְׁלֹשִׁ֨ים שָׁנָ֜ה וָמַ֗עְלָה עַ֛ד בֶּן־חֲמִשִּׁ֥ים שָׁנָ֖ה תִּפְקֹ֣ד אוֹתָ֑ם כׇּל־הַבָּא֙ לִצְבֹ֣א צָבָ֔א לַעֲבֹ֥ד עֲבֹדָ֖ה בְּאֹ֥הֶל מוֹעֵֽד׃ | [[164]](#footnote-164) And Yahweh spoke to Moses and said to him: [[165]](#footnote-165) “Take a census also of the sons of Gershon, by their ancestral houses and by their clans: [[166]](#footnote-166) count all the men between thirty years of age and fifty years of age, those fit to bear arms: all who are liable for service in the Tent of Meeting. |
| **כד**זֹ֣את עֲבֹדַ֔ת מִשְׁפְּחֹ֖ת הַגֵּרְשֻׁנִּ֑י לַעֲבֹ֖ד וּלְמַשָּֽׂא׃ **כה**וְנָ֨שְׂא֜וּ אֶת־יְרִיעֹ֤ת הַמִּשְׁכָּן֙ וְאֶת־אֹ֣הֶל מוֹעֵ֔ד מִכְסֵ֕הוּ וּמִכְסֵ֛ה הַתַּ֥חַשׁ אֲשֶׁר־עָלָ֖יו מִלְמָ֑עְלָה וְאֶ֨ת־מָסַ֔ךְ פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃ **כו**וְאֵת֩ קַלְעֵ֨י הֶֽחָצֵ֜ר וְאֶת־מָסַ֣ךְ׀ פֶּ֣תַח׀ שַׁ֣עַר הֶחָצֵ֗ר אֲשֶׁ֨ר עַל־הַמִּשְׁכָּ֤ן וְעַל־הַמִּזְבֵּ֙חַ֙ סָבִ֔יב וְאֵת֙ מֵֽיתְרֵיהֶ֔ם וְאֶֽת־כׇּל־כְּלֵ֖י עֲבֹדָתָ֑ם וְאֵ֨ת כׇּל־אֲשֶׁ֧ר יֵעָשֶׂ֛ה לָהֶ֖ם וְעָבָֽדוּ׃ **כז**עַל־פִּי֩ אַהֲרֹ֨ן וּבָנָ֜יו תִּהְיֶ֗ה כׇּל־עֲבֹדַת֙ בְּנֵ֣י הַגֵּרְשֻׁנִּ֔י לְכׇ֨ל־מַשָּׂאָ֔ם וּלְכֹ֖ל עֲבֹדָתָ֑ם וּפְקַדְתֶּ֤ם עֲלֵהֶם֙ בְּמִשְׁמֶ֔רֶת אֵ֖ת כׇּל־מַשָּׂאָֽם׃ **כח**זֹ֣את עֲבֹדַ֗ת מִשְׁפְּחֹ֛ת בְּנֵ֥י הַגֵּרְשֻׁנִּ֖י בְּאֹ֣הֶל מוֹעֵ֑ד וּמִ֨שְׁמַרְתָּ֔ם בְּיַד֙ אִֽיתָמָ֔ר בֶּֽן־אַהֲרֹ֖ן הַכֹּהֵֽן׃ {ס} | [[167]](#footnote-167) “These are the duties of the Gershonite clans, in serving and bearing burdens. [[168]](#footnote-168) They are to carry the curtains of the Dwelling, and the Tent of Meeting, its covering, the covering of fine leather that goes over it, the screen for the entrance to the Tent of Meeting, [[169]](#footnote-169) the hangings of the court, the screen for the entrance to the court that surrounds the Dwelling and the altar, and their cords, all the accessories, and all the necessary equipment. They are to be responsible for these things. [[170]](#footnote-170) All the duties of the sons of Gershon – their functions and their tasks – shall be under the command of Aaron and his sons: you must see that they fulfil their charge. [[171]](#footnote-171) Such shall be the duties of the Gershonite clans in the Tent of Meeting. Ithamar, son of Aaron the priest, will supervise their work. |
| **כט**בְּנֵ֖י מְרָרִ֑י לְמִשְׁפְּחֹתָ֥ם לְבֵית־אֲבֹתָ֖ם תִּפְקֹ֥ד אֹתָֽם׃ **ל**מִבֶּן֩ שְׁלֹשִׁ֨ים שָׁנָ֜ה וָמַ֗עְלָה וְעַ֛ד בֶּן־חֲמִשִּׁ֥ים שָׁנָ֖ה תִּפְקְדֵ֑ם כׇּל־הַבָּא֙ לַצָּבָ֔א לַעֲבֹ֕ד אֶת־עֲבֹדַ֖ת אֹ֥הֶל מוֹעֵֽד׃ | [[172]](#footnote-172) “As for the Merarites, you are to count them by their clans and ancestral houses. [[173]](#footnote-173) Count all the men between thirty years of age and fifty years of age, those fit to bear arms, who are liable for service in the Tent of Meeting. |
| **לא**וְזֹאת֙ מִשְׁמֶ֣רֶת מַשָּׂאָ֔ם לְכׇל־עֲבֹדָתָ֖ם בְּאֹ֣הֶל מוֹעֵ֑ד קַרְשֵׁי֙ הַמִּשְׁכָּ֔ן וּבְרִיחָ֖יו וְעַמּוּדָ֥יו וַאֲדָנָֽיו׃ **לב**וְעַמּוּדֵי֩ הֶחָצֵ֨ר סָבִ֜יב וְאַדְנֵיהֶ֗ם וִיתֵֽדֹתָם֙ וּמֵ֣יתְרֵיהֶ֔ם לְכׇ֨ל־כְּלֵיהֶ֔ם וּלְכֹ֖ל עֲבֹדָתָ֑ם וּבְשֵׁמֹ֣ת תִּפְקְד֔וּ אֶת־כְּלֵ֖י מִשְׁמֶ֥רֶת מַשָּׂאָֽם׃ | [[174]](#footnote-174) “The burden they are to carry and the duties that are to fall to them in the Tent of Meeting shall be as follows: the framework of the Dwelling, its crossbars, its posts and sockets, [[175]](#footnote-175) the posts around the court with their sockets, pegs, cords and all their tackle. You are to assign by name the burden each man must carry. |
| **לג**זֹ֣את עֲבֹדַ֗ת מִשְׁפְּחֹת֙ בְּנֵ֣י מְרָרִ֔י לְכׇל־עֲבֹדָתָ֖ם בְּאֹ֣הֶל מוֹעֵ֑ד בְּיַד֙ אִֽיתָמָ֔ר בֶּֽן־אַהֲרֹ֖ן הַכֹּהֵֽן ׃ | [[176]](#footnote-176) “This is the service of the Merarite clans; all their duties in the Tent of Meeting will be supervised by Ithamar, son of Aaron the priest.” |
| **לד**וַיִּפְקֹ֨ד מֹשֶׁ֧ה וְאַהֲרֹ֛ן וּנְשִׂיאֵ֥י הָעֵדָ֖ה אֶת־בְּנֵ֣י הַקְּהָתִ֑י לְמִשְׁפְּחֹתָ֖ם וּלְבֵ֥ית אֲבֹתָֽם׃ **לה**מִבֶּ֨ן שְׁלֹשִׁ֤ים שָׁנָה֙ וָמַ֔עְלָה וְעַ֖ד בֶּן־חֲמִשִּׁ֣ים שָׁנָ֑ה כׇּל־הַבָּא֙ לַצָּבָ֔א לַעֲבֹדָ֖ה בְּאֹ֥הֶל מוֹעֵֽד׃ **לו**וַיִּהְי֥וּ פְקֻדֵיהֶ֖ם לְמִשְׁפְּחֹתָ֑ם אַלְפַּ֕יִם שְׁבַ֥ע מֵא֖וֹת וַחֲמִשִּֽׁים׃ **לז**אֵ֤לֶּה פְקוּדֵי֙ מִשְׁפְּחֹ֣ת הַקְּהָתִ֔י כׇּל־הָעֹבֵ֖ד בְּאֹ֣הֶל מוֹעֵ֑ד אֲשֶׁ֨ר פָּקַ֤ד מֹשֶׁה֙ וְאַהֲרֹ֔ן עַל־פִּ֥י יְהֹוָ֖ה בְּיַד־מֹשֶֽׁה׃ {ס} | [[177]](#footnote-177) Moses, Aaron, and the leaders of the community took a census of the sons of Kohath, by clans and ancestral houses: [[178]](#footnote-178) of every man between thirty and fifty years of age, fit to bear arms and liable for service in the Tent of Meeting. [[179]](#footnote-179) The total of their clans was two thousand seven hundred and fifty. [[180]](#footnote-180) This was the number of the Kohathite clans, all of those who were liable for service in the Tent of Meeting, whom Moses and Aaron counted at the bidding of Yahweh given through Moses. |
| **לח**וּפְקוּדֵ֖י בְּנֵ֣י גֵרְשׁ֑וֹן לְמִשְׁפְּחוֹתָ֖ם וּלְבֵ֥ית אֲבֹתָֽם׃ **לט**מִבֶּ֨ן שְׁלֹשִׁ֤ים שָׁנָה֙ וָמַ֔עְלָה וְעַ֖ד בֶּן־חֲמִשִּׁ֣ים שָׁנָ֑ה כׇּל־הַבָּא֙ לַצָּבָ֔א לַעֲבֹדָ֖ה בְּאֹ֥הֶל מוֹעֵֽד׃ **מ**וַיִּֽהְיוּ֙ פְּקֻ֣דֵיהֶ֔ם לְמִשְׁפְּחֹתָ֖ם לְבֵ֣ית אֲבֹתָ֑ם אַלְפַּ֕יִם וְשֵׁ֥שׁ מֵא֖וֹת וּשְׁלֹשִֽׁים׃ **מא**אֵ֣לֶּה פְקוּדֵ֗י מִשְׁפְּחֹת֙ בְּנֵ֣י גֵרְשׁ֔וֹן כׇּל־הָעֹבֵ֖ד בְּאֹ֣הֶל מוֹעֵ֑ד אֲשֶׁ֨ר פָּקַ֥ד מֹשֶׁ֛ה וְאַהֲרֹ֖ן עַל־פִּ֥י יְהֹוָֽה׃ | [[181]](#footnote-181) A census was taken of the sons of Gershon, by clans and ancestral houses: [[182]](#footnote-182) of every man between thirty and fifty years of age, eligible for military service and for duties in the Tent of Meeting. [[183]](#footnote-183) By clans and ancestral houses, the total was two thousand six hundred and thirty. [[184]](#footnote-184) This was the number of the Gershonite clans, all of those who were liable for service in the Tent of Meeting, whom Moses and Aaron counted at the bidding of Yahweh. |
| **מב**וּפְקוּדֵ֕י מִשְׁפְּחֹ֖ת בְּנֵ֣י מְרָרִ֑י לְמִשְׁפְּחֹתָ֖ם לְבֵ֥ית אֲבֹתָֽם׃ **מג**מִבֶּ֨ן שְׁלֹשִׁ֤ים שָׁנָה֙ וָמַ֔עְלָה וְעַ֖ד בֶּן־חֲמִשִּׁ֣ים שָׁנָ֑ה כׇּל־הַבָּא֙ לַצָּבָ֔א לַעֲבֹדָ֖ה בְּאֹ֥הֶל מוֹעֵֽד׃ **מד**וַיִּהְי֥וּ פְקֻדֵיהֶ֖ם לְמִשְׁפְּחֹתָ֑ם שְׁלֹ֥שֶׁת אֲלָפִ֖ים וּמָאתָֽיִם׃ **מה**אֵ֣לֶּה פְקוּדֵ֔י מִשְׁפְּחֹ֖ת בְּנֵ֣י מְרָרִ֑י אֲשֶׁ֨ר פָּקַ֤ד מֹשֶׁה֙ וְאַהֲרֹ֔ן עַל־פִּ֥י יְהֹוָ֖ה בְּיַד־מֹשֶֽׁה׃ | [[185]](#footnote-185) And a census was taken of the clans of the sons of Merari, by their clans and their ancestral houses: [[186]](#footnote-186) of every man between thirty years of age and fifty years of age, eligible for military service and for duties in the Tent of Meeting. [[187]](#footnote-187) Those numbered of them by their clans was three thousand two hundred. [[188]](#footnote-188) This was the number of the Merarite clans, whom Moses and Aaron counted at the bidding of Yahweh given through Moses. |
| **מו**כׇּֽל־הַפְּקֻדִ֡ים אֲשֶׁר֩ פָּקַ֨ד מֹשֶׁ֧ה וְאַהֲרֹ֛ן וּנְשִׂיאֵ֥י יִשְׂרָאֵ֖ל אֶת־הַלְוִיִּ֑ם לְמִשְׁפְּחֹתָ֖ם וּלְבֵ֥ית אֲבֹתָֽם׃ **מז**מִבֶּ֨ן שְׁלֹשִׁ֤ים שָׁנָה֙ וָמַ֔עְלָה וְעַ֖ד בֶּן־חֲמִשִּׁ֣ים שָׁנָ֑ה כׇּל־הַבָּ֗א לַעֲבֹ֨ד עֲבֹדַ֧ת עֲבֹדָ֛ה וַעֲבֹדַ֥ת מַשָּׂ֖א בְּאֹ֥הֶל מוֹעֵֽד׃ **מח**וַיִּהְי֖וּ פְּקֻדֵיהֶ֑ם שְׁמֹנַ֣ת אֲלָפִ֔ים וַחֲמֵ֥שׁ מֵא֖וֹת וּשְׁמֹנִֽים׃ **מט**עַל־פִּ֨י יְהֹוָ֜ה פָּקַ֤ד אוֹתָם֙ בְּיַד־מֹשֶׁ֔ה אִ֥ישׁ אִ֛ישׁ עַל־עֲבֹדָת֖וֹ וְעַל־מַשָּׂא֑וֹ וּפְקֻדָ֕יו אֲשֶׁר־צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ {פ} | [[189]](#footnote-189) The total number of Levites counted, whom Moses and Aaron and the leaders of Israel counted according to their clans and their ancestral houses by– [[190]](#footnote-190) all the men between thirty years of age and fifty years of age, eligible for religious duties and for those of transporting the Tent of Meeting – [[191]](#footnote-191) amounted to eight thousand five hundred and eighty men. [[192]](#footnote-192) At the commandment of Yahweh, through the hand of Moses, the census was taken to assign to every man his duty and his task; they were numbered by him as Yahweh had ordered Moses. |

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| במדבר פרק ה | Numbers [[193]](#footnote-193)5 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**צַ֚ו אֶת־בְּנֵ֣י יִשְׂרָאֵ֔ל וִֽישַׁלְּחוּ֙ מִן־הַֽמַּחֲנֶ֔ה כׇּל־צָר֖וּעַ וְכׇל־זָ֑ב וְכֹ֖ל טָמֵ֥א לָנָֽפֶשׁ׃ **ג**מִזָּכָ֤ר עַד־נְקֵבָה֙ תְּשַׁלֵּ֔חוּ אֶל־מִח֥וּץ לַֽמַּחֲנֶ֖ה תְּשַׁלְּח֑וּם וְלֹ֤א יְטַמְּאוּ֙ אֶת־מַ֣חֲנֵיהֶ֔ם אֲשֶׁ֥ר אֲנִ֖י שֹׁכֵ֥ן בְּתוֹכָֽם׃ **ד**וַיַּֽעֲשׂוּ־כֵן֙ בְּנֵ֣י יִשְׂרָאֵ֔ל וַיְשַׁלְּח֣וּ אוֹתָ֔ם אֶל־מִח֖וּץ לַֽמַּחֲנֶ֑ה כַּאֲשֶׁ֨ר דִּבֶּ֤ר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה כֵּ֥ן עָשׂ֖וּ בְּנֵ֥י יִשְׂרָאֵֽל׃ {פ} | [[194]](#footnote-194) Then Yahweh spoke to Moses and said: [[195]](#footnote-195) “Order the Israelites to put out of the camp all those suffering from leprosy or from a discharge, or who have become unclean by touching a corpse. [[196]](#footnote-196) Man or woman, you must put them out and forbid them the camp. The Israelites must not defile in this way the camp where I dwell among them.” [[197]](#footnote-197) The Israelites did so: they put them out of the camp. The Israelites did just as Yahweh had spoken to Moses. |
| **ה**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ו**דַּבֵּר֮ אֶל־בְּנֵ֣י יִשְׂרָאֵל֒ אִ֣ישׁ אֽוֹ־אִשָּׁ֗ה כִּ֤י יַעֲשׂוּ֙ מִכׇּל־חַטֹּ֣את הָֽאָדָ֔ם לִמְעֹ֥ל מַ֖עַל בַּיהֹוָ֑ה וְאָֽשְׁמָ֖ה הַנֶּ֥פֶשׁ הַהִֽוא׃ **ז**וְהִתְוַדּ֗וּ אֶֽת־חַטָּאתָם֮ אֲשֶׁ֣ר עָשׂוּ֒ וְהֵשִׁ֤יב אֶת־אֲשָׁמוֹ֙ בְּרֹאשׁ֔וֹ וַחֲמִישִׁת֖וֹ יֹסֵ֣ף עָלָ֑יו וְנָתַ֕ן לַאֲשֶׁ֖ר אָשַׁ֥ם לֽוֹ׃ **ח**וְאִם־אֵ֨ין לָאִ֜ישׁ גֹּאֵ֗ל לְהָשִׁ֤יב הָאָשָׁם֙ אֵלָ֔יו הָאָשָׁ֛ם הַמּוּשָׁ֥ב לַיהֹוָ֖ה לַכֹּהֵ֑ן מִלְּבַ֗ד אֵ֚יל הַכִּפֻּרִ֔ים אֲשֶׁ֥ר יְכַפֶּר־בּ֖וֹ עָלָֽיו׃ **ט**וְכׇל־תְּרוּמָ֞ה לְכׇל־קׇדְשֵׁ֧י בְנֵי־יִשְׂרָאֵ֛ל אֲשֶׁר־יַקְרִ֥יבוּ לַכֹּהֵ֖ן ל֥וֹ יִהְיֶֽה׃ **י**וְאִ֥ישׁ אֶת־קֳדָשָׁ֖יו ל֣וֹ יִהְי֑וּ אִ֛ישׁ אֲשֶׁר־יִתֵּ֥ן לַכֹּהֵ֖ן ל֥וֹ יִהְיֶֽה׃ {פ} | [[198]](#footnote-198) Then Yahweh spoke to Moses: [[199]](#footnote-199) “Tell the Israelites: “If a man or woman wrongs another, breaking faith with Yahweh, that person incurs guilt. [[200]](#footnote-200) He must confess the sin he has committed and make full reparation, with one-fifth added, paying it to the person whom he has wronged. [[201]](#footnote-201) But if the latter has no kinsman to whom this restitution can be made, the restitution due to Yahweh reverts to the priest, over and above the ram of atonement with which the priest makes atonement for the guilty man. [[202]](#footnote-202) For of all the sacred donations of the Israelites, every gift they bring to the priest, he has a right to the portion set aside. [[203]](#footnote-203) The sacred donations of all are their own; whatever anyone gives to the priest shall be his.” |
| **יא**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **יב**דַּבֵּר֙ אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל וְאָמַרְתָּ֖ אֲלֵהֶ֑ם אִ֥ישׁ אִישׁ֙ כִּֽי־תִשְׂטֶ֣ה אִשְׁתּ֔וֹ וּמָעֲלָ֥ה ב֖וֹ מָֽעַל׃ **יג**וְשָׁכַ֨ב אִ֣ישׁ אֹתָהּ֮ שִׁכְבַת־זֶ֒רַע֒ וְנֶעְלַם֙ מֵעֵינֵ֣י אִישָׁ֔הּ וְנִסְתְּרָ֖ה וְהִ֣יא נִטְמָ֑אָה וְעֵד֙ אֵ֣ין בָּ֔הּ וְהִ֖וא לֹ֥א נִתְפָּֽשָׂה׃ **יד**וְעָבַ֨ר עָלָ֧יו רֽוּחַ־קִנְאָ֛ה וְקִנֵּ֥א אֶת־אִשְׁתּ֖וֹ וְהִ֣וא נִטְמָ֑אָה אוֹ־עָבַ֨ר עָלָ֤יו רֽוּחַ־קִנְאָה֙ וְקִנֵּ֣א אֶת־אִשְׁתּ֔וֹ וְהִ֖יא לֹ֥א נִטְמָֽאָה׃ **טו**וְהֵבִ֨יא הָאִ֣ישׁ אֶת־אִשְׁתּוֹ֮ אֶל־הַכֹּהֵן֒ וְהֵבִ֤יא אֶת־קׇרְבָּנָהּ֙ עָלֶ֔יהָ עֲשִׂירִ֥ת הָאֵיפָ֖ה קֶ֣מַח שְׂעֹרִ֑ים לֹֽא־יִצֹ֨ק עָלָ֜יו שֶׁ֗מֶן וְלֹֽא־יִתֵּ֤ן עָלָיו֙ לְבֹנָ֔ה כִּֽי־מִנְחַ֤ת קְנָאֹת֙ ה֔וּא מִנְחַ֥ת זִכָּר֖וֹן מַזְכֶּ֥רֶת עָוֺֽן׃ | [[204]](#footnote-204) And Yahweh spoke to Moses: [[205]](#footnote-205) “Say this to the Israelites: “If any man’s wife goes astray and is unfaithful to him, [[206]](#footnote-206) if some other man lies with the woman without the husband’s knowledge, if she disgraces herself secretly, without any witness against her, and without being caught in the act [[207]](#footnote-207) and a spirit of jealousy comes over the husband and makes him jealous for the wife who has disgraced herself, or if the spirit of jealousy comes upon him and makes him jealous for his wife even when she is innocent; [[208]](#footnote-208) the man must bring his wife before the priest. On her behalf, he shall bring an offering of one-tenth of an ephah of barley meal. He is not to pour oil on it or put incense on it, because this is an oblation for jealousy, a memorial offering to record a fault. |
| **טז**וְהִקְרִ֥יב אֹתָ֖הּ הַכֹּהֵ֑ן וְהֶֽעֱמִדָ֖הּ לִפְנֵ֥י יְהֹוָֽה׃ **יז**וְלָקַ֧ח הַכֹּהֵ֛ן מַ֥יִם קְדֹשִׁ֖ים בִּכְלִי־חָ֑רֶשׂ וּמִן־הֶֽעָפָ֗ר אֲשֶׁ֤ר יִהְיֶה֙ בְּקַרְקַ֣ע הַמִּשְׁכָּ֔ן יִקַּ֥ח הַכֹּהֵ֖ן וְנָתַ֥ן אֶל־הַמָּֽיִם׃ **יח**וְהֶעֱמִ֨יד הַכֹּהֵ֥ן אֶֽת־הָאִשָּׁה֮ לִפְנֵ֣י יְהֹוָה֒ וּפָרַע֙ אֶת־רֹ֣אשׁ הָֽאִשָּׁ֔ה וְנָתַ֣ן עַל־כַּפֶּ֗יהָ אֵ֚ת מִנְחַ֣ת הַזִּכָּר֔וֹן מִנְחַ֥ת קְנָאֹ֖ת הִ֑וא וּבְיַ֤ד הַכֹּהֵן֙ יִהְי֔וּ מֵ֥י הַמָּרִ֖ים הַמְאָֽרְﬞרִֽים׃ | [[209]](#footnote-209) “The priest is then to bring the woman forward and stand her before Yahweh. [[210]](#footnote-210) Then he shall take living water in an earthen jar, and on the water throw dust that he has taken from the floor of the Dwelling. [[211]](#footnote-211) After he has placed the woman before Yahweh, he shall unbind her hair and put in her hands the commemorative oblation (that is, the oblation for jealousy). In his own hands, the priest will hold the water of bitterness and of cursing. |
| **יט**וְהִשְׁבִּ֨יעַ אֹתָ֜הּ הַכֹּהֵ֗ן וְאָמַ֤ר אֶל־הָֽאִשָּׁה֙ אִם־לֹ֨א שָׁכַ֥ב אִישׁ֙ אֹתָ֔ךְ וְאִם־לֹ֥א שָׂטִ֛ית טֻמְאָ֖ה תַּ֣חַת אִישֵׁ֑ךְ הִנָּקִ֕י מִמֵּ֛י הַמָּרִ֥ים הַֽמְאָרְﬞרִ֖ים הָאֵֽלֶּה׃ **כ**וְאַ֗תְּ כִּ֥י שָׂטִ֛ית תַּ֥חַת אִישֵׁ֖ךְ וְכִ֣י נִטְמֵ֑את וַיִּתֵּ֨ן אִ֥ישׁ בָּךְ֙ אֶת־שְׁכׇבְתּ֔וֹ מִֽבַּלְעֲדֵ֖י אִישֵֽׁךְ׃ **כא**וְהִשְׁבִּ֨יעַ הַכֹּהֵ֥ן אֶֽת־הָאִשָּׁה֮ בִּשְׁבֻעַ֣ת הָאָלָה֒ וְאָמַ֤ר הַכֹּהֵן֙ לָֽאִשָּׁ֔ה יִתֵּ֨ן יְהֹוָ֥ה אוֹתָ֛ךְ לְאָלָ֥ה וְלִשְׁבֻעָ֖ה בְּת֣וֹךְ עַמֵּ֑ךְ בְּתֵ֨ת יְהֹוָ֤ה אֶת־יְרֵכֵךְ֙ נֹפֶ֔לֶת וְאֶת־בִּטְנֵ֖ךְ צָבָֽה׃ **כב**וּ֠בָ֠אוּ הַמַּ֨יִם הַמְאָרְרִ֤ים הָאֵ֙לֶּה֙ בְּֽמֵעַ֔יִךְ לַצְבּ֥וֹת בֶּ֖טֶן וְלַנְפִּ֣ל יָרֵ֑ךְ וְאָמְרָ֥ה הָאִשָּׁ֖ה אָמֵ֥ן׀ אָמֵֽן׃ | [[212]](#footnote-212) “He is then to put the woman on oath, saying: “If no man has lain with you, and you have gone astray and defiles yourself while under your husband’s authority, then may the water of bitterness and cursing do you no harm. [[213]](#footnote-213) But if you have gone astray, while under your husband’s authority, and you have defiled yourself by lying with a man other than your husband …” [[214]](#footnote-214) then the priest shall impose an oath of the curse on the woman, saying to her, “Let Yahweh make of you an attested curse among your people, making your thigh shrivel and your belly swell! [[215]](#footnote-215) May this water of cursing enter you bowels to swell your belly and shrivel your thigh!” The woman must say: “Amen! Amen!” |
| **כג**וְ֠כָתַ֠ב אֶת־הָאָלֹ֥ת הָאֵ֛לֶּה הַכֹּהֵ֖ן בַּסֵּ֑פֶר וּמָחָ֖ה אֶל־מֵ֥י הַמָּרִֽים׃ **כד**וְהִשְׁקָה֙ אֶת־הָ֣אִשָּׁ֔ה אֶת־מֵ֥י הַמָּרִ֖ים הַמְאָֽרְﬞרִ֑ים וּבָ֥אוּ בָ֛הּ הַמַּ֥יִם הַֽמְאָרְﬞרִ֖ים לְמָרִֽים׃ | [[216]](#footnote-216) “Then the priest shall commit these curses to writing and wash them off in the water of bitterness. [[217]](#footnote-217) He must make the woman drink this water of bitterness and of cursing, and this water of cursing shall enter her to produce bitterness. |
| **כה**וְלָקַ֤ח הַכֹּהֵן֙ מִיַּ֣ד הָֽאִשָּׁ֔ה אֵ֖ת מִנְחַ֣ת הַקְּנָאֹ֑ת וְהֵנִ֤יף אֶת־הַמִּנְחָה֙ לִפְנֵ֣י יְהֹוָ֔ה וְהִקְרִ֥יב אֹתָ֖הּ אֶל־הַמִּזְבֵּֽחַ׃ **כו**וְקָמַ֨ץ הַכֹּהֵ֤ן מִן־הַמִּנְחָה֙ אֶת־אַזְכָּ֣רָתָ֔הּ וְהִקְטִ֖יר הַמִּזְבֵּ֑חָה וְאַחַ֛ר יַשְׁקֶ֥ה אֶת־הָאִשָּׁ֖ה אֶת־הַמָּֽיִם׃ **כז**וְהִשְׁקָ֣הּ אֶת־הַמַּ֗יִם וְהָיְתָ֣ה אִֽם־נִטְמְאָה֮ וַתִּמְעֹ֣ל מַ֣עַל בְּאִישָׁהּ֒ וּבָ֨אוּ בָ֜הּ הַמַּ֤יִם הַמְאָֽרְﬞרִים֙ לְמָרִ֔ים וְצָבְתָ֣ה בִטְנָ֔הּ וְנָפְלָ֖ה יְרֵכָ֑הּ וְהָיְתָ֧ה הָאִשָּׁ֛ה לְאָלָ֖ה בְּקֶ֥רֶב עַמָּֽהּ׃ **כח**וְאִם־לֹ֤א נִטְמְאָה֙ הָֽאִשָּׁ֔ה וּטְהֹרָ֖ה הִ֑וא וְנִקְּתָ֖ה וְנִזְרְﬞעָ֥ה זָֽרַע׃ | [[218]](#footnote-218) “The priest shall take the grain offering for jealousy from the woman’s hands and hold it up before Yahweh with a gesture of offering, and bring it to the altar. [[219]](#footnote-219) He shall take a handful as its memorial portion, burn it on the altar, and he must make the woman drink the water. [[220]](#footnote-220) After he has made her drink it, if she has defiled herself, deceiving her husband, then the water of cursing that goes into her shall indeed be bitter: her belly will swell and her thigh shrivel, and she will be a curse among her people. [[221]](#footnote-221) But if the woman has not made herself unclean, but is clean, then she will be immune and will bear children. |
| **כט**זֹ֥את תּוֹרַ֖ת הַקְּנָאֹ֑ת אֲשֶׁ֨ר תִּשְׂטֶ֥ה אִשָּׁ֛ה תַּ֥חַת אִישָׁ֖הּ וְנִטְמָֽאָה׃ **ל**א֣וֹ אִ֗ישׁ אֲשֶׁ֨ר תַּעֲבֹ֥ר עָלָ֛יו ר֥וּחַ קִנְאָ֖ה וְקִנֵּ֣א אֶת־אִשְׁתּ֑וֹ וְהֶעֱמִ֤יד אֶת־הָֽאִשָּׁה֙ לִפְנֵ֣י יְהֹוָ֔ה וְעָ֤שָׂה לָהּ֙ הַכֹּהֵ֔ן אֵ֥ת כׇּל־הַתּוֹרָ֖ה הַזֹּֽאת׃ **לא**וְנִקָּ֥ה הָאִ֖ישׁ מֵעָוֺ֑ן וְהָאִשָּׁ֣ה הַהִ֔וא תִּשָּׂ֖א אֶת־עֲוֺנָֽהּ׃ {פ} | [[222]](#footnote-222) “This is the law in cases of jealousy, when a woman, while under her husband’s authority, goes astray and defiles herself [[223]](#footnote-223) or when a spirit of jealousy comes on a man and he is jealous for his wife. When a husband brings such a woman before Yahweh, the priest must apply this entire law to her. [[224]](#footnote-224) The husband shall be guiltless, but the woman must bear the consequences for her iniquity.” |

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| במדבר פרק ו | Numbers [[225]](#footnote-225)6 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**דַּבֵּר֙ אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל וְאָמַרְתָּ֖ אֲלֵהֶ֑ם אִ֣ישׁ אֽוֹ־אִשָּׁ֗ה כִּ֤י יַפְלִא֙ לִנְדֹּר֙ נֶ֣דֶר נָזִ֔יר לְהַזִּ֖יר לַֽיהֹוָֽה׃ **ג**מִיַּ֤יִן וְשֵׁכָר֙ יַזִּ֔יר חֹ֥מֶץ יַ֛יִן וְחֹ֥מֶץ שֵׁכָ֖ר לֹ֣א יִשְׁתֶּ֑ה וְכׇל־מִשְׁרַ֤ת עֲנָבִים֙ לֹ֣א יִשְׁתֶּ֔ה וַעֲנָבִ֛ים לַחִ֥ים וִיבֵשִׁ֖ים לֹ֥א יֹאכֵֽל׃ **ד**כֹּ֖ל יְמֵ֣י נִזְר֑וֹ מִכֹּל֩ אֲשֶׁ֨ר יֵעָשֶׂ֜ה מִגֶּ֣פֶן הַיַּ֗יִן מֵחַרְצַנִּ֛ים וְעַד־זָ֖ג לֹ֥א יֹאכֵֽל׃ **ה**כׇּל־יְמֵי֙ נֶ֣דֶר נִזְר֔וֹ תַּ֖עַר לֹא־יַעֲבֹ֣ר עַל־רֹאשׁ֑וֹ עַד־מְלֹ֨את הַיָּמִ֜ם אֲשֶׁר־יַזִּ֤יר לַיהֹוָה֙ קָדֹ֣שׁ יִהְיֶ֔ה גַּדֵּ֥ל פֶּ֖רַע שְׂעַ֥ר רֹאשֽׁוֹ׃ **ו**כׇּל־יְמֵ֥י הַזִּיר֖וֹ לַיהֹוָ֑ה עַל־נֶ֥פֶשׁ מֵ֖ת לֹ֥א יָבֹֽא׃ **ז**לְאָבִ֣יו וּלְאִמּ֗וֹ לְאָחִיו֙ וּלְאַ֣חֹת֔וֹ לֹא־יִטַּמָּ֥א לָהֶ֖ם בְּמֹתָ֑ם כִּ֛י נֵ֥זֶר אֱלֹהָ֖יו עַל־רֹאשֽׁוֹ׃ **ח**כֹּ֖ל יְמֵ֣י נִזְר֑וֹ קָדֹ֥שׁ ה֖וּא לַֽיהֹוָֽה׃ | [[226]](#footnote-226) And Yahweh spoke to Moses: [[227]](#footnote-227) “Say this to the Israelites: “If a man or woman wishes to make a vow, the nazirite vow, to pledge himself to Yahweh, [[228]](#footnote-228) he shall abstain from wine and strong drink, and not drink grape juice, nor drink wine or other vinegar, nor eat grapes, fresh or dried. [[229]](#footnote-229) For the duration of his vow, he shall eat nothing that comes from the vine, not even seeds or skins. [[230]](#footnote-230) While he is bound by his vow, no razor shall touch his head; until the time of his consecration to Yahweh is completed, he is holy and shall let his hair grow free. [[231]](#footnote-231) For the entire period of his consecration to Yahweh he must not go near a corpse, [[232]](#footnote-232) he must not make himself unclean for father or mother, for brother or sister, if they die; on his head he carries his consecration to his God. [[233]](#footnote-233) Throughout the whole of his vow, he is holy to Yahweh. |
| **ט**וְכִֽי־יָמ֨וּת מֵ֤ת עָלָיו֙ בְּפֶ֣תַע פִּתְאֹ֔ם וְטִמֵּ֖א רֹ֣אשׁ נִזְר֑וֹ וְגִלַּ֤ח רֹאשׁוֹ֙ בְּי֣וֹם טׇהֳרָת֔וֹ בַּיּ֥וֹם הַשְּׁבִיעִ֖י יְגַלְּחֶֽנּוּ׃ **י**וּבַיּ֣וֹם הַשְּׁמִינִ֗י יָבִא֙ שְׁתֵּ֣י תֹרִ֔ים א֥וֹ שְׁנֵ֖י בְּנֵ֣י יוֹנָ֑ה אֶ֨ל־הַכֹּהֵ֔ן אֶל־פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃ **יא**וְעָשָׂ֣ה הַכֹּהֵ֗ן אֶחָ֤ד לְחַטָּאת֙ וְאֶחָ֣ד לְעֹלָ֔ה וְכִפֶּ֣ר עָלָ֔יו מֵאֲשֶׁ֥ר חָטָ֖א עַל־הַנָּ֑פֶשׁ וְקִדַּ֥שׁ אֶת־רֹאשׁ֖וֹ בַּיּ֥וֹם הַהֽוּא׃ **יב**וְהִזִּ֤יר לַֽיהֹוָה֙ אֶת־יְמֵ֣י נִזְר֔וֹ וְהֵבִ֛יא כֶּ֥בֶשׂ בֶּן־שְׁנָת֖וֹ לְאָשָׁ֑ם וְהַיָּמִ֤ים הָרִאשֹׁנִים֙ יִפְּל֔וּ כִּ֥י טָמֵ֖א נִזְרֽוֹ׃ | [[234]](#footnote-234) “If a man dies suddenly beside him, defiling his consecrated hair, he must shave his head on the day of his cleansing and shave it on the seventh day. [[235]](#footnote-235) On the eighth day, he is to bring two turtledoves or two young pigeons to the priest, at the door of the Tent of Meeting. [[236]](#footnote-236) The priest must offer one as sin offering and the other as a high-offering, and atone for him, for his sin due to the dead; he must consecrate his head the same day [[237]](#footnote-237) and consecrate himself to Yahweh for his nazirate days, and he must bring a male yearling lamb as a guilt offering. The former time shall be void, since his consecration was defiled. |
| **יג**וְזֹ֥את תּוֹרַ֖ת הַנָּזִ֑יר בְּי֗וֹם מְלֹאת֙ יְמֵ֣י נִזְר֔וֹ יָבִ֣יא אֹת֔וֹ אֶל־פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃ **יד**וְהִקְרִ֣יב אֶת־קׇרְבָּנ֣וֹ לַיהֹוָ֡ה כֶּ֩בֶשׂ֩ בֶּן־שְׁנָת֨וֹ תָמִ֤ים אֶחָד֙ לְעֹלָ֔ה וְכַבְשָׂ֨ה אַחַ֧ת בַּת־שְׁנָתָ֛הּ תְּמִימָ֖ה לְחַטָּ֑את וְאַֽיִל־אֶחָ֥ד תָּמִ֖ים לִשְׁלָמִֽים׃ **טו**וְסַ֣ל מַצּ֗וֹת סֹ֤לֶת חַלֹּת֙ בְּלוּלֹ֣ת בַּשֶּׁ֔מֶן וּרְקִיקֵ֥י מַצּ֖וֹת מְשֻׁחִ֣ים בַּשָּׁ֑מֶן וּמִנְחָתָ֖ם וְנִסְכֵּיהֶֽם׃ **טז**וְהִקְרִ֥יב הַכֹּהֵ֖ן לִפְנֵ֣י יְהֹוָ֑ה וְעָשָׂ֥ה אֶת־חַטָּאת֖וֹ וְאֶת־עֹלָתֽוֹ׃ **יז**וְאֶת־הָאַ֜יִל יַעֲשֶׂ֨ה זֶ֤בַח שְׁלָמִים֙ לַֽיהֹוָ֔ה עַ֖ל סַ֣ל הַמַּצּ֑וֹת וְעָשָׂה֙ הַכֹּהֵ֔ן אֶת־מִנְחָת֖וֹ וְאֶת־נִסְכּֽוֹ׃ **יח**וְגִלַּ֣ח הַנָּזִ֗יר פֶּ֛תַח אֹ֥הֶל מוֹעֵ֖ד אֶת־רֹ֣אשׁ נִזְר֑וֹ וְלָקַ֗ח אֶת־שְׂעַר֙ רֹ֣אשׁ נִזְר֔וֹ וְנָתַן֙ עַל־הָאֵ֔שׁ אֲשֶׁר־תַּ֖חַת זֶ֥בַח הַשְּׁלָמִֽים׃ **יט**וְלָקַ֨ח הַכֹּהֵ֜ן אֶת־הַזְּרֹ֣עַ בְּשֵׁלָה֮ מִן־הָאַ֒יִל֒ וְֽחַלַּ֨ת מַצָּ֤ה אַחַת֙ מִן־הַסַּ֔ל וּרְקִ֥יק מַצָּ֖ה אֶחָ֑ד וְנָתַן֙ עַל־כַּפֵּ֣י הַנָּזִ֔יר אַחַ֖ר הִֽתְגַּלְּח֥וֹ אֶת־נִזְרֽוֹ׃ **כ**וְהֵנִיף֩ אוֹתָ֨ם הַכֹּהֵ֥ן׀ תְּנוּפָה֮ לִפְנֵ֣י יְהֹוָה֒ קֹ֤דֶשׁ הוּא֙ לַכֹּהֵ֔ן עַ֚ל חֲזֵ֣ה הַתְּנוּפָ֔ה וְעַ֖ל שׁ֣וֹק הַתְּרוּמָ֑ה וְאַחַ֛ר יִשְׁתֶּ֥ה הַנָּזִ֖יר יָֽיִן׃ | [[238]](#footnote-238) “This is the law for the nazirite when his days of dedication are ful­filled. He must be led to the door of the Tent of Meeting, [[239]](#footnote-239) and must offer his gift to Yahweh: for high-offering, an unblemished male year­ling lamb; for sin offering, an unblemished yearling ewe lamb; for peace offering, an unblemished ram, [[240]](#footnote-240) and a basket of unleaven­ed loaves of fine flour mixed with oil, and of unleavened wafers spread with oil, with their oblations and libations. [[241]](#footnote-241) The priest shall present them before Yahweh and offer their sin offering and high-offering. [[242]](#footnote-242) He must offer the ram of peace offering and the unleavened bread in the basket, and the priest shall make the oblation and libation. [[243]](#footnote-243) Then the nazirite shall shave his consecrated head at the door of the Tent of Meeting and put his consecrated hair in the fire of the peace offering. [[244]](#footnote-244) The priest is to take the shoulder of the ram, when it is cooked, with an unleavened cake from the basket, and an unleavened wafer and put them in the hands of the nazirite when he has shaved his consecrated head. [[245]](#footnote-245) He must make wave them before Yahweh; it is holy for the priest, together with the breast that is waved and the thigh that is offered. After this, the nazirite may drink wine. |
| **כא**זֹ֣את תּוֹרַ֣ת הַנָּזִיר֮ אֲשֶׁ֣ר יִדֹּר֒ קׇרְבָּנ֤וֹ לַֽיהֹוָה֙ עַל־נִזְר֔וֹ מִלְּבַ֖ד אֲשֶׁר־תַּשִּׂ֣יג יָד֑וֹ כְּפִ֤י נִדְרוֹ֙ אֲשֶׁ֣ר יִדֹּ֔ר כֵּ֣ן יַעֲשֶׂ֔ה עַ֖ל תּוֹרַ֥ת נִזְרֽוֹ׃ {פ} | [[246]](#footnote-246) “This is the law of the Nazirite who vows to Yahweh his offering of consecration, as well as whatever else he can provide; thus, he must fulfil the vow that he made, according to the law of his consecration.” |
| **כב**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **כג**דַּבֵּ֤ר אֶֽל־אַהֲרֹן֙ וְאֶל־בָּנָ֣יו לֵאמֹ֔ר כֹּ֥ה תְבָרְﬞכ֖וּ אֶת־בְּנֵ֣י יִשְׂרָאֵ֑ל אָמ֖וֹר לָהֶֽם׃ {ס} | [[247]](#footnote-247) And Yahweh spoke to Moses and said: [[248]](#footnote-248) “Speak to Aaron and his sons, saying: “This is how you are to bless the Israelites. You shall say to them: |
| **כד**יְבָרֶכְךָ֥ יְהֹוָ֖ה וְיִשְׁמְרֶֽךָ׃ {ס} **כה**יָאֵ֨ר יְהֹוָ֧ה׀ פָּנָ֛יו אֵלֶ֖יךָ וִֽיחֻנֶּֽךָּ׃ {ס} **כו**יִשָּׂ֨א יְהֹוָ֤ה׀ פָּנָיו֙ אֵלֶ֔יךָ וְיָשֵׂ֥ם לְךָ֖ שָׁלֽוֹם׃ {ס} **כז**וְשָׂמ֥וּ אֶת־שְׁמִ֖י עַל־בְּנֵ֣י יִשְׂרָאֵ֑ל וַאֲנִ֖י אֲבָרְﬞכֵֽם׃ {ס} | [[249]](#footnote-249) “May Yahweh bless you and keep you;  [[250]](#footnote-250) may Yahweh let his face shine on you and be gracious to you;   [[251]](#footnote-251) may Yahweh show you his face and bring you peace.   [[252]](#footnote-252) Thus shall they call my name on the Israelites, and I will bless them.” |

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| במדבר פרק ז | Numbers [[253]](#footnote-253)7 |
| **א**וַיְהִ֡י בְּיוֹם֩ כַּלּ֨וֹת מֹשֶׁ֜ה לְהָקִ֣ים אֶת־הַמִּשְׁכָּ֗ן וַיִּמְשַׁ֨ח אֹת֜וֹ וַיְקַדֵּ֤שׁ אֹתוֹ֙ וְאֶת־כׇּל־כֵּלָ֔יו וְאֶת־הַמִּזְבֵּ֖חַ וְאֶת־כׇּל־כֵּלָ֑יו וַיִּמְשָׁחֵ֖ם וַיְקַדֵּ֥שׁ אֹתָֽם׃ **ב**וַיַּקְרִ֙יבוּ֙ נְשִׂיאֵ֣י יִשְׂרָאֵ֔ל רָאשֵׁ֖י בֵּ֣ית אֲבֹתָ֑ם הֵ֚ם נְשִׂיאֵ֣י הַמַּטֹּ֔ת הֵ֥ם הָעֹמְדִ֖ים עַל־הַפְּקֻדִֽים׃ **ג**וַיָּבִ֨יאוּ אֶת־קׇרְבָּנָ֜ם לִפְנֵ֣י יְהֹוָ֗ה שֵׁשׁ־עֶגְלֹ֥ת צָב֙ וּשְׁנֵ֣י עָשָׂ֣ר בָּקָ֔ר עֲגָלָ֛ה עַל־שְׁנֵ֥י הַנְּשִׂאִ֖ים וְשׁ֣וֹר לְאֶחָ֑ד וַיַּקְרִ֥יבוּ אוֹתָ֖ם לִפְנֵ֥י הַמִּשְׁכָּֽן׃ **ד**וַיֹּ֥אמֶר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ה**קַ֚ח מֵֽאִתָּ֔ם וְהָי֕וּ לַעֲבֹ֕ד אֶת־עֲבֹדַ֖ת אֹ֣הֶל מוֹעֵ֑ד וְנָתַתָּ֤ה אוֹתָם֙ אֶל־הַלְוִיִּ֔ם אִ֖ישׁ כְּפִ֥י עֲבֹדָתֽוֹ׃ **ו**וַיִּקַּ֣ח מֹשֶׁ֔ה אֶת־הָעֲגָלֹ֖ת וְאֶת־הַבָּקָ֑ר וַיִּתֵּ֥ן אוֹתָ֖ם אֶל־הַלְוִיִּֽם׃ **ז**אֵ֣ת׀ שְׁתֵּ֣י הָעֲגָל֗וֹת וְאֵת֙ אַרְבַּ֣עַת הַבָּקָ֔ר נָתַ֖ן לִבְנֵ֣י גֵרְשׁ֑וֹן כְּפִ֖י עֲבֹדָתָֽם׃ **ח**וְאֵ֣ת׀ אַרְבַּ֣ע הָעֲגָלֹ֗ת וְאֵת֙ שְׁמֹנַ֣ת הַבָּקָ֔ר נָתַ֖ן לִבְנֵ֣י מְרָרִ֑י כְּפִי֙ עֲבֹ֣דָתָ֔ם בְּיַד֙ אִֽיתָמָ֔ר בֶּֽן־אַהֲרֹ֖ן הַכֹּהֵֽן׃ **ט**וְלִבְנֵ֥י קְהָ֖ת לֹ֣א נָתָ֑ן כִּֽי־עֲבֹדַ֤ת הַקֹּ֙דֶשׁ֙ עֲלֵהֶ֔ם בַּכָּתֵ֖ף יִשָּֽׂאוּ׃ **י**וַיַּקְרִ֣יבוּ הַנְּשִׂאִ֗ים אֵ֚ת חֲנֻכַּ֣ת הַמִּזְבֵּ֔חַ בְּי֖וֹם הִמָּשַׁ֣ח אֹת֑וֹ וַיַּקְרִ֧יבוּ הַנְּשִׂיאִ֛ם אֶת־קׇרְבָּנָ֖ם לִפְנֵ֥י הַמִּזְבֵּֽחַ׃ **יא**וַיֹּ֥אמֶר יְהֹוָ֖ה אֶל־מֹשֶׁ֑ה נָשִׂ֨יא אֶחָ֜ד לַיּ֗וֹם נָשִׂ֤יא אֶחָד֙ לַיּ֔וֹם יַקְרִ֙יבוּ֙ אֶת־קׇרְבָּנָ֔ם לַחֲנֻכַּ֖ת הַמִּזְבֵּֽחַ׃ {ס} | [[254]](#footnote-254) On the day that Moses finished setting up the Dwelling, he anointed and consecrated it with all its furniture, and the altar and all its accessories. When he had anointed and consecrated it all, [[255]](#footnote-255) the leaders of Israel made an offering; these were the heads of the patriarchal Houses, who were leaders of tribes and had supervised the census. [[256]](#footnote-256) They brought their offering before Yahweh: six covered wagons and twelve oxen, one wagon for every two leaders and for each one an ox. They brought them before the Dwelling. [[257]](#footnote-257) Yahweh spoke to Moses saying, [[258]](#footnote-258) “Accept these from them, and let them be set apart for the service of the Tent of Meeting; you are to give them to the Levites, to each according to his service.” [[259]](#footnote-259) So, Moses took the wagons and the oxen, and gave them to the Levites. [[260]](#footnote-260) To the sons of Gershon he gave two wagons and four oxen according to their service. [[261]](#footnote-261) To the sons of Merari he gave four wagons and eight oxen according to their service, under the direction of Ithamar, son of Aaron the priest. [[262]](#footnote-262) However, to Kohathites he gave none at all, because the sacred charge entrusted to them had to be carried on their shoulders. [[263]](#footnote-263) The leaders then made an offering for the dedication of the altar, on the day when it was anointed. And the leaders brought their offering before the altar, [[264]](#footnote-264) and Yahweh said to Moses, “Let the leaders each bring an offering on successive days for the dedication of the altar.” |
| **יב**וַיְהִ֗י הַמַּקְרִ֛יב בַּיּ֥וֹם הָרִאשׁ֖וֹן אֶת־קׇרְבָּנ֑וֹ נַחְשׁ֥וֹן בֶּן־עַמִּינָדָ֖ב לְמַטֵּ֥ה יְהוּדָֽה׃ **יג**וְקׇרְבָּנ֞וֹ קַֽעֲרַת־כֶּ֣סֶף אַחַ֗ת שְׁלֹשִׁ֣ים וּמֵאָה֮ מִשְׁקָלָהּ֒ מִזְרָ֤ק אֶחָד֙ כֶּ֔סֶף שִׁבְעִ֥ים שֶׁ֖קֶל בְּשֶׁ֣קֶל הַקֹּ֑דֶשׁ שְׁנֵיהֶ֣ם׀ מְלֵאִ֗ים סֹ֛לֶת בְּלוּלָ֥ה בַשֶּׁ֖מֶן לְמִנְחָֽה׃ **יד**כַּ֥ף אַחַ֛ת עֲשָׂרָ֥ה זָהָ֖ב מְלֵאָ֥ה קְטֹֽרֶת׃ **טו**פַּ֣ר אֶחָ֞ד בֶּן־בָּקָ֗ר אַ֧יִל אֶחָ֛ד כֶּֽבֶשׂ־אֶחָ֥ד בֶּן־שְׁנָת֖וֹ לְעֹלָֽה׃ **טז**שְׂעִיר־עִזִּ֥ים אֶחָ֖ד לְחַטָּֽאת׃ **יז**וּלְזֶ֣בַח הַשְּׁלָמִים֮ בָּקָ֣ר שְׁנַ֒יִם֒ אֵילִ֤ם חֲמִשָּׁה֙ עַתּוּדִ֣ים חֲמִשָּׁ֔ה כְּבָשִׂ֥ים בְּנֵֽי־שָׁנָ֖ה חֲמִשָּׁ֑ה זֶ֛ה קׇרְבַּ֥ן נַחְשׁ֖וֹן בֶּן־עַמִּינָדָֽב׃ {פ} | [[265]](#footnote-265) And the one who presented his offering on the first day was Nahshon the son of Amminadab, of the tribe of Judah. [[266]](#footnote-266) His offering consisted of: one silver plate weighing a hundred and thirty shekels, one silver sprinkling bowl weighing seventy shekels (sanctuary shekels), both of them filled, for the oblation, with fine flour mixed with oil, [[267]](#footnote-267) one golden bowl weighing ten shekels, filled with incense, [[268]](#footnote-268) one young bullock, one ram and one male yearling lamb for the high-offering, [[269]](#footnote-269) one male goat for the sin offering, [[270]](#footnote-270) and, for the communion sacrifice, two oxen, five rams, five male goats, and five male yearling lambs. This was the offering of Nahshon son of Amminadab. |
| **יח**בַּיּוֹם֙ הַשֵּׁנִ֔י הִקְרִ֖יב נְתַנְאֵ֣ל בֶּן־צוּעָ֑ר נְשִׂ֖יא יִשָּׂשכָֽר׃ **יט**הִקְרִ֨ב אֶת־קׇרְבָּנ֜וֹ קַֽעֲרַת־כֶּ֣סֶף אַחַ֗ת שְׁלֹשִׁ֣ים וּמֵאָה֮ מִשְׁקָלָהּ֒ מִזְרָ֤ק אֶחָד֙ כֶּ֔סֶף שִׁבְעִ֥ים שֶׁ֖קֶל בְּשֶׁ֣קֶל הַקֹּ֑דֶשׁ שְׁנֵיהֶ֣ם׀ מְלֵאִ֗ים סֹ֛לֶת בְּלוּלָ֥ה בַשֶּׁ֖מֶן לְמִנְחָֽה׃ **כ**כַּ֥ף אַחַ֛ת עֲשָׂרָ֥ה זָהָ֖ב מְלֵאָ֥ה קְטֹֽרֶת׃ **כא**פַּ֣ר אֶחָ֞ד בֶּן־בָּקָ֗ר אַ֧יִל אֶחָ֛ד כֶּֽבֶשׂ־אֶחָ֥ד בֶּן־שְׁנָת֖וֹ לְעֹלָֽה׃ **כב**שְׂעִיר־עִזִּ֥ים אֶחָ֖ד לְחַטָּֽאת׃ **כג**וּלְזֶ֣בַח הַשְּׁלָמִים֮ בָּקָ֣ר שְׁנַ֒יִם֒ אֵילִ֤ם חֲמִשָּׁה֙ עַתֻּדִ֣ים חֲמִשָּׁ֔ה כְּבָשִׂ֥ים בְּנֵי־שָׁנָ֖ה חֲמִשָּׁ֑ה זֶ֛ה קׇרְבַּ֥ן נְתַנְאֵ֖ל בֶּן־צוּעָֽר׃ {פ} | [[271]](#footnote-271) On the second day, Nethanel the son of Zuar, leader of Issachar presented an offering. [[272]](#footnote-272) His offering consisted of: one silver bowl, the weight of which was a hundred and thirty shekels, one silver sprinkling bowl weighing seventy shekels (sanctuary shekels), both of them filled, for the oblation, with fine flour mixed with oil, [[273]](#footnote-273) one golden bowl weighing ten shekels, filled with incense, [[274]](#footnote-274) one young bull, one ram and one male yearling lamb for the high-offering, [[275]](#footnote-275) one male goat for the sin offering, [[276]](#footnote-276) and, for the communion sacrifice, two oxen, five rams, five kids and five male yearling lambs. This was the offering of Nethanel the son of Zuar. |
| **כד**בַּיּוֹם֙ הַשְּׁלִישִׁ֔י נָשִׂ֖יא לִבְנֵ֣י זְבוּלֻ֑ן אֱלִיאָ֖ב בֶּן־חֵלֹֽן׃ **כה**קׇרְבָּנ֞וֹ קַֽעֲרַת־כֶּ֣סֶף אַחַ֗ת שְׁלֹשִׁ֣ים וּמֵאָה֮ מִשְׁקָלָהּ֒ מִזְרָ֤ק אֶחָד֙ כֶּ֔סֶף שִׁבְעִ֥ים שֶׁ֖קֶל בְּשֶׁ֣קֶל הַקֹּ֑דֶשׁ שְׁנֵיהֶ֣ם׀ מְלֵאִ֗ים סֹ֛לֶת בְּלוּלָ֥ה בַשֶּׁ֖מֶן לְמִנְחָֽה׃ **כו**כַּ֥ף אַחַ֛ת עֲשָׂרָ֥ה זָהָ֖ב מְלֵאָ֥ה קְטֹֽרֶת׃ **כז**פַּ֣ר אֶחָ֞ד בֶּן־בָּקָ֗ר אַ֧יִל אֶחָ֛ד כֶּֽבֶשׂ־אֶחָ֥ד בֶּן־שְׁנָת֖וֹ לְעֹלָֽה׃ **כח**שְׂעִיר־עִזִּ֥ים אֶחָ֖ד לְחַטָּֽאת׃ **כט**וּלְזֶ֣בַח הַשְּׁלָמִים֮ בָּקָ֣ר שְׁנַ֒יִם֒ אֵילִ֤ם חֲמִשָּׁה֙ עַתֻּדִ֣ים חֲמִשָּׁ֔ה כְּבָשִׂ֥ים בְּנֵי־שָׁנָ֖ה חֲמִשָּׁ֑ה זֶ֛ה קׇרְבַּ֥ן אֱלִיאָ֖ב בֶּן־חֵלֹֽן׃ {פ} | [[277]](#footnote-277) On the third day, Eliab the son of Helon, leader of the sons of Zebulun [presented an offering]. [[278]](#footnote-278) His offering consisted of: one silver plate, the weight of which was a hundred and thirty shekels, one silver sprinkling bowl weighing seventy shekels (sanctuary shekels), both of them filled, for the oblation, with fine flour mixed with oil, [[279]](#footnote-279) one golden bowl weighing ten shekels, filled with incense, [[280]](#footnote-280) one young bull, one ram and one male yearling lamb for the high-offering, [[281]](#footnote-281) one male goat for the sin offering, [[282]](#footnote-282) and, for the communion sacrifice, two oxen, five rams, five kids, and five male yearling lambs. This was the offering of Eliab the son of Helon. |
| **ל**בַּיּוֹם֙ הָרְבִיעִ֔י נָשִׂ֖יא לִבְנֵ֣י רְאוּבֵ֑ן אֱלִיצ֖וּר בֶּן־שְׁדֵיאֽוּר׃ **לא**קׇרְבָּנ֞וֹ קַֽעֲרַת־כֶּ֣סֶף אַחַ֗ת שְׁלֹשִׁ֣ים וּמֵאָה֮ מִשְׁקָלָהּ֒ מִזְרָ֤ק אֶחָד֙ כֶּ֔סֶף שִׁבְעִ֥ים שֶׁ֖קֶל בְּשֶׁ֣קֶל הַקֹּ֑דֶשׁ שְׁנֵיהֶ֣ם׀ מְלֵאִ֗ים סֹ֛לֶת בְּלוּלָ֥ה בַשֶּׁ֖מֶן לְמִנְחָֽה׃ **לב**כַּ֥ף אַחַ֛ת עֲשָׂרָ֥ה זָהָ֖ב מְלֵאָ֥ה קְטֹֽרֶת׃ **לג**פַּ֣ר אֶחָ֞ד בֶּן־בָּקָ֗ר אַ֧יִל אֶחָ֛ד כֶּֽבֶשׂ־אֶחָ֥ד בֶּן־שְׁנָת֖וֹ לְעֹלָֽה׃ **לד**שְׂעִיר־עִזִּ֥ים אֶחָ֖ד לְחַטָּֽאת׃ **לה**וּלְזֶ֣בַח הַשְּׁלָמִים֮ בָּקָ֣ר שְׁנַ֒יִם֒ אֵילִ֤ם חֲמִשָּׁה֙ עַתֻּדִ֣ים חֲמִשָּׁ֔ה כְּבָשִׂ֥ים בְּנֵֽי־שָׁנָ֖ה חֲמִשָּׁ֑ה זֶ֛ה קׇרְבַּ֥ן אֱלִיצ֖וּר בֶּן־שְׁדֵיאֽוּר׃ {פ} | [[283]](#footnote-283) On the fourth day, Elizur the son of Shedeur, leader of the sons of Reuben [presented an offering]. [[284]](#footnote-284) His offering consisted of: one silver plate, the weight of which was a hundred and thirty shekels, one sliver sprinkling bowl weighing seventy shekels (sanctuary shekels), both of them filled, for the oblation, with fine flour mixed with oil, [[285]](#footnote-285) one golden bowl weighing ten shekels, filled with incense, [[286]](#footnote-286) one young bull, one ram and one male yearling lamb for the high-offering, [[287]](#footnote-287) one male goat for the sin offering, [[288]](#footnote-288) and, for the communion sacrifice, two oxen, five rams, five kids, and five male yearling lambs. This was the offering of Elizur the son of Shedeur. |
| **לו**בַּיּוֹם֙ הַחֲמִישִׁ֔י נָשִׂ֖יא לִבְנֵ֣י שִׁמְע֑וֹן שְׁלֻֽמִיאֵ֖ל בֶּן־צוּרִֽישַׁדָּֽי׃ **לז**קׇרְבָּנ֞וֹ קַֽעֲרַת־כֶּ֣סֶף אַחַ֗ת שְׁלֹשִׁ֣ים וּמֵאָה֮ מִשְׁקָלָהּ֒ מִזְרָ֤ק אֶחָד֙ כֶּ֔סֶף שִׁבְעִ֥ים שֶׁ֖קֶל בְּשֶׁ֣קֶל הַקֹּ֑דֶשׁ שְׁנֵיהֶ֣ם׀ מְלֵאִ֗ים סֹ֛לֶת בְּלוּלָ֥ה בַשֶּׁ֖מֶן לְמִנְחָֽה׃ **לח**כַּ֥ף אַחַ֛ת עֲשָׂרָ֥ה זָהָ֖ב מְלֵאָ֥ה קְטֹֽרֶת׃ **לט**פַּ֣ר אֶחָ֞ד בֶּן־בָּקָ֗ר אַ֧יִל אֶחָ֛ד כֶּֽבֶשׂ־אֶחָ֥ד בֶּן־שְׁנָת֖וֹ לְעֹלָֽה׃ **מ**שְׂעִיר־עִזִּ֥ים אֶחָ֖ד לְחַטָּֽאת׃ **מא**וּלְזֶ֣בַח הַשְּׁלָמִים֮ בָּקָ֣ר שְׁנַ֒יִם֒ אֵילִ֤ם חֲמִשָּׁה֙ עַתֻּדִ֣ים חֲמִשָּׁ֔ה כְּבָשִׂ֥ים בְּנֵי־שָׁנָ֖ה חֲמִשָּׁ֑ה זֶ֛ה קׇרְבַּ֥ן שְׁלֻמִיאֵ֖ל בֶּן־צוּרִֽישַׁדָּֽי׃ {פ} | [[289]](#footnote-289) On the fifth day, Shelumiel the son of Zurishaddai, leader of the sons of Simeon [presented an offering]. [[290]](#footnote-290) His offering consisted of: one silver plate, the weight of which was a hundred and thirty shekels, one sliver sprinkling bowl weighing seventy shekels (sanctuary shekels), both of them filled, for the oblation, with fine flour mixed with oil, [[291]](#footnote-291) one golden bowl weighing ten shekels, filled with incense, [[292]](#footnote-292) one young bull, one ram and one male yearling lamb for the high-offering, [[293]](#footnote-293) one male goat for the sin offering, [[294]](#footnote-294) and, for the communion sacrifice, two oxen, five rams, five kids, and five male yearling lambs. This was the offering of Shelumiel the son of Zurishaddai. |
| **מב**בַּיּוֹם֙ הַשִּׁשִּׁ֔י נָשִׂ֖יא לִבְנֵ֣י גָ֑ד אֶלְיָסָ֖ף בֶּן־דְּעוּאֵֽל׃ **מג**קׇרְבָּנ֞וֹ קַֽעֲרַת־כֶּ֣סֶף אַחַ֗ת שְׁלֹשִׁ֣ים וּמֵאָה֮ מִשְׁקָלָהּ֒ מִזְרָ֤ק אֶחָד֙ כֶּ֔סֶף שִׁבְעִ֥ים שֶׁ֖קֶל בְּשֶׁ֣קֶל הַקֹּ֑דֶשׁ שְׁנֵיהֶ֣ם׀ מְלֵאִ֗ים סֹ֛לֶת בְּלוּלָ֥ה בַשֶּׁ֖מֶן לְמִנְחָֽה׃ **מד**כַּ֥ף אַחַ֛ת עֲשָׂרָ֥ה זָהָ֖ב מְלֵאָ֥ה קְטֹֽרֶת׃ **מה**פַּ֣ר אֶחָ֞ד בֶּן־בָּקָ֗ר אַ֧יִל אֶחָ֛ד כֶּֽבֶשׂ־אֶחָ֥ד בֶּן־שְׁנָת֖וֹ לְעֹלָֽה׃ **מו**שְׂעִיר־עִזִּ֥ים אֶחָ֖ד לְחַטָּֽאת׃ **מז**וּלְזֶ֣בַח הַשְּׁלָמִים֮ בָּקָ֣ר שְׁנַ֒יִם֒ אֵילִ֤ם חֲמִשָּׁה֙ עַתֻּדִ֣ים חֲמִשָּׁ֔ה כְּבָשִׂ֥ים בְּנֵי־שָׁנָ֖ה חֲמִשָּׁ֑ה זֶ֛ה קׇרְבַּ֥ן אֶלְיָסָ֖ף בֶּן־דְּעוּאֵֽל׃ {פ} | [[295]](#footnote-295) On the sixth day, Eliasaph the son of Deuel, leader of the sons of Gad [presented an offering]. [[296]](#footnote-296) His offering consisted of: one silver plate, the weight of which was a hundred and thirty shekels, one sliver sprinkling bowl weighing seventy shekels (sanctuary shekels), both of them filled, for the oblation, with fine flour mixed with oil, [[297]](#footnote-297) one golden bowl weighing ten shekels, filled with incense, [[298]](#footnote-298) one young bull, one ram and one male yearling lamb for the high-offering, [[299]](#footnote-299) one male goat for the sin offering, [[300]](#footnote-300) and, for the communion sacrifice, two oxen, five rams, five kids, and five male yearling lambs. This was the offering of Eliasaph the son of Deuel. |
| **מח**בַּיּוֹם֙ הַשְּׁבִיעִ֔י נָשִׂ֖יא לִבְנֵ֣י אֶפְרָ֑יִם אֱלִֽישָׁמָ֖ע בֶּן־עַמִּיהֽוּד׃ **מט**קׇרְבָּנ֞וֹ קַֽעֲרַת־כֶּ֣סֶף אַחַ֗ת שְׁלֹשִׁ֣ים וּמֵאָה֮ מִשְׁקָלָהּ֒ מִזְרָ֤ק אֶחָד֙ כֶּ֔סֶף שִׁבְעִ֥ים שֶׁ֖קֶל בְּשֶׁ֣קֶל הַקֹּ֑דֶשׁ שְׁנֵיהֶ֣ם׀ מְלֵאִ֗ים סֹ֛לֶת בְּלוּלָ֥ה בַשֶּׁ֖מֶן לְמִנְחָֽה׃ **נ**כַּ֥ף אַחַ֛ת עֲשָׂרָ֥ה זָהָ֖ב מְלֵאָ֥ה קְטֹֽרֶת׃ **נא**פַּ֣ר אֶחָ֞ד בֶּן־בָּקָ֗ר אַ֧יִל אֶחָ֛ד כֶּֽבֶשׂ־אֶחָ֥ד בֶּן־שְׁנָת֖וֹ לְעֹלָֽה׃ **נב**שְׂעִיר־עִזִּ֥ים אֶחָ֖ד לְחַטָּֽאת׃ **נג**וּלְזֶ֣בַח הַשְּׁלָמִים֮ בָּקָ֣ר שְׁנַ֒יִם֒ אֵילִ֤ם חֲמִשָּׁה֙ עַתֻּדִ֣ים חֲמִשָּׁ֔ה כְּבָשִׂ֥ים בְּנֵֽי־שָׁנָ֖ה חֲמִשָּׁ֑ה זֶ֛ה קׇרְבַּ֥ן אֱלִישָׁמָ֖ע בֶּן־עַמִּיהֽוּד׃ {פ} | [[301]](#footnote-301) On the seventh day, Elishama the son of Ammihud, leader of the sons of Ephraim [presented an offering]. [[302]](#footnote-302) His offering consisted of: one silver plate, the weight of which was a hundred and thirty shekels, one sliver sprinkling bowl weighing seventy shekels (sanctuary shekels), both of them filled, for the oblation, with fine flour mixed with oil, [[303]](#footnote-303) one golden bowl weighing ten shekels, filled with incense, [[304]](#footnote-304) one young bull, one ram and one male yearling lamb for the high-offering, [[305]](#footnote-305) one male goat for the sin offering, [[306]](#footnote-306) and, for the communion sacrifice, two oxen, five rams, five kids, and five male yearling lambs. This was the offering of Elishama the son of Ammihud. |
| **נד**בַּיּוֹם֙ הַשְּׁמִינִ֔י נָשִׂ֖יא לִבְנֵ֣י מְנַשֶּׁ֑ה גַּמְלִיאֵ֖ל בֶּן־פְּדָהצֽוּר׃ **נה**קׇרְבָּנ֞וֹ קַֽעֲרַת־כֶּ֣סֶף אַחַ֗ת שְׁלֹשִׁ֣ים וּמֵאָה֮ מִשְׁקָלָהּ֒ מִזְרָ֤ק אֶחָד֙ כֶּ֔סֶף שִׁבְעִ֥ים שֶׁ֖קֶל בְּשֶׁ֣קֶל הַקֹּ֑דֶשׁ שְׁנֵיהֶ֣ם׀ מְלֵאִ֗ים סֹ֛לֶת בְּלוּלָ֥ה בַשֶּׁ֖מֶן לְמִנְחָֽה׃ **נו**כַּ֥ף אַחַ֛ת עֲשָׂרָ֥ה זָהָ֖ב מְלֵאָ֥ה קְטֹֽרֶת׃ **נז**פַּ֣ר אֶחָ֞ד בֶּן־בָּקָ֗ר אַ֧יִל אֶחָ֛ד כֶּֽבֶשׂ־אֶחָ֥ד בֶּן־שְׁנָת֖וֹ לְעֹלָֽה׃ **נח**שְׂעִיר־עִזִּ֥ים אֶחָ֖ד לְחַטָּֽאת׃ **נט**וּלְזֶ֣בַח הַשְּׁלָמִים֮ בָּקָ֣ר שְׁנַ֒יִם֒ אֵילִ֤ם חֲמִשָּׁה֙ עַתֻּדִ֣ים חֲמִשָּׁ֔ה כְּבָשִׂ֥ים בְּנֵי־שָׁנָ֖ה חֲמִשָּׁ֑ה זֶ֛ה קׇרְבַּ֥ן גַּמְלִיאֵ֖ל בֶּן־פְּדָהצֽוּר׃ {פ} | [[307]](#footnote-307) On the eighth day, Gamaliel the son of Pedahzur, leader of the sons of Manasseh [presented an offering]. [[308]](#footnote-308) His offering consisted of: one silver plate, the weight of which was a hundred and thirty shekels, one sliver sprinkling bowl weighing seventy shekels (sanctuary shekels), both of them filled, for the oblation, with fine flour mixed with oil, [[309]](#footnote-309) one golden bowl weighing ten shekels, filled with incense, [[310]](#footnote-310) one young bull, one ram and one male yearling lamb for the high-offering, [[311]](#footnote-311) one male goat for the sin offering, [[312]](#footnote-312) and, for the communion sacrifice, two oxen, five rams, five kids, and five male yearling lambs. This was the offering of Gamaliel the son of Pedahzur. |
| **ס**בַּיּוֹם֙ הַתְּשִׁיעִ֔י נָשִׂ֖יא לִבְנֵ֣י בִנְיָמִ֑ן אֲבִידָ֖ן בֶּן־גִּדְעֹנִֽי׃ **סא**קׇרְבָּנ֞וֹ קַֽעֲרַת־כֶּ֣סֶף אַחַ֗ת שְׁלֹשִׁ֣ים וּמֵאָה֮ מִשְׁקָלָהּ֒ מִזְרָ֤ק אֶחָד֙ כֶּ֔סֶף שִׁבְעִ֥ים שֶׁ֖קֶל בְּשֶׁ֣קֶל הַקֹּ֑דֶשׁ שְׁנֵיהֶ֣ם׀ מְלֵאִ֗ים סֹ֛לֶת בְּלוּלָ֥ה בַשֶּׁ֖מֶן לְמִנְחָֽה׃ **סב**כַּ֥ף אַחַ֛ת עֲשָׂרָ֥ה זָהָ֖ב מְלֵאָ֥ה קְטֹֽרֶת׃ **סג**פַּ֣ר אֶחָ֞ד בֶּן־בָּקָ֗ר אַ֧יִל אֶחָ֛ד כֶּֽבֶשׂ־אֶחָ֥ד בֶּן־שְׁנָת֖וֹ לְעֹלָֽה׃ **סד**שְׂעִיר־עִזִּ֥ים אֶחָ֖ד לְחַטָּֽאת׃ **סה**וּלְזֶ֣בַח הַשְּׁלָמִים֮ בָּקָ֣ר שְׁנַ֒יִם֒ אֵילִ֤ם חֲמִשָּׁה֙ עַתֻּדִ֣ים חֲמִשָּׁ֔ה כְּבָשִׂ֥ים בְּנֵי־שָׁנָ֖ה חֲמִשָּׁ֑ה זֶ֛ה קׇרְבַּ֥ן אֲבִידָ֖ן בֶּן־גִּדְעֹנִֽי׃ {פ} | [[313]](#footnote-313) On the ninth day, Abidan the son of Gideoni, leader of the sons of Benjamin [presented an offering]. [[314]](#footnote-314) His offering consisted of: one silver plate, the weight of which was a hundred and thirty shekels, one sliver sprinkling bowl weighing seventy shekels (sanctuary shekels), both of them filled, for the oblation, with fine flour mixed with oil, [[315]](#footnote-315) one golden bowl weighing ten shekels, filled with incense, [[316]](#footnote-316) one young bull, one ram and one male yearling lamb for the high-offering, [[317]](#footnote-317) one male goat for the sin offering, [[318]](#footnote-318) and, for the communion sacrifice, two oxen, five rams, five kids, and five male yearling lambs. This was the offering of Abidan the son of Gideoni. |
| **סו**בַּיּוֹם֙ הָעֲשִׂירִ֔י נָשִׂ֖יא לִבְנֵ֣י דָ֑ן אֲחִיעֶ֖זֶר בֶּן־עַמִּישַׁדָּֽי׃ **סז**קׇרְבָּנ֞וֹ קַֽעֲרַת־כֶּ֣סֶף אַחַ֗ת שְׁלֹשִׁ֣ים וּמֵאָה֮ מִשְׁקָלָהּ֒ מִזְרָ֤ק אֶחָד֙ כֶּ֔סֶף שִׁבְעִ֥ים שֶׁ֖קֶל בְּשֶׁ֣קֶל הַקֹּ֑דֶשׁ שְׁנֵיהֶ֣ם׀ מְלֵאִ֗ים סֹ֛לֶת בְּלוּלָ֥ה בַשֶּׁ֖מֶן לְמִנְחָֽה׃ **סח**כַּ֥ף אַחַ֛ת עֲשָׂרָ֥ה זָהָ֖ב מְלֵאָ֥ה קְטֹֽרֶת׃ **סט**פַּ֣ר אֶחָ֞ד בֶּן־בָּקָ֗ר אַ֧יִל אֶחָ֛ד כֶּֽבֶשׂ־אֶחָ֥ד בֶּן־שְׁנָת֖וֹ לְעֹלָֽה׃ **ע**שְׂעִיר־עִזִּ֥ים אֶחָ֖ד לְחַטָּֽאת׃ **עא**וּלְזֶ֣בַח הַשְּׁלָמִים֮ בָּקָ֣ר שְׁנַ֒יִם֒ אֵילִ֤ם חֲמִשָּׁה֙ עַתֻּדִ֣ים חֲמִשָּׁ֔ה כְּבָשִׂ֥ים בְּנֵֽי־שָׁנָ֖ה חֲמִשָּׁ֑ה זֶ֛ה קׇרְבַּ֥ן אֲחִיעֶ֖זֶר בֶּן־עַמִּישַׁדָּֽי׃ {פ} | [[319]](#footnote-319) On the tenth day, Ahiezer the son of Ammishaddai, leader of the sons of Dan [presented an offering]. [[320]](#footnote-320) His offering consisted of: one silver plate, the weight of which was a hundred and thirty shekels, one sliver sprinkling bowl weighing seventy shekels (sanctuary shekels), both of them filled, for the oblation, with fine flour mixed with oil, [[321]](#footnote-321) one golden bowl weighing ten shekels, filled with incense, [[322]](#footnote-322) one young bull, one ram and one male yearling lamb for the high-offering, [[323]](#footnote-323) one male goat for the sin offering, [[324]](#footnote-324) and, for the communion sacrifice, two oxen, five rams, five kids, and five male yearling lambs. This was the offering of Ahiezer the son of Ammishaddai. |
| **עב**בְּיוֹם֙ עַשְׁתֵּ֣י עָשָׂ֣ר י֔וֹם נָשִׂ֖יא לִבְנֵ֣י אָשֵׁ֑ר פַּגְעִיאֵ֖ל בֶּן־עׇכְרָֽן׃ **עג**קׇרְבָּנ֞וֹ קַֽעֲרַת־כֶּ֣סֶף אַחַ֗ת שְׁלֹשִׁ֣ים וּמֵאָה֮ מִשְׁקָלָהּ֒ מִזְרָ֤ק אֶחָד֙ כֶּ֔סֶף שִׁבְעִ֥ים שֶׁ֖קֶל בְּשֶׁ֣קֶל הַקֹּ֑דֶשׁ שְׁנֵיהֶ֣ם׀ מְלֵאִ֗ים סֹ֛לֶת בְּלוּלָ֥ה בַשֶּׁ֖מֶן לְמִנְחָֽה׃ **עד**כַּ֥ף אַחַ֛ת עֲשָׂרָ֥ה זָהָ֖ב מְלֵאָ֥ה קְטֹֽרֶת׃ **עה**פַּ֣ר אֶחָ֞ד בֶּן־בָּקָ֗ר אַ֧יִל אֶחָ֛ד כֶּֽבֶשׂ־אֶחָ֥ד בֶּן־שְׁנָת֖וֹ לְעֹלָֽה׃ **עו**שְׂעִיר־עִזִּ֥ים אֶחָ֖ד לְחַטָּֽאת׃ **עז**וּלְזֶ֣בַח הַשְּׁלָמִים֮ בָּקָ֣ר שְׁנַ֒יִם֒ אֵילִ֤ם חֲמִשָּׁה֙ עַתֻּדִ֣ים חֲמִשָּׁ֔ה כְּבָשִׂ֥ים בְּנֵֽי־שָׁנָ֖ה חֲמִשָּׁ֑ה זֶ֛ה קׇרְבַּ֥ן פַּגְעִיאֵ֖ל בֶּן־עׇכְרָֽן׃ {פ} | [[325]](#footnote-325) On the eleventh day, Pagiel the son of Ochran, leader of the sons of Asher [presented an offering]. [[326]](#footnote-326) His offering consisted of: one silver plate, the weight of which was a hundred and thirty shekels, one sliver sprinkling bowl weighing seventy shekels (sanctuary shekels), both of them filled, for the oblation, with fine flour mixed with oil, [[327]](#footnote-327) one golden bowl weighing ten shekels, filled with incense, [[328]](#footnote-328) one young bull, one ram and one male yearling lamb for the high-offering, [[329]](#footnote-329) one male goat for the sin offering, [[330]](#footnote-330) and, for the communion sacrifice, two oxen, five rams, five kids, and five male yearling lambs. This was the offering of Pagiel the son of Ochran. |
| **עח**בְּיוֹם֙ שְׁנֵ֣ים עָשָׂ֣ר י֔וֹם נָשִׂ֖יא לִבְנֵ֣י נַפְתָּלִ֑י אֲחִירַ֖ע בֶּן־עֵינָֽן׃ **עט**קׇרְבָּנ֞וֹ קַֽעֲרַת־כֶּ֣סֶף אַחַ֗ת שְׁלֹשִׁ֣ים וּמֵאָה֮ מִשְׁקָלָהּ֒ מִזְרָ֤ק אֶחָד֙ כֶּ֔סֶף שִׁבְעִ֥ים שֶׁ֖קֶל בְּשֶׁ֣קֶל הַקֹּ֑דֶשׁ שְׁנֵיהֶ֣ם׀ מְלֵאִ֗ים סֹ֛לֶת בְּלוּלָ֥ה בַשֶּׁ֖מֶן לְמִנְחָֽה׃ **פ**כַּ֥ף אַחַ֛ת עֲשָׂרָ֥ה זָהָ֖ב מְלֵאָ֥ה קְטֹֽרֶת׃ **פא**פַּ֣ר אֶחָ֞ד בֶּן־בָּקָ֗ר אַ֧יִל אֶחָ֛ד כֶּֽבֶשׂ־אֶחָ֥ד בֶּן־שְׁנָת֖וֹ לְעֹלָֽה׃ **פב**שְׂעִיר־עִזִּ֥ים אֶחָ֖ד לְחַטָּֽאת׃ **פג**וּלְזֶ֣בַח הַשְּׁלָמִים֮ בָּקָ֣ר שְׁנַ֒יִם֒ אֵילִ֤ם חֲמִשָּׁה֙ עַתֻּדִ֣ים חֲמִשָּׁ֔ה כְּבָשִׂ֥ים בְּנֵֽי־שָׁנָ֖ה חֲמִשָּׁ֑ה זֶ֛ה קׇרְבַּ֥ן אֲחִירַ֖ע בֶּן־עֵינָֽן׃ {פ} | [[331]](#footnote-331) On the twelfth day, Ahira the son of Enan, leader of the sons of Naphtali [presented an offering]. [[332]](#footnote-332) His offering consisted of: one silver plate, the weight of which was a hundred and thirty shekels, one sliver sprinkling bowl weighing seventy shekels (sanctuary shekels), both of them filled, for the oblation, with fine flour mixed with oil, [[333]](#footnote-333) one golden bowl weighing ten shekels, filled with incense, [[334]](#footnote-334) one young bull, one ram and one male yearling lamb for the high-offering, [[335]](#footnote-335) one male goat for the sin offering, [[336]](#footnote-336) and, for the communion sacrifice, two oxen, five rams, five kids, and five male yearling lambs. This was the offering of Ahira the son of Enan. |
| **פד**זֹ֣את׀ חֲנֻכַּ֣ת הַמִּזְבֵּ֗חַ בְּיוֹם֙ הִמָּשַׁ֣ח אֹת֔וֹ מֵאֵ֖ת נְשִׂיאֵ֣י יִשְׂרָאֵ֑ל קַעֲרֹ֨ת כֶּ֜סֶף שְׁתֵּ֣ים עֶשְׂרֵ֗ה מִֽזְרְקֵי־כֶ֙סֶף֙ שְׁנֵ֣ים עָשָׂ֔ר כַּפּ֥וֹת זָהָ֖ב שְׁתֵּ֥ים עֶשְׂרֵֽה׃ **פה**שְׁלֹשִׁ֣ים וּמֵאָ֗ה הַקְּעָרָ֤ה הָֽאַחַת֙ כֶּ֔סֶף וְשִׁבְעִ֖ים הַמִּזְרָ֣ק הָאֶחָ֑ד כֹּ֚ל כֶּ֣סֶף הַכֵּלִ֔ים אַלְפַּ֥יִם וְאַרְבַּע־מֵא֖וֹת בְּשֶׁ֥קֶל הַקֹּֽדֶשׁ׃ **פו**כַּפּ֨וֹת זָהָ֤ב שְׁתֵּים־עֶשְׂרֵה֙ מְלֵאֹ֣ת קְטֹ֔רֶת עֲשָׂרָ֧ה עֲשָׂרָ֛ה הַכַּ֖ף בְּשֶׁ֣קֶל הַקֹּ֑דֶשׁ כׇּל־זְהַ֥ב הַכַּפּ֖וֹת עֶשְׂרִ֥ים וּמֵאָֽה׃ **פז**כׇּל־הַבָּקָ֨ר לָעֹלָ֜ה שְׁנֵ֧ים עָשָׂ֣ר פָּרִ֗ים אֵילִ֤ם שְׁנֵים־עָשָׂר֙ כְּבָשִׂ֧ים בְּנֵֽי־שָׁנָ֛ה שְׁנֵ֥ים עָשָׂ֖ר וּמִנְחָתָ֑ם וּשְׂעִירֵ֥י עִזִּ֛ים שְׁנֵ֥ים עָשָׂ֖ר לְחַטָּֽאת׃ **פח**וְכֹ֞ל בְּקַ֣ר׀ זֶ֣בַח הַשְּׁלָמִ֗ים עֶשְׂרִ֣ים וְאַרְבָּעָה֮ פָּרִים֒ אֵילִ֤ם שִׁשִּׁים֙ עַתֻּדִ֣ים שִׁשִּׁ֔ים כְּבָשִׂ֥ים בְּנֵי־שָׁנָ֖ה שִׁשִּׁ֑ים זֹ֚את חֲנֻכַּ֣ת הַמִּזְבֵּ֔חַ אַחֲרֵ֖י הִמָּשַׁ֥ח אֹתֽוֹ׃ **פט**וּבְבֹ֨א מֹשֶׁ֜ה אֶל־אֹ֣הֶל מוֹעֵד֮ לְדַבֵּ֣ר אִתּוֹ֒ וַיִּשְׁמַ֨ע אֶת־הַקּ֜וֹל מִדַּבֵּ֣ר אֵלָ֗יו מֵעַ֤ל הַכַּפֹּ֙רֶת֙ אֲשֶׁר֙ עַל־אֲרֹ֣ן הָעֵדֻ֔ת מִבֵּ֖ין שְׁנֵ֣י הַכְּרֻבִ֑ים וַיְדַבֵּ֖ר אֵלָֽיו׃ {פ} | [[337]](#footnote-337) This was the dedication offering for the altar on the day it was anointed, from the leaders of Israel: twelve silver plates, twelve silver sprinkling bowls, and twelve golden bowls. [[338]](#footnote-338) Each silver plate weighed a hundred and thirty shekels, and each sprinkling bowl seventy, the silver of these objects weighing in all two thousand four hundred shekels, according to the shekel of the sanctuary. [[339]](#footnote-339) The twelve golden bowls filled with incense weighed ten shekels each (sanctuary shekels), the gold of these bowls weighing in all a hundred and twenty shekels. [[340]](#footnote-340) All the livestock for the high-offering: twelve bulls, twelve rams, twelve male yearling lambs, with their oblations; for the sin offering, twelve male goats. [[341]](#footnote-341) All the livestock for the communion sacrifice: twenty-four bulls, sixty rams, sixty male goats and sixty male yearling lambs; these were the offerings for the dedication of the altar, after it had been anointed. [[342]](#footnote-342) When Moses went into the Tent of Meeting to speak with Yahweh, he heard the voice that spoke to him from above mercy-seat, which was on the Ark of the Testimony, from between the two cherubim. He then spoke with him. |

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| במדבר פרק ח | Numbers [[343]](#footnote-343)8 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**דַּבֵּר֙ אֶֽל־אַהֲרֹ֔ן וְאָמַרְתָּ֖ אֵלָ֑יו בְּהַעֲלֹֽתְךָ֙ אֶת־הַנֵּרֹ֔ת אֶל־מוּל֙ פְּנֵ֣י הַמְּנוֹרָ֔ה יָאִ֖ירוּ שִׁבְעַ֥ת הַנֵּרֽוֹת׃ **ג**וַיַּ֤עַשׂ כֵּן֙ אַהֲרֹ֔ן אֶל־מוּל֙ פְּנֵ֣י הַמְּנוֹרָ֔ה הֶעֱלָ֖ה נֵרֹתֶ֑יהָ כַּֽאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ **ד**וְזֶ֨ה מַעֲשֵׂ֤ה הַמְּנֹרָה֙ מִקְשָׁ֣ה זָהָ֔ב עַד־יְרֵכָ֥הּ עַד־פִּרְחָ֖הּ מִקְשָׁ֣ה הִ֑וא כַּמַּרְאֶ֗ה אֲשֶׁ֨ר הֶרְאָ֤ה יְהֹוָה֙ אֶת־מֹשֶׁ֔ה כֵּ֥ן עָשָׂ֖ה אֶת־הַמְּנֹרָֽה׃ {פ} | [[344]](#footnote-344) Yahweh spoke to Moses and said: [[345]](#footnote-345) “Speak to Aaron and tell him: “When you set up the lamps, the seven lamps must throw their light towards the front of the lamp-stand.”” [[346]](#footnote-346) Aaron saw to this. He set up the lamps to the front of the map-stand, as Yahweh had ordered Moses. [[347]](#footnote-347) This lamp-stand was worked in beaten gold, including its stem and its petals, which were also of beaten gold. According to the pattern Yahweh had shown to Moses, so he made the lamp-stand. |
| **ה**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ו**קַ֚ח אֶת־הַלְוִיִּ֔ם מִתּ֖וֹךְ בְּנֵ֣י יִשְׂרָאֵ֑ל וְטִהַרְתָּ֖ אֹתָֽם׃ **ז**וְכֹֽה־תַעֲשֶׂ֤ה לָהֶם֙ לְטַֽהֲרָ֔ם הַזֵּ֥ה עֲלֵיהֶ֖ם מֵ֣י חַטָּ֑את וְהֶעֱבִ֤ירוּ תַ֙עַר֙ עַל־כׇּל־בְּשָׂרָ֔ם וְכִבְּס֥וּ בִגְדֵיהֶ֖ם וְהִטֶּהָֽרוּ׃ **ח**וְלָֽקְחוּ֙ פַּ֣ר בֶּן־בָּקָ֔ר וּמִ֨נְחָת֔וֹ סֹ֖לֶת בְּלוּלָ֣ה בַשָּׁ֑מֶן וּפַר־שֵׁנִ֥י בֶן־בָּקָ֖ר תִּקַּ֥ח לְחַטָּֽאת׃ **ט**וְהִקְרַבְתָּ֙ אֶת־הַלְוִיִּ֔ם לִפְנֵ֖י אֹ֣הֶל מוֹעֵ֑ד וְהִ֨קְהַלְתָּ֔ אֶֽת־כׇּל־עֲדַ֖ת בְּנֵ֥י יִשְׂרָאֵֽל׃ **י**וְהִקְרַבְתָּ֥ אֶת־הַלְוִיִּ֖ם לִפְנֵ֣י יְהֹוָ֑ה וְסָמְכ֧וּ בְנֵי־יִשְׂרָאֵ֛ל אֶת־יְדֵיהֶ֖ם עַל־הַלְוִיִּֽם׃ **יא**וְהֵנִיף֩ אַהֲרֹ֨ן אֶת־הַלְוִיִּ֤ם תְּנוּפָה֙ לִפְנֵ֣י יְהֹוָ֔ה מֵאֵ֖ת בְּנֵ֣י יִשְׂרָאֵ֑ל וְהָי֕וּ לַעֲבֹ֖ד אֶת־עֲבֹדַ֥ת יְהֹוָֽה׃ | [[348]](#footnote-348) And Yahweh spoke to Moses: [[349]](#footnote-349) “Take the Levites from the Israelites and purify them. [[350]](#footnote-350) Thus shall you purify them: you must sprinkle them with purifying water, and they must shave their bodies all over and wash their clothes; they will then be clean. [[351]](#footnote-351) They must next take a young bull, with an oblation of fine flour mixed with oil, and you must take a second young bull for a sin offering. [[352]](#footnote-352) Bring the Levites before the Tent of Meeting, and call together the whole community of Israelites. [[353]](#footnote-353) When you bring the Levites before Yahweh, the Israelites must lay their hands on the Levites. [[354]](#footnote-354) Aaron shall then offer the Levites, making the gesture of offering before Yahweh on behalf of the Israelites. From that time, they will be dedicated to the service of Yahweh. |
| **יב**וְהַלְוִיִּם֙ יִסְמְכ֣וּ אֶת־יְדֵיהֶ֔ם עַ֖ל רֹ֣אשׁ הַפָּרִ֑ים וַ֠עֲשֵׂ֠ה אֶת־הָאֶחָ֨ד חַטָּ֜את וְאֶת־הָאֶחָ֤ד עֹלָה֙ לַֽיהֹוָ֔ה לְכַפֵּ֖ר עַל־הַלְוִיִּֽם׃ **יג**וְהַֽעֲמַדְתָּ֙ אֶת־הַלְוִיִּ֔ם לִפְנֵ֥י אַהֲרֹ֖ן וְלִפְנֵ֣י בָנָ֑יו וְהֵנַפְתָּ֥ אֹתָ֛ם תְּנוּפָ֖ה לַֽיהֹוָֽה׃ **יד**וְהִבְדַּלְתָּ֙ אֶת־הַלְוִיִּ֔ם מִתּ֖וֹךְ בְּנֵ֣י יִשְׂרָאֵ֑ל וְהָ֥יוּ לִ֖י הַלְוִיִּֽם׃ **טו**וְאַֽחֲרֵי־כֵן֙ יָבֹ֣אוּ הַלְוִיִּ֔ם לַעֲבֹ֖ד אֶת־אֹ֣הֶל מוֹעֵ֑ד וְטִֽהַרְתָּ֣ אֹתָ֔ם וְהֵנַפְתָּ֥ אֹתָ֖ם תְּנוּפָֽה׃ **טז**כִּי֩ נְתֻנִ֨ים נְתֻנִ֥ים הֵ֙מָּה֙ לִ֔י מִתּ֖וֹךְ בְּנֵ֣י יִשְׂרָאֵ֑ל תַּ֩חַת֩ פִּטְרַ֨ת כׇּל־רֶ֜חֶם בְּכ֥וֹר כֹּל֙ מִבְּנֵ֣י יִשְׂרָאֵ֔ל לָקַ֥חְתִּי אֹתָ֖ם לִֽי׃ | [[355]](#footnote-355) “The Levites must lay their hands on the heads of the bulls, one of which you are to offer as a sin offering, and the other as a high-offering to Yahweh, to make atonement for the Levites. [[356]](#footnote-356) Having brought the Levites before Aaron and his sons, you will present them to Yahweh with the gesture of offering. [[357]](#footnote-357) And so you shall set the Levites apart from the Israelites, so that they may be mine. [[358]](#footnote-358) The Levites will then begin their ministry in the Tent of Meeting; you must purify them and offer them as a wave offering, [[359]](#footnote-359) for they are entirely given to me from among the Israelites; I have taken them for my own, instead of those who open the womb, all the firstborn, of all the Israelites. |
| **יז**כִּ֣י לִ֤י כׇל־בְּכוֹר֙ בִּבְנֵ֣י יִשְׂרָאֵ֔ל בָּאָדָ֖ם וּבַבְּהֵמָ֑ה בְּי֗וֹם הַכֹּתִ֤י כׇל־בְּכוֹר֙ בְּאֶ֣רֶץ מִצְרַ֔יִם הִקְדַּ֥שְׁתִּי אֹתָ֖ם לִֽי׃ **יח**וָאֶקַּ֖ח אֶת־הַלְוִיִּ֑ם תַּ֥חַת כׇּל־בְּכ֖וֹר בִּבְנֵ֥י יִשְׂרָאֵֽל׃ **יט**וָאֶתְּנָ֨ה אֶת־הַלְוִיִּ֜ם נְתֻנִ֣ים׀ לְאַהֲרֹ֣ן וּלְבָנָ֗יו מִתּוֹךְ֮ בְּנֵ֣י יִשְׂרָאֵל֒ לַעֲבֹ֞ד אֶת־עֲבֹדַ֤ת בְּנֵֽי־יִשְׂרָאֵל֙ בְּאֹ֣הֶל מוֹעֵ֔ד וּלְכַפֵּ֖ר עַל־בְּנֵ֣י יִשְׂרָאֵ֑ל וְלֹ֨א יִהְיֶ֜ה בִּבְנֵ֤י יִשְׂרָאֵל֙ נֶ֔גֶף בְּגֶ֥שֶׁת בְּנֵֽי־יִשְׂרָאֵ֖ל אֶל־הַקֹּֽדֶשׁ׃ | [[360]](#footnote-360) “All the firstborn among the Israelites, man and beast, are indeed mine: when I struck all the firstborn in the land of Egypt, I consecrated them to myself, [[361]](#footnote-361) and now, in place of all the firstborn among the Israelites, I have taken the Levites. [[362]](#footnote-362) From among the Israelites, I give them to Aaron and his sons, as dedicated men; on behalf of the Israelites, they will minister in the Tent of Meeting and make atonement for them, so that none of the Israelites may be struck down for approaching the sanctuary.” |
| **כ**וַיַּ֨עַשׂ מֹשֶׁ֧ה וְאַהֲרֹ֛ן וְכׇל־עֲדַ֥ת בְּנֵי־יִשְׂרָאֵ֖ל לַלְוִיִּ֑ם כְּ֠כֹ֠ל אֲשֶׁר־צִוָּ֨ה יְהֹוָ֤ה אֶת־מֹשֶׁה֙ לַלְוִיִּ֔ם כֵּן־עָשׂ֥וּ לָהֶ֖ם בְּנֵ֥י יִשְׂרָאֵֽל׃ **כא**וַיִּֽתְחַטְּא֣וּ הַלְוִיִּ֗ם וַֽיְכַבְּסוּ֙ בִּגְדֵיהֶ֔ם וַיָּ֨נֶף אַהֲרֹ֥ן אֹתָ֛ם תְּנוּפָ֖ה לִפְנֵ֣י יְהֹוָ֑ה וַיְכַפֵּ֧ר עֲלֵיהֶ֛ם אַהֲרֹ֖ן לְטַהֲרָֽם׃ **כב**וְאַחֲרֵי־כֵ֞ן בָּ֣אוּ הַלְוִיִּ֗ם לַעֲבֹ֤ד אֶת־עֲבֹֽדָתָם֙ בְּאֹ֣הֶל מוֹעֵ֔ד לִפְנֵ֥י אַהֲרֹ֖ן וְלִפְנֵ֣י בָנָ֑יו כַּאֲשֶׁר֩ צִוָּ֨ה יְהֹוָ֤ה אֶת־מֹשֶׁה֙ עַל־הַלְוִיִּ֔ם כֵּ֖ן עָשׂ֥וּ לָהֶֽם׃ {ס} | [[363]](#footnote-363) Moses, Aaron, and the whole community of the Israelites did with the Levites accordingly; the Israelites did with the Levites just as Yahweh had commanded Moses concerning them. [[364]](#footnote-364) The Levites purified themselves and washed their clothes, and Aaron presented them with a wave offering before Yahweh; and Aaron made atonement for them to purify them. [[365]](#footnote-365) Thereafter, the Levites went in to do their work in the Tent of Meeting before Aaron and his sons. As Yahweh had directed Moses concerning the Levites, so they did with them. |
| **כג**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **כד**זֹ֖את אֲשֶׁ֣ר לַלְוִיִּ֑ם מִבֶּן֩ חָמֵ֨שׁ וְעֶשְׂרִ֤ים שָׁנָה֙ וָמַ֔עְלָה יָבוֹא֙ לִצְבֹ֣א צָבָ֔א בַּעֲבֹדַ֖ת אֹ֥הֶל מוֹעֵֽד׃ **כה**וּמִבֶּן֙ חֲמִשִּׁ֣ים שָׁנָ֔ה יָשׁ֖וּב מִצְּבָ֣א הָעֲבֹדָ֑ה וְלֹ֥א יַעֲבֹ֖ד עֽוֹד׃ **כו**וְשֵׁרֵ֨ת אֶת־אֶחָ֜יו בְּאֹ֤הֶל מוֹעֵד֙ לִשְׁמֹ֣ר מִשְׁמֶ֔רֶת וַעֲבֹדָ֖ה לֹ֣א יַעֲבֹ֑ד כָּ֛כָה תַּעֲשֶׂ֥ה לַלְוִיִּ֖ם בְּמִשְׁמְרֹתָֽם׃ {פ} | [[366]](#footnote-366) Then Yahweh spoke to Moses and said: [[367]](#footnote-367) “This concerns the Levites. From the age of twenty-five onwards, the Levite must begin to minister his duty in the Tent of Meeting; [[368]](#footnote-368) and from the age of fifty years he shall retire from the duty of the service and serve no more; [[369]](#footnote-369) but he may help his brothers to serve in the Tent of Meeting, though he will no longer have any ministry. This is the rule for the ministry of the Levites.” |

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| במדבר פרק ט | Numbers [[370]](#footnote-370)9 |
| **א**וַיְדַבֵּ֣ר יְהֹוָ֣ה אֶל־מֹשֶׁ֣ה בְמִדְבַּר־סִ֠ינַ֠י בַּשָּׁנָ֨ה הַשֵּׁנִ֜ית לְצֵאתָ֨ם מֵאֶ֧רֶץ מִצְרַ֛יִם בַּחֹ֥דֶשׁ הָרִאשׁ֖וֹן לֵאמֹֽר׃ **ב**וְיַעֲשׂ֧וּ בְנֵי־יִשְׂרָאֵ֛ל אֶת־הַפָּ֖סַח בְּמוֹעֲדֽוֹ׃ **ג**בְּאַרְבָּעָ֣ה עָשָֽׂר־י֠וֹם בַּחֹ֨דֶשׁ הַזֶּ֜ה בֵּ֧ין הָֽעַרְבַּ֛יִם תַּעֲשׂ֥וּ אֹת֖וֹ בְּמֹעֲד֑וֹ כְּכׇל־חֻקֹּתָ֥יו וּכְכׇל־מִשְׁפָּטָ֖יו תַּעֲשׂ֥וּ אֹתֽוֹ׃ | [[371]](#footnote-371) Then Yahweh spoke to Moses, in the desert of Sinai, in the second year after the exodus from the land of Egypt, in the first month. He said: [[372]](#footnote-372) “Let the Israelites keep the Passover at its appointed time. [[373]](#footnote-373) The fourteenth day of this month, between the two evenings, is the appointed time for you to keep it. You must keep it with all the laws and customs proper to it.” |
| **ד**וַיְדַבֵּ֥ר מֹשֶׁ֛ה אֶל־בְּנֵ֥י יִשְׂרָאֵ֖ל לַעֲשֹׂ֥ת הַפָּֽסַח׃ **ה**וַיַּעֲשׂ֣וּ אֶת־הַפֶּ֡סַח בָּרִאשׁ֡וֹן בְּאַרְבָּעָה֩ עָשָׂ֨ר י֥וֹם לַחֹ֛דֶשׁ בֵּ֥ין הָעַרְבַּ֖יִם בְּמִדְבַּ֣ר סִינָ֑י כְּ֠כֹ֠ל אֲשֶׁ֨ר צִוָּ֤ה יְהֹוָה֙ אֶת־מֹשֶׁ֔ה כֵּ֥ן עָשׂ֖וּ בְּנֵ֥י יִשְׂרָאֵֽל׃ **ו**וַיְהִ֣י אֲנָשִׁ֗ים אֲשֶׁ֨ר הָי֤וּ טְמֵאִים֙ לְנֶ֣פֶשׁ אָדָ֔ם וְלֹא־יָכְל֥וּ לַעֲשֹׂת־הַפֶּ֖סַח בַּיּ֣וֹם הַה֑וּא וַֽיִּקְרְב֞וּ לִפְנֵ֥י מֹשֶׁ֛ה וְלִפְנֵ֥י אַהֲרֹ֖ן בַּיּ֥וֹם הַהֽוּא׃ **ז**וַ֠יֹּאמְר֠וּ הָאֲנָשִׁ֤ים הָהֵ֙מָּה֙ אֵלָ֔יו אֲנַ֥חְנוּ טְמֵאִ֖ים לְנֶ֣פֶשׁ אָדָ֑ם לָ֣מָּה נִגָּרַ֗ע לְבִלְתִּ֨י הַקְרִ֜יב אֶת־קׇרְבַּ֤ן יְהֹוָה֙ בְּמֹ֣עֲד֔וֹ בְּת֖וֹךְ בְּנֵ֥י יִשְׂרָאֵֽל׃ **ח**וַיֹּ֥אמֶר אֲלֵהֶ֖ם מֹשֶׁ֑ה עִמְד֣וּ וְאֶשְׁמְעָ֔ה מַה־יְצַוֶּ֥ה יְהֹוָ֖ה לָכֶֽם׃ {פ} | [[374]](#footnote-374) And Moses gave orders for the Israelites to keep the Passover. [[375]](#footnote-375) They kept the Passover, in the desert of Sinai, in the first month, on the fourteenth day of the month, between the two evenings. The Israelites did exactly as Yahweh had ordered Moses. [[376]](#footnote-376) But it happened that certain men had become unclean by touching the dead body of a man, so that they could not keep the Passover that day; and they came the same day before Moses and Aaron, [[377]](#footnote-377) and said to them: “We have become unclean by touching the dead body of a man. Why should we be forbidden to bring an offering to Yahweh at the proper time with the rest of the Israelites?” [[378]](#footnote-378) Moses answered them, “Wait there until I learn what orders Yahweh gives about you.” |
| **ט**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **י**דַּבֵּ֛ר אֶל־בְּנֵ֥י יִשְׂרָאֵ֖ל לֵאמֹ֑ר אִ֣ישׁ אִ֣ישׁ כִּי־יִהְיֶֽה־טָמֵ֣א׀ לָנֶ֡פֶשׁ אוֹ֩ בְדֶ֨רֶךְ רְחֹקָ֜הׄ לָכֶ֗ם א֚וֹ לְדֹרֹ֣תֵיכֶ֔ם וְעָ֥שָׂה פֶ֖סַח לַיהֹוָֽה׃ **יא**בַּחֹ֨דֶשׁ הַשֵּׁנִ֜י בְּאַרְבָּעָ֨ה עָשָׂ֥ר י֛וֹם בֵּ֥ין הָעַרְבַּ֖יִם יַעֲשׂ֣וּ אֹת֑וֹ עַל־מַצּ֥וֹת וּמְרֹרִ֖ים יֹאכְלֻֽהוּ׃ **יב**לֹֽא־יַשְׁאִ֤ירוּ מִמֶּ֙נּוּ֙ עַד־בֹּ֔קֶר וְעֶ֖צֶם לֹ֣א יִשְׁבְּרוּ־ב֑וֹ כְּכׇל־חֻקַּ֥ת הַפֶּ֖סַח יַעֲשׂ֥וּ אֹתֽוֹ׃ **יג**וְהָאִישׁ֩ אֲשֶׁר־ה֨וּא טָה֜וֹר וּבְדֶ֣רֶךְ לֹא־הָיָ֗ה וְחָדַל֙ לַעֲשׂ֣וֹת הַפֶּ֔סַח וְנִכְרְתָ֛ה הַנֶּ֥פֶשׁ הַהִ֖וא מֵֽעַמֶּ֑יהָ כִּ֣י׀ קׇרְבַּ֣ן יְהֹוָ֗ה לֹ֤א הִקְרִיב֙ בְּמֹ֣עֲד֔וֹ חֶטְא֥וֹ יִשָּׂ֖א הָאִ֥ישׁ הַהֽוּא׃ **יד**וְכִֽי־יָג֨וּר אִתְּכֶ֜ם גֵּ֗ר וְעָ֤שָֽׂה פֶ֙סַח֙ לַֽיהֹוָ֔ה כְּחֻקַּ֥ת הַפֶּ֛סַח וּכְמִשְׁפָּט֖וֹ כֵּ֣ן יַעֲשֶׂ֑ה חֻקָּ֤ה אַחַת֙ יִהְיֶ֣ה לָכֶ֔ם וְלַגֵּ֖ר וּלְאֶזְרַ֥ח הָאָֽרֶץ׃ {ס} | [[379]](#footnote-379) Yahweh spoke to Moses: [[380]](#footnote-380) “Say this to the Israelites: “If anyone of you or your descendants becomes unclean by touching a corpse or is away on a journey, he can still keep a Passover for Yahweh. [[381]](#footnote-381) He shall keep it in the second month, on the fourteenth day, between the two evenings; they shall eat it with unleavened bread and bitter herbs; [[382]](#footnote-382) He shall leave none of it until morning, nor shall they break any of its bones: they must keep this Passover exactly according to the ritual. [[383]](#footnote-383) But if he who is clean, or who is not on a journey, fails to keep the Passover, he shall be cut off from his people; he has not brought the offering to Yahweh at its appointed time, and he must bear the burden of his sin. [[384]](#footnote-384) If a stranger is living among and keeps a Passover for Yahweh, he must keep it in accordance with its laws and customs. You must have only one law among you, for settler and native alike.” |
| **טו**וּבְיוֹם֙ הָקִ֣ים אֶת־הַמִּשְׁכָּ֔ן כִּסָּ֤ה הֶֽעָנָן֙ אֶת־הַמִּשְׁכָּ֔ן לְאֹ֖הֶל הָעֵדֻ֑ת וּבָעֶ֜רֶב יִהְיֶ֧ה עַֽל־הַמִּשְׁכָּ֛ן כְּמַרְאֵה־אֵ֖שׁ עַד־בֹּֽקֶר׃ **טז**כֵּ֚ן יִהְיֶ֣ה תָמִ֔יד הֶעָנָ֖ן יְכַסֶּ֑נּוּ וּמַרְאֵה־אֵ֖שׁ לָֽיְלָה׃ **יז**וּלְפִ֞י הֵעָל֤וֹת הֶֽעָנָן֙ מֵעַ֣ל הָאֹ֔הֶל וְאַ֣חֲרֵי כֵ֔ן יִסְע֖וּ בְּנֵ֣י יִשְׂרָאֵ֑ל וּבִמְק֗וֹם אֲשֶׁ֤ר יִשְׁכׇּן־שָׁם֙ הֶֽעָנָ֔ן שָׁ֥ם יַחֲנ֖וּ בְּנֵ֥י יִשְׂרָאֵֽל׃ **יח**עַל־פִּ֣י יְהֹוָ֗ה יִסְעוּ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל וְעַל־פִּ֥י יְהֹוָ֖ה יַחֲנ֑וּ כׇּל־יְמֵ֗י אֲשֶׁ֨ר יִשְׁכֹּ֧ן הֶעָנָ֛ן עַל־הַמִּשְׁכָּ֖ן יַחֲנֽוּ׃ | [[385]](#footnote-385) On the day the Dwelling was set up, the Cloud covered the Dwelling, the Tent of the Testimony; from nightfall until morning, it stayed over the Dwelling, with the appearance of fire. [[386]](#footnote-386) The Cloud covered it continually by day, at night taking the appearance of fire. [[387]](#footnote-387) Whenever the Cloud lifted above the Tent, the Israelites broke camp; wherever the Cloud halted, the Israelites pitched camp. [[388]](#footnote-388) The Israelites set out at the command of Yahweh, and at his command, they pitched camp. The people remained in camp as long as the Cloud rested on the Dwelling. |
| **יט**וּבְהַאֲרִ֧יךְ הֶֽעָנָ֛ן עַל־הַמִּשְׁכָּ֖ן יָמִ֣ים רַבִּ֑ים וְשָׁמְר֧וּ בְנֵי־יִשְׂרָאֵ֛ל אֶת־מִשְׁמֶ֥רֶת יְהֹוָ֖ה וְלֹ֥א יִסָּֽעוּ׃ **כ**וְיֵ֞שׁ אֲשֶׁ֨ר יִהְיֶ֧ה הֶֽעָנָ֛ן יָמִ֥ים מִסְפָּ֖ר עַל־הַמִּשְׁכָּ֑ן עַל־פִּ֤י יְהֹוָה֙ יַחֲנ֔וּ וְעַל־פִּ֥י יְהֹוָ֖ה יִסָּֽעוּ׃ **כא**וְיֵ֞שׁ אֲשֶׁר־יִהְיֶ֤ה הֶֽעָנָן֙ מֵעֶ֣רֶב עַד־בֹּ֔קֶר וְנַעֲלָ֧ה הֶֽעָנָ֛ן בַּבֹּ֖קֶר וְנָסָ֑עוּ א֚וֹ יוֹמָ֣ם וָלַ֔יְלָה וְנַעֲלָ֥ה הֶעָנָ֖ן וְנָסָֽעוּ׃ **כב**אֽוֹ־יֹמַ֜יִם אוֹ־חֹ֣דֶשׁ אוֹ־יָמִ֗ים בְּהַאֲרִ֨יךְ הֶעָנָ֤ן עַל־הַמִּשְׁכָּן֙ לִשְׁכֹּ֣ן עָלָ֔יו יַחֲנ֥וּ בְנֵֽי־יִשְׂרָאֵ֖ל וְלֹ֣א יִסָּ֑עוּ וּבְהֵעָלֹת֖וֹ יִסָּֽעוּ׃ **כג**עַל־פִּ֤י יְהֹוָה֙ יַחֲנ֔וּ וְעַל־פִּ֥י יְהֹוָ֖ה יִסָּ֑עוּ אֶת־מִשְׁמֶ֤רֶת יְהֹוָה֙ שָׁמָ֔רוּ עַל־פִּ֥י יְהֹוָ֖ה בְּיַד־מֹשֶֽׁה׃{פ} | [[389]](#footnote-389) If the Cloud stayed many days on the Dwelling, the Israelites kept Yahweh’s command and did not break camp. [[390]](#footnote-390) If the Cloud was a few days on the Dwelling, they pitched camp at Yahweh’s command and broke camp at Yahweh’s command. [[391]](#footnote-391) If the Cloud stayed from evening to morning, they set out when it lifted in the morning; if it stayed for a day and a night, they set out when it lifted. [[392]](#footnote-392) Whether it was two days, a month, or a year that the Cloud was above the Dwelling, the Israelites remained in camp and, when it lifted, they set out. [[393]](#footnote-393) At Yahweh’s command, they pitched camp, and at Yahweh’s command, they broke camp. They worshipped Yahweh, according to the Yahweh’s orders through Moses. |

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| במדבר פרק י | Numbers [[394]](#footnote-394)10 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**עֲשֵׂ֣ה לְךָ֗ שְׁתֵּי֙ חֲצֽוֹצְרֹ֣ת כֶּ֔סֶף מִקְשָׁ֖ה תַּעֲשֶׂ֣ה אֹתָ֑ם וְהָי֤וּ לְךָ֙ לְמִקְרָ֣א הָֽעֵדָ֔ה וּלְמַסַּ֖ע אֶת־הַֽמַּחֲנֽוֹת׃ **ג**וְתָקְע֖וּ בָּהֵ֑ן וְנֽוֹעֲד֤וּ אֵלֶ֙יךָ֙ כׇּל־הָ֣עֵדָ֔ה אֶל־פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃ **ד**וְאִם־בְּאַחַ֖ת יִתְקָ֑עוּ וְנוֹעֲד֤וּ אֵלֶ֙יךָ֙ הַנְּשִׂיאִ֔ים רָאשֵׁ֖י אַלְפֵ֥י יִשְׂרָאֵֽל׃ | [[395]](#footnote-395) Yahweh spoke to Moses and said: [[396]](#footnote-396) “Make two trumpets; make them of beaten silver; and use them for summoning the community, and for sounding the order to break camp. [[397]](#footnote-397) Whenever they are blown, the whole community is to gather round you, at the entrance to the Tent of Meeting. [[398]](#footnote-398) However, if only one trumpet is blown, then only the leaders, the chiefs of Israel’s battalions, are to gather round you. |
| **ה**וּתְקַעְתֶּ֖ם תְּרוּעָ֑ה וְנָֽסְעוּ֙ הַֽמַּחֲנ֔וֹת הַחֹנִ֖ים קֵֽדְמָה׃ **ו**וּתְקַעְתֶּ֤ם תְּרוּעָה֙ שֵׁנִ֔ית וְנָֽסְעוּ֙ הַֽמַּחֲנ֔וֹת הַחֹנִ֖ים תֵּימָ֑נָה תְּרוּעָ֥ה יִתְקְע֖וּ לְמַסְעֵיהֶֽם׃ **ז**וּבְהַקְהִ֖יל אֶת־הַקָּהָ֑ל תִּתְקְע֖וּ וְלֹ֥א תָרִֽיעוּ׃ **ח**וּבְנֵ֤י אַהֲרֹן֙ הַכֹּ֣הֲנִ֔ים יִתְקְע֖וּ בַּחֲצֹֽצְר֑וֹת וְהָי֥וּ לָכֶ֛ם לְחֻקַּ֥ת עוֹלָ֖ם לְדֹרֹתֵיכֶֽם׃ **ט**וְכִֽי־תָבֹ֨אוּ מִלְחָמָ֜ה בְּאַרְצְכֶ֗ם עַל־הַצַּר֙ הַצֹּרֵ֣ר אֶתְכֶ֔ם וַהֲרֵעֹתֶ֖ם בַּחֲצֹצְרֹ֑ת וְנִזְכַּרְתֶּ֗ם לִפְנֵי֙ יְהֹוָ֣ה אֱלֹֽהֵיכֶ֔ם וְנוֹשַׁעְתֶּ֖ם מֵאֹיְבֵיכֶֽם׃ **י**וּבְי֨וֹם שִׂמְחַתְכֶ֥ם וּֽבְמוֹעֲדֵיכֶם֮ וּבְרָאשֵׁ֣י חׇדְשֵׁיכֶם֒ וּתְקַעְתֶּ֣ם בַּחֲצֹֽצְרֹ֗ת עַ֚ל עֹלֹ֣תֵיכֶ֔ם וְעַ֖ל זִבְחֵ֣י שַׁלְמֵיכֶ֑ם וְהָי֨וּ לָכֶ֤ם לְזִכָּרוֹן֙ לִפְנֵ֣י אֱלֹֽהֵיכֶ֔ם אֲנִ֖י יְהֹוָ֥ה אֱלֹהֵיכֶֽם׃ {פ} | [[399]](#footnote-399) “When the alarm sounds, the camps pitched to the east shall set out. [[400]](#footnote-400) At the second alarm, the camps pitched to the south shall set out. To break camp, they must sound the alarm, [[401]](#footnote-401) but to assemble the community, you shall blow the trumpet but not sound an alarm. [[402]](#footnote-402) The sons of Aaron, the priests, are to sound the trumpets; this is a perpetual law throughout your generations. [[403]](#footnote-403) In your own land, when you go to war against an enemy who oppresses you, you must sound the alarm with the trumpets: Yahweh your God will remember you, and you will be saved from your enemies. [[404]](#footnote-404) At your festivals, solemnities or new-moon feasts, you will sound the trumpet with your high-offerings and your communion sacrifices, and they will call you to the remembrance of your God. I am Yahweh your God.” |
| **יא**וַיְהִ֞י בַּשָּׁנָ֧ה הַשֵּׁנִ֛ית בַּחֹ֥דֶשׁ הַשֵּׁנִ֖י בְּעֶשְׂרִ֣ים בַּחֹ֑דֶשׁ נַעֲלָה֙ הֶֽעָנָ֔ן מֵעַ֖ל מִשְׁכַּ֥ן הָעֵדֻֽת׃ **יב**וַיִּסְע֧וּ בְנֵֽי־יִשְׂרָאֵ֛ל לְמַסְעֵיהֶ֖ם מִמִּדְבַּ֣ר סִינָ֑י וַיִּשְׁכֹּ֥ן הֶעָנָ֖ן בְּמִדְבַּ֥ר פָּארָֽן׃ **יג**וַיִּסְע֖וּ בָּרִאשֹׁנָ֑ה עַל־פִּ֥י יְהֹוָ֖ה בְּיַד־מֹשֶֽׁה׃ **יד**וַיִּסַּ֞ע דֶּ֣גֶל מַחֲנֵ֧ה בְנֵֽי־יְהוּדָ֛ה בָּרִאשֹׁנָ֖ה לְצִבְאֹתָ֑ם וְעַ֨ל־צְבָא֔וֹ נַחְשׁ֖וֹן בֶּן־עַמִּינָדָֽב׃ **טו**וְעַ֨ל־צְבָ֔א מַטֵּ֖ה בְּנֵ֣י יִשָּׂשכָ֑ר נְתַנְאֵ֖ל בֶּן־צוּעָֽר׃ **טז**וְעַ֨ל־צְבָ֔א מַטֵּ֖ה בְּנֵ֣י זְבוּלֻ֑ן אֱלִיאָ֖ב בֶּן־חֵלֹֽן׃ | [[405]](#footnote-405) In the second year, in the second month, on the twentieth day of the month, the Cloud lifted over the Dwelling of the Testimony. [[406]](#footnote-406) The Israelites set out in stages, from the desert of Sinai; and the Cloud settled in the desert of Paran. [[407]](#footnote-407) They first set out at the order of Yahweh given by Moses: [[408]](#footnote-408) the standard of the camp of the Judahites was in front, in battle array; over his army was Nahshon son of Amminadab; [[409]](#footnote-409) over the Issacharites, in battle array, was Nethanel son of Zuar; [[410]](#footnote-410) over the Zebulunites, in battle array, was Eliab son of Helon. |
| **יז**וְהוּרַ֖ד הַמִּשְׁכָּ֑ן וְנָסְע֤וּ בְנֵֽי־גֵרְשׁוֹן֙ וּבְנֵ֣י מְרָרִ֔י נֹשְׂאֵ֖י הַמִּשְׁכָּֽן׃ **יח**וְנָסַ֗ע דֶּ֛גֶל מַחֲנֵ֥ה רְאוּבֵ֖ן לְצִבְאֹתָ֑ם וְעַ֨ל־צְבָא֔וֹ אֱלִיצ֖וּר בֶּן־שְׁדֵיאֽוּר׃ **יט**וְעַ֨ל־צְבָ֔א מַטֵּ֖ה בְּנֵ֣י שִׁמְע֑וֹן שְׁלֻֽמִיאֵ֖ל בֶּן־צוּרִֽישַׁדָּֽי׃ **כ**וְעַל־צְבָ֖א מַטֵּ֣ה בְנֵי־גָ֑ד אֶלְיָסָ֖ף בֶּן־דְּעוּאֵֽל׃ | [[411]](#footnote-411) The Dwelling was dismantled and the Gershonites and the Merarites set out, bearing the Dwelling. [[412]](#footnote-412) Then came the standard of the camp of the Reubenites, in battle array; over his army was Elizur son of Shedeur; [[413]](#footnote-413) over the Simeonites, in battle array, was Shelumiel son of Zurishaddai; [[414]](#footnote-414) over the Gadites, in battle array, was Eliasaph son of Deuel. |
| **כא**וְנָסְעוּ֙ הַקְּהָתִ֔ים נֹשְׂאֵ֖י הַמִּקְדָּ֑שׁ וְהֵקִ֥ימוּ אֶת־הַמִּשְׁכָּ֖ן עַד־בֹּאָֽם׃ **כב**וְנָסַ֗ע דֶּ֛גֶל מַחֲנֵ֥ה בְנֵֽי־אֶפְרַ֖יִם לְצִבְאֹתָ֑ם וְעַ֨ל־צְבָא֔וֹ אֱלִישָׁמָ֖ע בֶּן־עַמִּיהֽוּד׃ **כג**וְעַ֨ל־צְבָ֔א מַטֵּ֖ה בְּנֵ֣י מְנַשֶּׁ֑ה גַּמְלִיאֵ֖ל בֶּן־פְּדָהצֽוּר׃ **כד**וְעַ֨ל־צְבָ֔א מַטֵּ֖ה בְּנֵ֣י בִנְיָמִ֑ן אֲבִידָ֖ן בֶּן־גִּדְעוֹנִֽי׃ | [[415]](#footnote-415) Then came Kohathites, carrying the sanctuary (the Dwelling was set up before they arrived). [[416]](#footnote-416) Then came the standard of the camp of the Ephraimites, in battle array; over his army was Elishama son of Ammihud; [[417]](#footnote-417) over the Manassites, in battle array, was Gamaliel son of Pedahzur; [[418]](#footnote-418) over the Benjaminites was Abidan son of Gideoni. |
| **כה**וְנָסַ֗ע דֶּ֚גֶל מַחֲנֵ֣ה בְנֵי־דָ֔ן מְאַסֵּ֥ף לְכׇל־הַֽמַּחֲנֹ֖ת לְצִבְאֹתָ֑ם וְעַ֨ל־צְבָא֔וֹ אֲחִיעֶ֖זֶר בֶּן־עַמִּישַׁדָּֽי׃ **כו**וְעַ֨ל־צְבָ֔א מַטֵּ֖ה בְּנֵ֣י אָשֵׁ֑ר פַּגְעִיאֵ֖ל בֶּן־עׇכְרָֽן׃ **כז**וְעַ֨ל־צְבָ֔א מַטֵּ֖ה בְּנֵ֣י נַפְתָּלִ֑י אֲחִירַ֖ע בֶּן־עֵינָֽן׃ **כח**אֵ֛לֶּה מַסְעֵ֥י בְנֵֽי־יִשְׂרָאֵ֖ל לְצִבְאֹתָ֑ם וַיִּסָּֽעוּ׃ {ס} | [[419]](#footnote-419) As rearguard of all the camps came the standard of the camp of the Danites, in battle array; over his army was Ahiezer son of Ammi­shaddai; [[420]](#footnote-420) over the Asherites, in battle array, was Pagiel son of Ochran; [[421]](#footnote-421) over the Naphtalites, in battle array, was Ahira son of Enan. [[422]](#footnote-422) Such was the march of the Israelites, in battle array, and so they set out. |
| **כט**וַיֹּ֣אמֶר מֹשֶׁ֗ה לְ֠חֹבָ֠ב בֶּן־רְעוּאֵ֣ל הַמִּדְיָנִי֮ חֹתֵ֣ן מֹשֶׁה֒ נֹסְעִ֣ים׀ אֲנַ֗חְנוּ אֶל־הַמָּקוֹם֙ אֲשֶׁ֣ר אָמַ֣ר יְהֹוָ֔ה אֹת֖וֹ אֶתֵּ֣ן לָכֶ֑ם לְכָ֤ה אִתָּ֙נוּ֙ וְהֵטַ֣בְנוּ לָ֔ךְ כִּֽי־יְהֹוָ֥ה דִּבֶּר־ט֖וֹב עַל־יִשְׂרָאֵֽל׃ **ל**וַיֹּ֥אמֶר אֵלָ֖יו לֹ֣א אֵלֵ֑ךְ כִּ֧י אִם־אֶל־אַרְצִ֛י וְאֶל־מוֹלַדְתִּ֖י אֵלֵֽךְ׃ **לא**וַיֹּ֕אמֶר אַל־נָ֖א תַּעֲזֹ֣ב אֹתָ֑נוּ כִּ֣י׀ עַל־כֵּ֣ן יָדַ֗עְתָּ חֲנֹתֵ֙נוּ֙ בַּמִּדְבָּ֔ר וְהָיִ֥יתָ לָּ֖נוּ לְעֵינָֽיִם׃ **לב**וְהָיָ֖ה כִּי־תֵלֵ֣ךְ עִמָּ֑נוּ וְהָיָ֣ה׀ הַטּ֣וֹב הַה֗וּא אֲשֶׁ֨ר יֵיטִ֧יב יְהֹוָ֛ה עִמָּ֖נוּ וְהֵטַ֥בְנוּ לָֽךְ׃ | [[423]](#footnote-423) Moses said to Hobab son of Reuel the Midianite, his father-in-law, “We are setting out for the land of which Yahweh has said: I will give it to you. Come with us, and we will treat you well, for Yahweh has promised happiness to Israel.” [[424]](#footnote-424) “I will not go,” he answered, “I will go back to my own land and my own kindred.” [[425]](#footnote-425) “Do not leave us,” Moses replied, “for you know where we can camp in the desert, and so you will be our eyes. [[426]](#footnote-426) If you come with us, you will share in the blessing of the happiness with which Yahweh blesses us.” |
| **לג**וַיִּסְעוּ֙ מֵהַ֣ר יְהֹוָ֔ה דֶּ֖רֶךְ שְׁלֹ֣שֶׁת יָמִ֑ים וַאֲר֨וֹן בְּרִית־יְהֹוָ֜ה נֹסֵ֣עַ לִפְנֵיהֶ֗ם דֶּ֚רֶךְ שְׁלֹ֣שֶׁת יָמִ֔ים לָת֥וּר לָהֶ֖ם מְנוּחָֽה׃ **לד**וַעֲנַ֧ן יְהֹוָ֛ה עֲלֵיהֶ֖ם יוֹמָ֑ם בְּנׇסְעָ֖ם מִן־הַֽמַּחֲנֶֽה׃ {ס} | [[427]](#footnote-427) They set out from the mountain of Yahweh three days’ journey. The Ark of the Covenant of Yahweh went at their head for this three days’ journey, to seek out a camping place for them. [[428]](#footnote-428) In the day, the Cloud of Yahweh was over them, once they had broken camp. |
| **׆** {ס} **לה**וַיְהִ֛י בִּנְסֹ֥עַ הָאָרֹ֖ן וַיֹּ֣אמֶר מֹשֶׁ֑הקוּמָ֣ה׀ יְהֹוָ֗ה וְיָפֻ֙צוּ֙ אֹֽיְבֶ֔יךָ  וְיָנֻ֥סוּ מְשַׂנְאֶ֖יךָ מִפָּנֶֽיךָ׃ | [[429]](#footnote-429) Whenever the Ark set out, Moses would say: “ Arise, Yahweh, may your enemies be scattered and those who hate you run for their lives before you!” |
| **לו**וּבְנֻחֹ֖ה יֹאמַ֑רשׁוּבָ֣ה יְהֹוָ֔ה  רִֽבְב֖וֹת אַלְפֵ֥י יִשְׂרָאֵֽל׃ {ס}**׆** {פ} | [[430]](#footnote-430) And, when it halted, he would say, “ Come back, Yahweh,  to the thronging hosts of Israel.” |

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| במדבר פרק יא | Numbers [[431]](#footnote-431)11 |
| **א**וַיְהִ֤י הָעָם֙ כְּמִתְאֹ֣נְנִ֔ים רַ֖ע בְּאׇזְנֵ֣י יְהֹוָ֑ה וַיִּשְׁמַ֤ע יְהֹוָה֙ וַיִּ֣חַר אַפּ֔וֹ וַתִּבְעַר־בָּם֙ אֵ֣שׁ יְהֹוָ֔ה וַתֹּ֖אכַל בִּקְצֵ֥ה הַֽמַּחֲנֶֽה׃ **ב**וַיִּצְעַ֥ק הָעָ֖ם אֶל־מֹשֶׁ֑ה וַיִּתְפַּלֵּ֤ל מֹשֶׁה֙ אֶל־יְהֹוָ֔ה וַתִּשְׁקַ֖ע הָאֵֽשׁ׃ **ג**וַיִּקְרָ֛א שֵֽׁם־הַמָּק֥וֹם הַה֖וּא תַּבְעֵרָ֑ה כִּֽי־בָעֲרָ֥ה בָ֖ם אֵ֥שׁ יְהֹוָֽה׃ | [[432]](#footnote-432) Now the people were complaining in Yahweh’s ears; when Yahweh heard, his anger blazed, and the fire of Yahweh broke out among them: it destroyed one end of the camp. [[433]](#footnote-433) The people appealed to Moses, and he prayed to Yahweh and the fire abated. [[434]](#footnote-434) So, the place was called Taberah, because the fire of Yahweh burnt among them. |
| **ד**וְהָֽאסַפְסֻף֙ אֲשֶׁ֣ר בְּקִרְבּ֔וֹ הִתְאַוּ֖וּ תַּאֲוָ֑ה וַיָּשֻׁ֣בוּ וַיִּבְכּ֗וּ גַּ֚ם בְּנֵ֣י יִשְׂרָאֵ֔ל וַיֹּ֣אמְר֔וּ מִ֥י יַאֲכִלֵ֖נוּ בָּשָֽׂר׃ **ה**זָכַ֙רְנוּ֙ אֶת־הַדָּגָ֔ה אֲשֶׁר־נֹאכַ֥ל בְּמִצְרַ֖יִם חִנָּ֑ם אֵ֣ת הַקִּשֻּׁאִ֗ים וְאֵת֙ הָֽאֲבַטִּחִ֔ים וְאֶת־הֶחָצִ֥יר וְאֶת־הַבְּצָלִ֖ים וְאֶת־הַשּׁוּמִֽים׃ **ו**וְעַתָּ֛ה נַפְשֵׁ֥נוּ יְבֵשָׁ֖ה אֵ֣ין כֹּ֑ל בִּלְתִּ֖י אֶל־הַמָּ֥ן עֵינֵֽינוּ׃ | [[435]](#footnote-435) The mixed rabble who had joined the people were feeling the pangs of hunger, and the Israelites themselves began to weep again, “Who will give us meat to eat?” they said. [[436]](#footnote-436) Think of the fish we used to eat free in Egypt, the cucumbers, the melons, the leeks, the onions and the garlic! [[437]](#footnote-437) Here we are wasting away, stripped of everything; there is nothing but manna for us to look at!” |
| **ז**וְהַמָּ֕ן כִּזְרַע־גַּ֖ד ה֑וּא וְעֵינ֖וֹ כְּעֵ֥ין הַבְּדֹֽלַח׃ **ח**שָׁ֩טוּ֩ הָעָ֨ם וְלָֽקְט֜וּ וְטָחֲנ֣וּ בָרֵחַ֗יִם א֤וֹ דָכוּ֙ בַּמְּדֹכָ֔ה וּבִשְּׁלוּ֙ בַּפָּר֔וּר וְעָשׂ֥וּ אֹת֖וֹ עֻג֑וֹת וְהָיָ֣ה טַעְמ֔וֹ כְּטַ֖עַם לְשַׁ֥ד הַשָּֽׁמֶן׃ **ט**וּבְרֶ֧דֶת הַטַּ֛ל עַל־הַֽמַּחֲנֶ֖ה לָ֑יְלָה יֵרֵ֥ד הַמָּ֖ן עָלָֽיו׃ | [[438]](#footnote-438) The manna was like coriander seed and had the colour of bdellium. [[439]](#footnote-439) The people went round gathering it and ground it in a mill or crushed it with a pestle; they cooked it in a pot and ground into pancakes. It tasted like cake made with olive oil. [[440]](#footnote-440) When the dew fell on the camp at night, the manna fell with it. |
| **י**וַיִּשְׁמַ֨ע מֹשֶׁ֜ה אֶת־הָעָ֗ם בֹּכֶה֙ לְמִשְׁפְּחֹתָ֔יו אִ֖ישׁ לְפֶ֣תַח אׇהֳל֑וֹ וַיִּֽחַר־אַ֤ף יְהֹוָה֙ מְאֹ֔ד וּבְעֵינֵ֥י מֹשֶׁ֖ה רָֽע׃ **יא**וַיֹּ֨אמֶר מֹשֶׁ֜ה אֶל־יְהֹוָ֗ה לָמָ֤ה הֲרֵעֹ֙תָ֙ לְעַבְדֶּ֔ךָ וְלָ֛מָּה לֹא־מָצָ֥תִי חֵ֖ן בְּעֵינֶ֑יךָ לָשׂ֗וּם אֶת־מַשָּׂ֛א כׇּל־הָעָ֥ם הַזֶּ֖ה עָלָֽי׃ **יב**הֶאָנֹכִ֣י הָרִ֗יתִי אֵ֚ת כׇּל־הָעָ֣ם הַזֶּ֔ה אִם־אָנֹכִ֖י יְלִדְתִּ֑יהוּ כִּֽי־תֹאמַ֨ר אֵלַ֜י שָׂאֵ֣הוּ בְחֵיקֶ֗ךָ כַּאֲשֶׁ֨ר יִשָּׂ֤א הָאֹמֵן֙ אֶת־הַיֹּנֵ֔ק עַ֚ל הָֽאֲדָמָ֔ה אֲשֶׁ֥ר נִשְׁבַּ֖עְתָּ לַאֲבֹתָֽיו׃ **יג**מֵאַ֤יִן לִי֙ בָּשָׂ֔ר לָתֵ֖ת לְכׇל־הָעָ֣ם הַזֶּ֑ה כִּֽי־יִבְכּ֤וּ עָלַי֙ לֵאמֹ֔ר תְּנָה־לָּ֥נוּ בָשָׂ֖ר וְנֹאכֵֽלָה׃ **יד**לֹֽא־אוּכַ֤ל אָנֹכִי֙ לְבַדִּ֔י לָשֵׂ֖את אֶת־כׇּל־הָעָ֣ם הַזֶּ֑ה כִּ֥י כָבֵ֖ד מִמֶּֽנִּי׃ **טו**וְאִם־כָּ֣כָה׀ אַתְּ־עֹ֣שֶׂה לִּ֗י הׇרְגֵ֤נִי נָא֙ הָרֹ֔ג אִם־מָצָ֥אתִי חֵ֖ן בְּעֵינֶ֑יךָ וְאַל־אֶרְאֶ֖ה בְּרָעָתִֽי׃ {פ} | [[441]](#footnote-441) And Moses heard the people wailing, every family at the door of its tent. The anger of Yahweh flared out, and Moses greatly worried over this [[442]](#footnote-442) and he spoke to Yahweh: “Why do you treat your servant so badly? Why have I not found favour with you, so that you burden me with the weight of this entire nation? [[443]](#footnote-443) Was it I who conceived all these people, was it I who gave them birth, that you should say to me, “Carry them in your bosom, like a nurse with a baby at the breast, to the land that I swore to give to their fathers”? [[444]](#footnote-444) Where am I to find meat to give to all these people, when they come worrying me so tearfully and say, “Give us meat that we may eat”? [[445]](#footnote-445) I am not able to carry this nation by myself; it is too heavy for me. [[446]](#footnote-446) If this is how you want to deal with me, I would rather you killed me! If only I had found favour in your eyes, and not lived to see such misery as this!” |
| **טז**וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־מֹשֶׁ֗ה אֶסְפָה־לִּ֞י שִׁבְעִ֣ים אִישׁ֮ מִזִּקְנֵ֣י יִשְׂרָאֵל֒ אֲשֶׁ֣ר יָדַ֔עְתָּ כִּי־הֵ֛ם זִקְנֵ֥י הָעָ֖ם וְשֹׁטְרָ֑יו וְלָקַחְתָּ֤ אֹתָם֙ אֶל־אֹ֣הֶל מוֹעֵ֔ד וְהִֽתְיַצְּב֥וּ שָׁ֖ם עִמָּֽךְ׃ **יז**וְיָרַדְתִּ֗י וְדִבַּרְתִּ֣י עִמְּךָ֮ שָׁם֒ וְאָצַלְתִּ֗י מִן־הָר֛וּחַ אֲשֶׁ֥ר עָלֶ֖יךָ וְשַׂמְתִּ֣י עֲלֵיהֶ֑ם וְנָשְׂא֤וּ אִתְּךָ֙ בְּמַשָּׂ֣א הָעָ֔ם וְלֹא־תִשָּׂ֥א אַתָּ֖ה לְבַדֶּֽךָ׃ | [[447]](#footnote-447) Yahweh said to Moses, “Gather seventy of the elders of Israel, men you know to be the people’s elders and officials. Bring them to the Tent of Meeting and let them stand beside you there. [[448]](#footnote-448) I will come down to speak with you; and I will take some of the spirit that is on you and put it on them. Therefore, they will share with you the burden of this nation, and you will no longer have to carry it by yourself. |
| **יח**וְאֶל־הָעָ֨ם תֹּאמַ֜ר הִתְקַדְּשׁ֣וּ לְמָחָר֮ וַאֲכַלְתֶּ֣ם בָּשָׂר֒ כִּ֡י בְּכִיתֶם֩ בְּאׇזְנֵ֨י יְהֹוָ֜ה לֵאמֹ֗ר מִ֤י יַאֲכִלֵ֙נוּ֙ בָּשָׂ֔ר כִּי־ט֥וֹב לָ֖נוּ בְּמִצְרָ֑יִם וְנָתַ֨ן יְהֹוָ֥ה לָכֶ֛ם בָּשָׂ֖ר וַאֲכַלְתֶּֽם׃ **יט**לֹ֣א י֥וֹם אֶחָ֛ד תֹּאכְל֖וּן וְלֹ֣א יוֹמָ֑יִם וְלֹ֣א׀ חֲמִשָּׁ֣ה יָמִ֗ים וְלֹא֙ עֲשָׂרָ֣ה יָמִ֔ים וְלֹ֖א עֶשְׂרִ֥ים יֽוֹם׃ **כ**עַ֣ד׀ חֹ֣דֶשׁ יָמִ֗ים עַ֤ד אֲשֶׁר־יֵצֵא֙ מֵֽאַפְּכֶ֔ם וְהָיָ֥ה לָכֶ֖ם לְזָרָ֑א יַ֗עַן כִּֽי־מְאַסְתֶּ֤ם אֶת־יְהֹוָה֙ אֲשֶׁ֣ר בְּקִרְבְּכֶ֔ם וַתִּבְכּ֤וּ לְפָנָיו֙ לֵאמֹ֔ר לָ֥מָּה זֶּ֖ה יָצָ֥אנוּ מִמִּצְרָֽיִם׃ | [[449]](#footnote-449) “And to the people, say this, “Consecrate yourselves for tomorrow and you will have meat to eat, now that you have wailed in the hearing of Yahweh and said: “Who will give us meat to eat? How much better off we were in Egypt!” Therefore, Yahweh will give you meat to eat! [[450]](#footnote-450) You shall eat not for one day only, or two days, or five days, or ten days or twenty days, [[451]](#footnote-451) but for a full month, until it has made you ill, and you cannot bear the smell of it, because you have rejected Yahweh who is with you, and have wailed before him saying: Why did we ever leave Egypt?”” |
| **כא**וַיֹּ֘אמֶר֮ מֹשֶׁה֒ שֵׁשׁ־מֵא֥וֹת אֶ֙לֶף֙ רַגְלִ֔י הָעָ֕ם אֲשֶׁ֥ר אָנֹכִ֖י בְּקִרְבּ֑וֹ וְאַתָּ֣ה אָמַ֗רְתָּ בָּשָׂר֙ אֶתֵּ֣ן לָהֶ֔ם וְאָכְל֖וּ חֹ֥דֶשׁ יָמִֽים׃ **כב**הֲצֹ֧אן וּבָקָ֛ר יִשָּׁחֵ֥ט לָהֶ֖ם וּמָצָ֣א לָהֶ֑ם אִ֣ם אֶֽת־כׇּל־דְּגֵ֥י הַיָּ֛ם יֵאָסֵ֥ף לָהֶ֖ם וּמָצָ֥א לָהֶֽם׃ {פ} | [[452]](#footnote-452) Moses said, “The people round me number six hundred thousand men on foot and you say, “I shall give them meat to eat for a whole month!” [[453]](#footnote-453) If all the flocks and herds were killed, would that suffice for them? If all the fish in the sea were gathered, would that suffice for them?” |
| **כג**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה הֲיַ֥ד יְהֹוָ֖ה תִּקְצָ֑ר עַתָּ֥ה תִרְאֶ֛ה הֲיִקְרְךָ֥ דְבָרִ֖י אִם־לֹֽא׃ **כד**וַיֵּצֵ֣א מֹשֶׁ֔ה וַיְדַבֵּר֙ אֶל־הָעָ֔ם אֵ֖ת דִּבְרֵ֣י יְהֹוָ֑ה וַיֶּאֱסֹ֞ף שִׁבְעִ֥ים אִישׁ֙ מִזִּקְנֵ֣י הָעָ֔ם וַֽיַּעֲמֵ֥ד אֹתָ֖ם סְבִיבֹ֥ת הָאֹֽהֶל׃ **כה**וַיֵּ֨רֶד יְהֹוָ֥ה׀ בֶּעָנָן֮ וַיְדַבֵּ֣ר אֵלָיו֒ וַיָּ֗אצֶל מִן־הָר֙וּחַ֙ אֲשֶׁ֣ר עָלָ֔יו וַיִּתֵּ֕ן עַל־שִׁבְעִ֥ים אִ֖ישׁ הַזְּקֵנִ֑ים וַיְהִ֗י כְּנ֤וֹחַ עֲלֵיהֶם֙ הָר֔וּחַ וַיִּֽתְנַבְּא֖וּ וְלֹ֥א יָסָֽפוּ׃ | [[454]](#footnote-454) Yahweh answered Moses, “Is the arm of Yahweh so short? You shall see whether the promise I have made to you comes true or not.” [[455]](#footnote-455) Moses went out and told the people what Yahweh had said. Then he gathered seventy elders of the people and brought them round the Tent. [[456]](#footnote-456) Yahweh descended in the Cloud. He spoke to him and took some of the spirit that was on him and put it on the seventy elders. When the spirit came on them, they prophesied – but only once. |
| **כו**וַיִּשָּׁאֲר֣וּ שְׁנֵֽי־אֲנָשִׁ֣ים׀ בַּֽמַּחֲנֶ֡ה שֵׁ֣ם הָאֶחָ֣ד׀ אֶלְדָּ֡ד וְשֵׁם֩ הַשֵּׁנִ֨י מֵידָ֜ד וַתָּ֧נַח עֲלֵהֶ֣ם הָר֗וּחַ וְהֵ֙מָּה֙ בַּכְּתֻבִ֔ים וְלֹ֥א יָצְא֖וּ הָאֹ֑הֱלָה וַיִּֽתְנַבְּא֖וּ בַּֽמַּחֲנֶֽה׃ **כז**וַיָּ֣רׇץ הַנַּ֔עַר וַיַּגֵּ֥ד לְמֹשֶׁ֖ה וַיֹּאמַ֑ר אֶלְדָּ֣ד וּמֵידָ֔ד מִֽתְנַבְּאִ֖ים בַּֽמַּחֲנֶֽה׃ **כח**וַיַּ֜עַן יְהוֹשֻׁ֣עַ בִּן־נ֗וּן מְשָׁרֵ֥ת מֹשֶׁ֛ה מִבְּחֻרָ֖יו וַיֹּאמַ֑ר אֲדֹנִ֥י מֹשֶׁ֖ה כְּלָאֵֽם׃ **כט**וַיֹּ֤אמֶר לוֹ֙ מֹשֶׁ֔ה הַֽמְקַנֵּ֥א אַתָּ֖ה לִ֑י וּמִ֨י יִתֵּ֜ן כׇּל־עַ֤ם יְהֹוָה֙ נְבִיאִ֔ים כִּי־יִתֵּ֧ן יְהֹוָ֛ה אֶת־רוּח֖וֹ עֲלֵיהֶֽם׃ **ל**וַיֵּאָסֵ֥ף מֹשֶׁ֖ה אֶל־הַֽמַּחֲנֶ֑ה ה֖וּא וְזִקְנֵ֥י יִשְׂרָאֵֽל׃ | [[457]](#footnote-457) Two men remained in the camp, one named Eldad and the other named Medad. The spirit rested on them; they had not gone to the tent but were among those registered, so they prophesied in the camp. [[458]](#footnote-458) A young man ran to tell Moses, and said, “Eldad and Medad are prophesying in the camp.” [[459]](#footnote-459) Then Joshua the son of Nun, the servant of Moses, one of his choice young men, said, “My lord Moses, stop them!” [[460]](#footnote-460) Moses answered him, “Are you jealous for my sake? If only the whole people of Yahweh were prophets, and Yahweh gave his Spirit to them all!” [[461]](#footnote-461) And Moses and the elders of Israel returned to the camp. |
| **לא**וְר֜וּחַ נָסַ֣ע׀ מֵאֵ֣ת יְהֹוָ֗ה וַיָּ֣גׇז שַׂלְוִים֮ מִן־הַיָּם֒ וַיִּטֹּ֨שׁ עַל־הַֽמַּחֲנֶ֜ה כְּדֶ֧רֶךְ י֣וֹם כֹּ֗ה וּכְדֶ֤רֶךְ יוֹם֙ כֹּ֔ה סְבִיב֖וֹת הַֽמַּחֲנֶ֑ה וּכְאַמָּתַ֖יִם עַל־פְּנֵ֥י הָאָֽרֶץ׃ **לב**וַיָּ֣קׇם הָעָ֡ם כׇּל־הַיּוֹם֩ הַה֨וּא וְכׇל־הַלַּ֜יְלָה וְכֹ֣ל׀ י֣וֹם הַֽמׇּחֳרָ֗ת וַיַּֽאַסְפוּ֙ אֶת־הַשְּׂלָ֔ו הַמַּמְעִ֕יט אָסַ֖ף עֲשָׂרָ֣ה חֳמָרִ֑ים וַיִּשְׁטְח֤וּ לָהֶם֙ שָׁט֔וֹחַ סְבִיב֖וֹת הַֽמַּחֲנֶֽה׃ **לג**הַבָּשָׂ֗ר עוֹדֶ֙נּוּ֙ בֵּ֣ין שִׁנֵּיהֶ֔ם טֶ֖רֶם יִכָּרֵ֑ת וְאַ֤ף יְהֹוָה֙ חָרָ֣ה בָעָ֔ם וַיַּ֤ךְ יְהֹוָה֙ בָּעָ֔ם מַכָּ֖ה רַבָּ֥ה מְאֹֽד׃ | [[462]](#footnote-462) A wind came from Yahweh and it drove quails in from the sea and brought them down on the camp. They lay for a distance of a day’s march either side of the camp, two cubits thick on the ground. [[463]](#footnote-463) The people were up all that day and night and all the next day collecting quails: the least gathered by anyone was ten homers; then they spread them out round the camp. [[464]](#footnote-464) The meat was still between their teeth, not even chewed, when the anger of Yahweh blazed out against the people. Yahweh struck them with a very great plague. |
| **לד**וַיִּקְרָ֛א אֶת־שֵֽׁם־הַמָּק֥וֹם הַה֖וּא קִבְר֣וֹת הַֽתַּאֲוָ֑ה כִּי־שָׁם֙ קָֽבְר֔וּ אֶת־הָעָ֖ם הַמִּתְאַוִּֽים׃ **לה**מִקִּבְר֧וֹת הַֽתַּאֲוָ֛ה נָסְע֥וּ הָעָ֖ם חֲצֵר֑וֹת וַיִּהְי֖וּ בַּחֲצֵרֽוֹת׃ {פ} | [[465]](#footnote-465) The name given to this place was Kibroth-Hattaavah, because there they buried the people who lusted. [[466]](#footnote-466) From Kibroth-Hattaavah, the people set out for Hazeroth and, at Hazeroth, they pitched camp. |

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| במדבר פרק יב | Numbers [[467]](#footnote-467)12 |
| **א**וַתְּדַבֵּ֨ר מִרְיָ֤ם וְאַהֲרֹן֙ בְּמֹשֶׁ֔ה עַל־אֹד֛וֹת הָאִשָּׁ֥ה הַכֻּשִׁ֖ית אֲשֶׁ֣ר לָקָ֑ח כִּֽי־אִשָּׁ֥ה כֻשִׁ֖ית לָקָֽח׃ **ב**וַיֹּאמְר֗וּ הֲרַ֤ק אַךְ־בְּמֹשֶׁה֙ דִּבֶּ֣ר יְהֹוָ֔ה הֲלֹ֖א גַּם־בָּ֣נוּ דִבֵּ֑ר וַיִּשְׁמַ֖ע יְהֹוָֽה׃ **ג**וְהָאִ֥ישׁ מֹשֶׁ֖ה עָנָ֣ו מְאֹ֑ד מִכֹּל֙ הָֽאָדָ֔ם אֲשֶׁ֖ר עַל־פְּנֵ֥י הָאֲדָמָֽה׃ {ס} | [[468]](#footnote-468) Miriam and Aaron criticised Moses over the Cushite woman he had married (for he had indeed married a Cushite woman). [[469]](#footnote-469) They said, “Is Moses the only one through whom Yahweh has spoken? Has he not spoken through us too?” Yahweh heard this. [[470]](#footnote-470) Now Moses was extremely humble, the humblest man on earth. |
| **ד**וַיֹּ֨אמֶר יְהֹוָ֜ה פִּתְאֹ֗ם אֶל־מֹשֶׁ֤ה וְאֶֽל־אַהֲרֹן֙ וְאֶל־מִרְיָ֔ם צְא֥וּ שְׁלׇשְׁתְּכֶ֖ם אֶל־אֹ֣הֶל מוֹעֵ֑ד וַיֵּצְא֖וּ שְׁלׇשְׁתָּֽם׃ **ה**וַיֵּ֤רֶד יְהֹוָה֙ בְּעַמּ֣וּד עָנָ֔ן וַֽיַּעֲמֹ֖ד פֶּ֣תַח הָאֹ֑הֶל וַיִּקְרָא֙ אַהֲרֹ֣ן וּמִרְיָ֔ם וַיֵּצְא֖וּ שְׁנֵיהֶֽם׃ **ו**וַיֹּ֖אמֶר שִׁמְעוּ־נָ֣א דְבָרָ֑י | [[471]](#footnote-471) Suddenly, Yahweh said to Moses and Aaron and Miriam, “Come, all three of you, to the Tent of Meeting.” They went, all three of them, [[472]](#footnote-472) and Yahweh came down in a pillar of cloud and stood at the entrance of the Tent. He called Aaron and Miriam and they both came forward. [[473]](#footnote-473) And he said, “Listen now to my words: |
| אִם־יִֽהְיֶה֙ נְבִ֣יאֲכֶ֔ם  יְהֹוָ֗ה בַּמַּרְאָה֙ אֵלָ֣יו אֶתְוַדָּ֔ע  בַּחֲל֖וֹם אֲדַבֶּר־בּֽוֹ׃  **ז** לֹא־כֵ֖ן עַבְדִּ֣י מֹשֶׁ֑ה  בְּכׇל־בֵּיתִ֖י נֶאֱמָ֥ן הֽוּא׃  **ח** פֶּ֣ה אֶל־פֶּ֞ה אֲדַבֶּר־בּ֗וֹ וּמַרְאֶה֙ וְלֹ֣א בְחִידֹ֔ת  וּתְמֻנַ֥ת יְהֹוָ֖ה יַבִּ֑יט  וּמַדּ֙וּעַ֙ לֹ֣א יְרֵאתֶ֔ם  לְדַבֵּ֖ר בְּעַבְדִּ֥י בְמֹשֶֽׁה׃ | “If there is a prophet among you,  I, Yahweh, reveal myself to him in a vision;  I speak to him in a dream.  [[474]](#footnote-474) Not so with my servant Moses:  to him my whole household is entrusted. [[475]](#footnote-475) I speak to him face to face,  plainly and not in riddles,  and he sees Yahweh’s form. How, then, could you dare to criticise my servant Moses?” |
| **ט**וַיִּֽחַר־אַ֧ף יְהֹוָ֛ה בָּ֖ם וַיֵּלַֽךְ׃ **י**וְהֶעָנָ֗ן סָ֚ר מֵעַ֣ל הָאֹ֔הֶל וְהִנֵּ֥ה מִרְיָ֖ם מְצֹרַ֣עַת כַּשָּׁ֑לֶג וַיִּ֧פֶן אַהֲרֹ֛ן אֶל־מִרְיָ֖ם וְהִנֵּ֥ה מְצֹרָֽעַת׃ **יא**וַיֹּ֥אמֶר אַהֲרֹ֖ן אֶל־מֹשֶׁ֑ה בִּ֣י אֲדֹנִ֔י אַל־נָ֨א תָשֵׁ֤ת עָלֵ֙ינוּ֙ חַטָּ֔את אֲשֶׁ֥ר נוֹאַ֖לְנוּ וַאֲשֶׁ֥ר חָטָֽאנוּ׃ **יב**אַל־נָ֥א תְהִ֖י כַּמֵּ֑ת אֲשֶׁ֤ר בְּצֵאתוֹ֙ מֵרֶ֣חֶם אִמּ֔וֹ וַיֵּאָכֵ֖ל חֲצִ֥י בְשָׂרֽוֹ׃ **יג**וַיִּצְעַ֣ק מֹשֶׁ֔ה אֶל־יְהֹוָ֖ה לֵאמֹ֑ר אֵ֕ל נָ֛א רְפָ֥א נָ֖א לָֽהּ׃ {פ} | [[476]](#footnote-476) The anger of Yahweh blazed out against them. He departed [[477]](#footnote-477) and, when the cloud withdrew from the Tent, Miriam was covered with leprosy, white as snow! Aaron looked at her and saw that she was leprous. [[478]](#footnote-478) Aaron said to Moses: “O, my lord, do not punish us for a sin that we have so foolishly committed. [[479]](#footnote-479) Do not let her be one stillborn, coming from its mother’s womb with its flesh half eaten.” [[480]](#footnote-480) Moses cried to Yahweh, saying, “O God, I beseech you, heal her!” |
| **יד**וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־מֹשֶׁ֗ה וְאָבִ֙יהָ֙ יָרֹ֤ק יָרַק֙ בְּפָנֶ֔יהָ הֲלֹ֥א תִכָּלֵ֖ם שִׁבְעַ֣ת יָמִ֑ים תִּסָּגֵ֞ר שִׁבְעַ֤ת יָמִים֙ מִח֣וּץ לַֽמַּחֲנֶ֔ה וְאַחַ֖ר תֵּאָסֵֽף׃ **טו**וַתִּסָּגֵ֥ר מִרְיָ֛ם מִח֥וּץ לַֽמַּחֲנֶ֖ה שִׁבְעַ֣ת יָמִ֑ים וְהָעָם֙ לֹ֣א נָסַ֔ע עַד־הֵאָסֵ֖ף מִרְיָֽם׃ **טז**וְאַחַ֛ר נָסְע֥וּ הָעָ֖ם מֵחֲצֵר֑וֹת וַֽיַּחֲנ֖וּ בְּמִדְבַּ֥ר פָּארָֽן׃ {פ} | [[481]](#footnote-481) Then Yahweh said to Moses, “If her father had done no more than spit in her face, would she not be a thing of shame for seven days? Let her be shut out of the camp for seven days, and then let her be brought in again.” [[482]](#footnote-482) Miriam was shut out of the camp for seven days. The people did not set out until she was brought back in. [[483]](#footnote-483) Then the people left Hazeroth and camped in the desert of Paran. |

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| במדבר פרק יג | Numbers [[484]](#footnote-484)13 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**שְׁלַח־לְךָ֣ אֲנָשִׁ֗ים וְיָתֻ֙רוּ֙ אֶת־אֶ֣רֶץ כְּנַ֔עַן אֲשֶׁר־אֲנִ֥י נֹתֵ֖ן לִבְנֵ֣י יִשְׂרָאֵ֑ל אִ֣ישׁ אֶחָד֩ אִ֨ישׁ אֶחָ֜ד לְמַטֵּ֤ה אֲבֹתָיו֙ תִּשְׁלָ֔חוּ כֹּ֖ל נָשִׂ֥יא בָהֶֽם׃ **ג**וַיִּשְׁלַ֨ח אֹתָ֥ם מֹשֶׁ֛ה מִמִּדְבַּ֥ר פָּארָ֖ן עַל־פִּ֣י יְהֹוָ֑ה כֻּלָּ֣ם אֲנָשִׁ֔ים רָאשֵׁ֥י בְנֵֽי־יִשְׂרָאֵ֖ל הֵֽמָּה׃ | [[485]](#footnote-485) And Yahweh spoke to Moses and said: [[486]](#footnote-486) “Send men that they may spy out the land of Canaan, which I am giving to the Israelites; from each tribe of their fathers you shall send a man, every one a leader among them.” [[487]](#footnote-487) According to Yahweh’s command, Moses sent them from the desert of Paran. All of them were men who were leaders of Israel. |
| **ד**וְאֵ֖לֶּה שְׁמוֹתָ֑ם  לְמַטֵּ֣ה רְאוּבֵ֔ן שַׁמּ֖וּעַ בֶּן־זַכּֽוּר׃  **ה** לְמַטֵּ֣ה שִׁמְע֔וֹן שָׁפָ֖ט בֶּן־חוֹרִֽי׃  **ו** לְמַטֵּ֣ה יְהוּדָ֔ה כָּלֵ֖ב בֶּן־יְפֻנֶּֽה׃  **ז** לְמַטֵּ֣ה יִשָּׂשכָ֔ר יִגְאָ֖ל בֶּן־יוֹסֵֽף׃ | [[488]](#footnote-488) These were their names:  For the tribe of Reuben, Shammua son of Zaccur.  [[489]](#footnote-489) For the tribe of Simeon, Shaphat son of Hori.  [[490]](#footnote-490) For the tribe of Judah, Caleb son of Jephunneh.  [[491]](#footnote-491) For the tribe of Issachar, Igal son of Joseph. |
| **ח** לְמַטֵּ֥ה אֶפְרָ֖יִם הוֹשֵׁ֥עַ בִּן־נֽוּן׃  **ט** לְמַטֵּ֣ה בִנְיָמִ֔ן פַּלְטִ֖י בֶּן־רָפֽוּא׃  **י** לְמַטֵּ֣ה זְבוּלֻ֔ן גַּדִּיאֵ֖ל בֶּן־סוֹדִֽי ׃  **יא** לְמַטֵּ֥ה יוֹסֵ֖ף לְמַטֵּ֣ה מְנַשֶּׁ֑ה    גַּדִּ֖י בֶּן־סוּסִֽי׃  **יב** לְמַטֵּ֣ה דָ֔ן עַמִּיאֵ֖ל בֶּן־גְּמַלִּֽי׃  **יג** לְמַטֵּ֣ה אָשֵׁ֔ר סְת֖וּר בֶּן־מִיכָאֵֽל׃  **יד** לְמַטֵּ֣ה נַפְתָּלִ֔י נַחְבִּ֖י בֶּן־וׇפְסִֽי׃  **טו** לְמַטֵּ֣ה גָ֔ד גְּאוּאֵ֖ל בֶּן־מָכִֽי׃  **טז**אֵ֚לֶּה שְׁמ֣וֹת הָֽאֲנָשִׁ֔ים אֲשֶׁר־שָׁלַ֥ח מֹשֶׁ֖ה לָת֣וּר אֶת־הָאָ֑רֶץ וַיִּקְרָ֥א מֹשֶׁ֛ה לְהוֹשֵׁ֥עַ בִּן־נ֖וּן יְהוֹשֻֽׁעַ׃ | [[492]](#footnote-492) For the tribe of Ephraim, Hoshea son of Nun.  [[493]](#footnote-493) For the tribe of Benjamin, Palti son of Raphu.  [[494]](#footnote-494) For the tribe of Zebulun, Gaddiel son of Sodi.  [[495]](#footnote-495) For the tribe of Joseph, for the tribe of Manasseh,   Gaddi son of Susi.  [[496]](#footnote-496) For the tribe of Dan, Ammiel son of Gemalli.  [[497]](#footnote-497) For the tribe of Asher, Sethur son of Michael.  [[498]](#footnote-498) For the tribe of Naphtali, Nahbi son of Vophsi. [[499]](#footnote-499) For the tribe of Gad, Geuel son of Machi.[[500]](#footnote-500) Such were the names of the men whom Moses sent to reconnoitre the country. Then Moses gave to Hoshea son of Nun the name of Joshua. |
| **יז**וַיִּשְׁלַ֤ח אֹתָם֙ מֹשֶׁ֔ה לָת֖וּר אֶת־אֶ֣רֶץ כְּנָ֑עַן וַיֹּ֣אמֶר אֲלֵהֶ֗ם עֲל֥וּ זֶה֙ בַּנֶּ֔גֶב וַעֲלִיתֶ֖ם אֶת־הָהָֽר׃ **יח**וּרְאִיתֶ֥ם אֶת־הָאָ֖רֶץ מַה־הִ֑וא וְאֶת־הָעָם֙ הַיֹּשֵׁ֣ב עָלֶ֔יהָ הֶחָזָ֥ק הוּא֙ הֲרָפֶ֔ה הַמְעַ֥ט ה֖וּא אִם־רָֽב׃ **יט**וּמָ֣ה הָאָ֗רֶץ אֲשֶׁר־הוּא֙ יֹשֵׁ֣ב בָּ֔הּ הֲטוֹבָ֥ה הִ֖וא אִם־רָעָ֑ה וּמָ֣ה הֶֽעָרִ֗ים אֲשֶׁר־הוּא֙ יוֹשֵׁ֣ב בָּהֵ֔נָּה הַבְּמַֽחֲנִ֖ים אִ֥ם בְּמִבְצָרִֽים׃ **כ**וּמָ֣ה הָ֠אָ֠רֶץ הַשְּׁמֵנָ֨ה הִ֜וא אִם־רָזָ֗ה הֲיֵֽשׁ־בָּ֥הּ עֵץ֙ אִם־אַ֔יִן וְהִ֨תְחַזַּקְתֶּ֔ם וּלְקַחְתֶּ֖ם מִפְּרִ֣י הָאָ֑רֶץ וְהַ֨יָּמִ֔ים יְמֵ֖י בִּכּוּרֵ֥י עֲנָבִֽים׃ | [[501]](#footnote-501) And Moses sent them to reconnoitre the land of Canaan, saying to them “Go up into the Negeb; then go up into the highlands, [[502]](#footnote-502) and see what sort of country it is, and what sort of people the inhabitants are, whether they are strong or weak, whether they are few or many, [[503]](#footnote-503) and what sort of country they live in, whether it is good or poor; and what sort of towns they have, whether they are open or fortified; [[504]](#footnote-504) and what sort of land it is, fertile or barren, whether it is wooded or open. Be bold and bring back some of the produce of the country.” Now, it was the season for early grapes. |
| **כא**וַֽיַּעֲל֖וּ וַיָּתֻ֣רוּ אֶת־הָאָ֑רֶץ מִמִּדְבַּר־צִ֥ן עַד־רְחֹ֖ב לְבֹ֥א חֲמָֽת׃ **כב**וַיַּעֲל֣וּ בַנֶּ֘גֶב֮ וַיָּבֹ֣א עַד־חֶבְרוֹן֒ וְשָׁ֤ם אֲחִימַן֙ שֵׁשַׁ֣י וְתַלְמַ֔י יְלִידֵ֖י הָעֲנָ֑ק וְחֶבְר֗וֹן שֶׁ֤בַע שָׁנִים֙ נִבְנְתָ֔ה לִפְנֵ֖י צֹ֥עַן מִצְרָֽיִם׃ **כג**וַיָּבֹ֜אוּ עַד־נַ֣חַל אֶשְׁכֹּ֗ל וַיִּכְרְת֨וּ מִשָּׁ֤ם זְמוֹרָה֙ וְאֶשְׁכּ֤וֹל עֲנָבִים֙ אֶחָ֔ד וַיִּשָּׂאֻ֥הוּ בַמּ֖וֹט בִּשְׁנָ֑יִם וּמִן־הָרִמֹּנִ֖ים וּמִן־הַתְּאֵנִֽים׃ **כד**לַמָּק֣וֹם הַה֔וּא קָרָ֖א נַ֣חַל אֶשְׁכּ֑וֹל עַ֚ל אֹד֣וֹת הָֽאֶשְׁכּ֔וֹל אֲשֶׁר־כָּרְת֥וּ מִשָּׁ֖ם בְּנֵ֥י יִשְׂרָאֵֽל׃ | [[505]](#footnote-505) They went up to reconnoitre the land, from the desert of Zin to Rehob, the pass of Hamath. [[506]](#footnote-506) They went up by way of the Negeb as far as Hebron, where Ahiman, Sheshai and Talmai, the Anakim lived. (Hebron was founded seven years before Tanis in Egypt.) [[507]](#footnote-507) They came to the Vale of Eshcol; there they lopped off a vine branch with a cluster of grapes, which two of them carried away on a pole, as well as pomegranates and figs. [[508]](#footnote-508) This place was called the Vale of Eshcol after the cluster, which the Israelites had cut there. |
| **כה**וַיָּשֻׁ֖בוּ מִתּ֣וּר הָאָ֑רֶץ מִקֵּ֖ץ אַרְבָּעִ֥ים יֽוֹם׃ **כו**וַיֵּלְכ֡וּ וַיָּבֹ֩אוּ֩ אֶל־מֹשֶׁ֨ה וְאֶֽל־אַהֲרֹ֜ן וְאֶל־כׇּל־עֲדַ֧ת בְּנֵֽי־יִשְׂרָאֵ֛ל אֶל־מִדְבַּ֥ר פָּארָ֖ן קָדֵ֑שָׁה וַיָּשִׁ֨יבוּ אֹתָ֤ם דָּבָר֙ וְאֶת־כׇּל־הָ֣עֵדָ֔ה וַיַּרְא֖וּם אֶת־פְּרִ֥י הָאָֽרֶץ׃ | [[509]](#footnote-509) They returned from investigating the land after forty days. [[510]](#footnote-510) They sought out Moses, Aaron, and the whole community of Israel, in the desert of Paran at Kadesh. They made their report to them, and to the whole community, and showed them the produce of the country. |
| **כז**וַיְסַפְּרוּ־לוֹ֙ וַיֹּ֣אמְר֔וּ בָּ֕אנוּ אֶל־הָאָ֖רֶץ אֲשֶׁ֣ר שְׁלַחְתָּ֑נוּ וְ֠גַ֠ם זָבַ֨ת חָלָ֥ב וּדְבַ֛שׁ הִ֖וא וְזֶה־פִּרְיָֽהּ׃ **כח**אֶ֚פֶס כִּֽי־עַ֣ז הָעָ֔ם הַיֹּשֵׁ֖ב בָּאָ֑רֶץ וְהֶֽעָרִ֗ים בְּצֻר֤וֹת גְּדֹלֹת֙ מְאֹ֔ד וְגַם־יְלִדֵ֥י הָֽעֲנָ֖ק רָאִ֥ינוּ שָֽׁם׃ **כט**עֲמָלֵ֥ק יוֹשֵׁ֖ב בְּאֶ֣רֶץ הַנֶּ֑גֶב וְ֠הַֽחִתִּ֠י וְהַיְבוּסִ֤י וְהָֽאֱמֹרִי֙ יוֹשֵׁ֣ב בָּהָ֔ר וְהַֽכְּנַעֲנִי֙ יוֹשֵׁ֣ב עַל־הַיָּ֔ם וְעַ֖ל יַ֥ד הַיַּרְדֵּֽן׃ | [[511]](#footnote-511) They told him, “We went into the land to which you sent us. It does indeed flow with milk and honey; this is its produce. [[512]](#footnote-512) At the same time, its inhabitants are a powerful people; the towns are fortified and very big; yes, and we saw the Anakim there. [[513]](#footnote-513) The Amalekites occupy the Negeb area, the Hittites, Amorites and Jebusites the highlands, and the Canaanite the sea coast and the banks of the Jordan.” |
| **ל**וַיַּ֧הַס כָּלֵ֛ב אֶת־הָעָ֖ם אֶל־מֹשֶׁ֑ה וַיֹּ֗אמֶר עָלֹ֤ה נַעֲלֶה֙ וְיָרַ֣שְׁנוּ אֹתָ֔הּ כִּֽי־יָכ֥וֹל נוּכַ֖ל לָֽהּ׃ **לא**וְהָ֨אֲנָשִׁ֜ים אֲשֶׁר־עָל֤וּ עִמּוֹ֙ אָֽמְר֔וּ לֹ֥א נוּכַ֖ל לַעֲל֣וֹת אֶל־הָעָ֑ם כִּֽי־חָזָ֥ק ה֖וּא מִמֶּֽנּוּ׃ **לב**וַיֹּצִ֜יאוּ דִּבַּ֤ת הָאָ֙רֶץ֙ אֲשֶׁ֣ר תָּר֣וּ אֹתָ֔הּ אֶל־בְּנֵ֥י יִשְׂרָאֵ֖ל לֵאמֹ֑ר הָאָ֡רֶץ אֲשֶׁר֩ עָבַ֨רְנוּ בָ֜הּ לָת֣וּר אֹתָ֗הּ אֶ֣רֶץ אֹכֶ֤לֶת יוֹשְׁבֶ֙יהָ֙ הִ֔וא וְכׇל־הָעָ֛ם אֲשֶׁר־רָאִ֥ינוּ בְתוֹכָ֖הּ אַנְשֵׁ֥י מִדּֽוֹת׃ **לג**וְשָׁ֣ם רָאִ֗ינוּ אֶת־הַנְּפִילִ֛ים בְּנֵ֥י עֲנָ֖ק מִן־הַנְּפִלִ֑ים וַנְּהִ֤י בְעֵינֵ֙ינוּ֙ כַּֽחֲגָבִ֔ים וְכֵ֥ן הָיִ֖ינוּ בְּעֵינֵיהֶֽם׃ | [[514]](#footnote-514) Caleb harangued the people gathered about Moses: “We must march in,” he said, “and conquer this land: we are well able to do it.” [[515]](#footnote-515) However, the men who had gone up with him answered, “We are not able to march against this people; they are stronger than we are.” [[516]](#footnote-516) They began to disparage the country they had reconnoitred to the Israelites, “The country we went to reconnoitre is a country that devours its inhabitants. Every man we saw there was of enormous size. [[517]](#footnote-517) Yes, and we saw giants there (the Anakim, descended from the Nephilim). We felt like grasshoppers, and so we seemed to them.” |

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| במדבר פרק יד | Numbers [[518]](#footnote-518)14 |
| **א**וַתִּשָּׂא֙ כׇּל־הָ֣עֵדָ֔ה וַֽיִּתְּנ֖וּ אֶת־קוֹלָ֑ם וַיִּבְכּ֥וּ הָעָ֖ם בַּלַּ֥יְלָה הַהֽוּא׃ **ב**וַיִּלֹּ֙נוּ֙ עַל־מֹשֶׁ֣ה וְעַֽל־אַהֲרֹ֔ן כֹּ֖ל בְּנֵ֣י יִשְׂרָאֵ֑ל וַֽיֹּאמְר֨וּ אֲלֵהֶ֜ם כׇּל־הָעֵדָ֗ה לוּ־מַ֙תְנוּ֙ בְּאֶ֣רֶץ מִצְרַ֔יִם א֛וֹ בַּמִּדְבָּ֥ר הַזֶּ֖ה לוּ־מָֽתְנוּ׃ **ג**וְלָמָ֣ה יְ֠הֹוָ֠ה מֵבִ֨יא אֹתָ֜נוּ אֶל־הָאָ֤רֶץ הַזֹּאת֙ לִנְפֹּ֣ל בַּחֶ֔רֶב נָשֵׁ֥ינוּ וְטַפֵּ֖נוּ יִהְי֣וּ לָבַ֑ז הֲל֧וֹא ט֦וֹב לָ֖נוּ שׁ֥וּב מִצְרָֽיְמָה׃ **ד**וַיֹּאמְר֖וּ אִ֣ישׁ אֶל־אָחִ֑יו נִתְּנָ֥ה רֹ֖אשׁ וְנָשׁ֥וּבָה מִצְרָֽיְמָה׃ | [[519]](#footnote-519) At this, the whole community raised their voices and cried aloud, and the people wailed all that night. [[520]](#footnote-520) Then all the Israelites murmured against Moses and Aaron, and the whole community said, “Would that we had died in the land of Egypt, or at least that we had died in this desert! [[521]](#footnote-521) Why does Yahweh bring us to this land, only to have us fall by the sword, and our wives and young children seized as booty? Should we not do better to return to Egypt?” [[522]](#footnote-522) They said to one another, “Let us appoint a leader and return to Egypt.” |
| **ה**וַיִּפֹּ֥ל מֹשֶׁ֛ה וְאַהֲרֹ֖ן עַל־פְּנֵיהֶ֑ם לִפְנֵ֕י כׇּל־קְהַ֥ל עֲדַ֖ת בְּנֵ֥י יִשְׂרָאֵֽל׃ **ו**וִיהוֹשֻׁ֣עַ בִּן־נ֗וּן וְכָלֵב֙ בֶּן־יְפֻנֶּ֔ה מִן־הַתָּרִ֖ים אֶת־הָאָ֑רֶץ קָרְע֖וּ בִּגְדֵיהֶֽם׃ **ז**וַיֹּ֣אמְר֔וּ אֶל־כׇּל־עֲדַ֥ת בְּנֵֽי־יִשְׂרָאֵ֖ל לֵאמֹ֑ר הָאָ֗רֶץ אֲשֶׁ֨ר עָבַ֤רְנוּ בָהּ֙ לָת֣וּר אֹתָ֔הּ טוֹבָ֥ה הָאָ֖רֶץ מְאֹ֥ד מְאֹֽד׃ **ח**אִם־חָפֵ֥ץ בָּ֙נוּ֙ יְהֹוָ֔ה וְהֵבִ֤יא אֹתָ֙נוּ֙ אֶל־הָאָ֣רֶץ הַזֹּ֔את וּנְתָנָ֖הּ לָ֑נוּ אֶ֕רֶץ אֲשֶׁר־הִ֛וא זָבַ֥ת חָלָ֖ב וּדְבָֽשׁ׃ **ט**אַ֣ךְ בַּיהֹוָה֮ אַל־תִּמְרֹ֒דוּ֒ וְאַתֶּ֗ם אַל־תִּֽירְאוּ֙ אֶת־עַ֣ם הָאָ֔רֶץ כִּ֥י לַחְמֵ֖נוּ הֵ֑ם סָ֣ר צִלָּ֧ם מֵעֲלֵיהֶ֛ם וַֽיהֹוָ֥ה אִתָּ֖נוּ אַל־תִּירָאֻֽם׃ **י**וַיֹּֽאמְרוּ֙ כׇּל־הָ֣עֵדָ֔ה לִרְגּ֥וֹם אֹתָ֖ם בָּאֲבָנִ֑ים וּכְב֣וֹד יְהֹוָ֗ה נִרְאָה֙ בְּאֹ֣הֶל מוֹעֵ֔ד אֶֽל־כׇּל־בְּנֵ֖י יִשְׂרָאֵֽל׃ {פ} | [[523]](#footnote-523) Before the whole assembled community of Israelites, Moses and Aaron fell down, face to the ground. [[524]](#footnote-524) Joshua son of Nun and Caleb son of Jephunneh, two of those who had reconnoitred the country, tore their garments; [[525]](#footnote-525) and they said to the entire community of Israelites, “The land we went to reconnoitre is an exceedingly good land, an excellent land. [[526]](#footnote-526) If Yahweh is pleased with us, he will lead us into this land and give it to us. It is a land where milk and honey flow. [[527]](#footnote-527) Do not rebel against Yahweh; and do not be afraid of the people of this land, we shall gobble them up. Their tutelary shadow has gone from them so long as Yahweh is with us. Do not be afraid of them.” [[528]](#footnote-528) The entire community was talking of stoning them, when the glory of Yahweh appeared at the Tent of Meeting to all the Israelites. |
| **יא**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה עַד־אָ֥נָה יְנַאֲצֻ֖נִי הָעָ֣ם הַזֶּ֑ה וְעַד־אָ֙נָה֙ לֹא־יַאֲמִ֣ינוּ בִ֔י בְּכֹל֙ הָֽאֹת֔וֹת אֲשֶׁ֥ר עָשִׂ֖יתִי בְּקִרְבּֽוֹ׃ **יב**אַכֶּ֥נּוּ בַדֶּ֖בֶר וְאוֹרִשֶׁ֑נּוּ וְאֶֽעֱשֶׂה֙ אֹֽתְךָ֔ לְגוֹי־גָּד֥וֹל וְעָצ֖וּם מִמֶּֽנּוּ׃ | [[529]](#footnote-529) Yahweh said to Moses: “How long will this people insult me? How long will they refuse to believe in me despite the signs I have worked among them? [[530]](#footnote-530) I will strike them with pestilence and disown them. And of you I shall make a nation greater and mightier than they are.” |
| **יג**וַיֹּ֥אמֶר מֹשֶׁ֖ה אֶל־יְהֹוָ֑ה וְשָׁמְע֣וּ מִצְרַ֔יִם כִּֽי־הֶעֱלִ֧יתָ בְכֹחֲךָ֛ אֶת־הָעָ֥ם הַזֶּ֖ה מִקִּרְבּֽוֹ׃ **יד**וְאָמְר֗וּ אֶל־יוֹשֵׁב֮ הָאָ֣רֶץ הַזֹּאת֒ שָֽׁמְעוּ֙ כִּֽי־אַתָּ֣ה יְהֹוָ֔ה בְּקֶ֖רֶב הָעָ֣ם הַזֶּ֑ה אֲשֶׁר־עַ֨יִן בְּעַ֜יִן נִרְאָ֣ה׀ אַתָּ֣ה יְהֹוָ֗ה וַעֲנָֽנְךָ֙ עֹמֵ֣ד עֲלֵהֶ֔ם וּבְעַמֻּ֣ד עָנָ֗ן אַתָּ֨ה הֹלֵ֤ךְ לִפְנֵיהֶם֙ יוֹמָ֔ם וּבְעַמּ֥וּד אֵ֖שׁ לָֽיְלָה׃ **טו**וְהֵמַתָּ֛ה אֶת־הָעָ֥ם הַזֶּ֖ה כְּאִ֣ישׁ אֶחָ֑ד וְאָֽמְרוּ֙ הַגּוֹיִ֔ם אֲשֶׁר־שָׁמְע֥וּ אֶֽת־שִׁמְעֲךָ֖ לֵאמֹֽר׃ **טז**מִבִּלְתִּ֞י יְכֹ֣לֶת יְהֹוָ֗ה לְהָבִיא֙ אֶת־הָעָ֣ם הַזֶּ֔ה אֶל־הָאָ֖רֶץ אֲשֶׁר־נִשְׁבַּ֣ע לָהֶ֑ם וַיִּשְׁחָטֵ֖ם בַּמִּדְבָּֽר׃ **יז**וְעַתָּ֕ה יִגְדַּל־נָ֖א כֹּ֣חַ אֲדֹנָ֑י כַּאֲשֶׁ֥ר דִּבַּ֖רְתָּ לֵאמֹֽר׃ **יח**יְהֹוָ֗ה אֶ֤רֶךְ אַפַּ֙יִם֙ וְרַב־חֶ֔סֶד נֹשֵׂ֥א עָוֺ֖ן וָפָ֑שַׁע וְנַקֵּה֙ לֹ֣א יְנַקֶּ֔ה פֹּקֵ֞ד עֲוֺ֤ן אָבוֹת֙ עַל־בָּנִ֔ים עַל־שִׁלֵּשִׁ֖ים וְעַל־רִבֵּעִֽים׃ **יט**סְלַֽח־נָ֗א לַעֲוֺ֛ן הָעָ֥ם הַזֶּ֖ה כְּגֹ֣דֶל חַסְדֶּ֑ךָ וְכַאֲשֶׁ֤ר נָשָׂ֙אתָה֙ לָעָ֣ם הַזֶּ֔ה מִמִּצְרַ֖יִם וְעַד־הֵֽנָּה׃ | [[531]](#footnote-531) Moses answered Yahweh: “When the Egyptians hear it – for, by your own power, you brought this people out from their midst – [[532]](#footnote-532) they will tell the inhabitants of this land. They have heard that you, Yahweh, are in the midst of this people, for you show yourself to them face to face; and it is you, Yahweh, whose cloud stands over them, that you go before them in a pillar of cloud by day and a pillar of fire by night. [[533]](#footnote-533) If you destroy this people now as one man, then the nations who have heard of you will say, [[534]](#footnote-534) “Yahweh could not bring this people into the land he swore to give them, so he has killed them in the desert.” [[535]](#footnote-535) No, my Lord: now is the time to assert your power, as you promised when you said, [[536]](#footnote-536) “Yahweh is slow to anger and rich in faithful love, forgiving faults and transgressions, yet letting nothing go unchecked, punishing the parents’ guilt in the children to the third and fourth generation.” [[537]](#footnote-537) Forgive the sin of this people, in the abundance of your graciousness, as you have done from Egypt until now.” |
| **כ**וַיֹּ֣אמֶר יְהֹוָ֔ה סָלַ֖חְתִּי כִּדְבָרֶֽךָ׃ **כא**וְאוּלָ֖ם חַי־אָ֑נִי וְיִמָּלֵ֥א כְבוֹד־יְהֹוָ֖ה אֶת־כׇּל־הָאָֽרֶץ׃ **כב**כִּ֣י כׇל־הָאֲנָשִׁ֗ים הָרֹאִ֤ים אֶת־כְּבֹדִי֙ וְאֶת־אֹ֣תֹתַ֔י אֲשֶׁר־עָשִׂ֥יתִי בְמִצְרַ֖יִם וּבַמִּדְבָּ֑ר וַיְנַסּ֣וּ אֹתִ֗י זֶ֚ה עֶ֣שֶׂר פְּעָמִ֔ים וְלֹ֥א שָׁמְע֖וּ בְּקוֹלִֽי׃ **כג**אִם־יִרְאוּ֙ אֶת־הָאָ֔רֶץ אֲשֶׁ֥ר נִשְׁבַּ֖עְתִּי לַאֲבֹתָ֑ם וְכׇל־מְנַאֲצַ֖י לֹ֥א יִרְאֽוּהָ׃ **כד**וְעַבְדִּ֣י כָלֵ֗ב עֵ֣קֶב הָֽיְתָ֞ה ר֤וּחַ אַחֶ֙רֶת֙ עִמּ֔וֹ וַיְמַלֵּ֖א אַחֲרָ֑י וַהֲבִֽיאֹתִ֗יו אֶל־הָאָ֙רֶץ֙ אֲשֶׁר־בָּ֣א שָׁ֔מָּה וְזַרְע֖וֹ יוֹרִשֶֽׁנָּה׃ **כה**וְהָעֲמָלֵקִ֥י וְהַֽכְּנַעֲנִ֖י יוֹשֵׁ֣ב בָּעֵ֑מֶק מָחָ֗ר פְּנ֨וּ וּסְע֥וּ לָכֶ֛ם הַמִּדְבָּ֖ר דֶּ֥רֶךְ יַם־סֽוּף׃ {פ} | [[538]](#footnote-538) Yahweh said, “I forgive them as you ask. [[539]](#footnote-539) But – as I live, and as the glory of Yahweh fills the whole world – [[540]](#footnote-540) of all the men who have seen my glory and the signs that I worked in Egypt and in the desert, who have put me to the test ten times already and not obeyed my voice, [[541]](#footnote-541) not one shall see the land I swore to give their fathers. Not one of those who slight me shall see it but [[542]](#footnote-542) my servant Caleb is of another spirit. Because he has obeyed me perfectly, I will bring him into the land he has entered, and his race shall possess it. (The Amalekites and Canaanites dwell in the plain.) [[543]](#footnote-543) Tomorrow you will turn about and go back into the desert, in the direction of the Sea of Suph.” |
| **כו**וַיְדַבֵּ֣ר יְהֹוָ֔ה אֶל־מֹשֶׁ֥ה וְאֶֽל־אַהֲרֹ֖ן לֵאמֹֽר׃ **כז**עַד־מָתַ֗י לָעֵדָ֤ה הָֽרָעָה֙ הַזֹּ֔את אֲשֶׁ֛ר הֵ֥מָּה מַלִּינִ֖ים עָלָ֑י אֶת־תְּלֻנּ֞וֹת בְּנֵ֣י יִשְׂרָאֵ֗ל אֲשֶׁ֨ר הֵ֧מָּה מַלִּינִ֛ים עָלַ֖י שָׁמָֽעְתִּי׃ **כח**אֱמֹ֣ר אֲלֵהֶ֗ם חַי־אָ֙נִי֙ נְאֻם־יְהֹוָ֔ה אִם־לֹ֕א כַּאֲשֶׁ֥ר דִּבַּרְתֶּ֖ם בְּאׇזְנָ֑י כֵּ֖ן אֶֽעֱשֶׂ֥ה לָכֶֽם׃ **כט**בַּמִּדְבָּ֣ר הַ֠זֶּ֠ה יִפְּל֨וּ פִגְרֵיכֶ֜ם וְכׇל־פְּקֻדֵיכֶם֙ לְכׇל־מִסְפַּרְכֶ֔ם מִבֶּ֛ן עֶשְׂרִ֥ים שָׁנָ֖ה וָמָ֑עְלָה אֲשֶׁ֥ר הֲלִֽינֹתֶ֖ם עָלָֽי׃ **ל**אִם־אַתֶּם֙ תָּבֹ֣אוּ אֶל־הָאָ֔רֶץ אֲשֶׁ֤ר נָשָׂ֙אתִי֙ אֶת־יָדִ֔י לְשַׁכֵּ֥ן אֶתְכֶ֖ם בָּ֑הּ כִּ֚י אִם־כָּלֵ֣ב בֶּן־יְפֻנֶּ֔ה וִיהוֹשֻׁ֖עַ בִּן־נֽוּן׃ **לא**וְטַ֨פְּכֶ֔ם אֲשֶׁ֥ר אֲמַרְתֶּ֖ם לָבַ֣ז יִהְיֶ֑ה וְהֵבֵיאתִ֣י אֹתָ֔ם וְיָֽדְעוּ֙ אֶת־הָאָ֔רֶץ אֲשֶׁ֥ר מְאַסְתֶּ֖ם בָּֽהּ׃ **לב**וּפִגְרֵיכֶ֖ם אַתֶּ֑ם יִפְּל֖וּ בַּמִּדְבָּ֥ר הַזֶּֽה׃ **לג**וּ֠בְנֵיכֶ֠ם יִהְי֨וּ רֹעִ֤ים בַּמִּדְבָּר֙ אַרְבָּעִ֣ים שָׁנָ֔ה וְנָשְׂא֖וּ אֶת־זְנוּתֵיכֶ֑ם עַד־תֹּ֥ם פִּגְרֵיכֶ֖ם בַּמִּדְבָּֽר׃ **לד**בְּמִסְפַּ֨ר הַיָּמִ֜ים אֲשֶׁר־תַּרְתֶּ֣ם אֶת־הָאָ֘רֶץ֮ אַרְבָּעִ֣ים יוֹם֒ י֣וֹם לַשָּׁנָ֞ה י֣וֹם לַשָּׁנָ֗ה תִּשְׂאוּ֙ אֶת־עֲוֺנֹ֣תֵיכֶ֔ם אַרְבָּעִ֖ים שָׁנָ֑ה וִֽידַעְתֶּ֖ם אֶת־תְּנוּאָתִֽי׃ **לה**אֲנִ֣י יְהֹוָה֮ דִּבַּ֒רְתִּי֒ אִם־לֹ֣א׀ זֹ֣את אֶֽעֱשֶׂ֗ה לְכׇל־הָעֵדָ֤ה הָֽרָעָה֙ הַזֹּ֔את הַנּוֹעָדִ֖ים עָלָ֑י בַּמִּדְבָּ֥ר הַזֶּ֛ה יִתַּ֖מּוּ וְשָׁ֥ם יָמֻֽתוּ׃ | [[544]](#footnote-544) And Yahweh spoke to Moses and Aaron. He said: [[545]](#footnote-545) “How much longer am I to endure this perverse congregation muttering against me? I have heard the complaints that the Israelites keep murmuring against me. [[546]](#footnote-546) Say to them, “As I live – it is Yahweh who speaks – I will deal with you according to the very words you have used in my hearing. [[547]](#footnote-547) In this desert, your dead bodies will fall, all you men of the census, all you who were numbered from the age of twenty years and over, you who have complained against me. [[548]](#footnote-548) I swear that you shall not enter the land where I swore most solemnly, to settle you. It is Caleb son of Jephunneh and Joshua son of Nun, [[549]](#footnote-549) and your young children that you said would become booty, I will bring in to know the land you have disdained. [[550]](#footnote-550) As for you, your dead bodies will fall in this desert, [[551]](#footnote-551) and your sons will be nomads in the desert for forty years, bearing the weight of your faithlessness, until the last of you lies dead in the desert. [[552]](#footnote-552) For forty days, you reconnoitred the land. Each day shall count for a year: for forty years you shall bear the burden of your sins, and you shall learn what it means to reject me.” [[553]](#footnote-553) I, Yahweh, have spoken: thus, surely, will I deal with this perverse community that has conspired against me. Here in this desert, to the last man, they shall die.” |
| **לו**וְהָ֣אֲנָשִׁ֔ים אֲשֶׁר־שָׁלַ֥ח מֹשֶׁ֖ה לָת֣וּר אֶת־הָאָ֑רֶץ וַיָּשֻׁ֗בוּ וילונו וַיַּלִּ֤ינוּ עָלָיו֙ אֶת־כׇּל־הָ֣עֵדָ֔ה לְהוֹצִ֥יא דִבָּ֖ה עַל־הָאָֽרֶץ׃ **לז**וַיָּמֻ֙תוּ֙ הָֽאֲנָשִׁ֔ים מוֹצִאֵ֥י דִבַּת־הָאָ֖רֶץ רָעָ֑ה בַּמַּגֵּפָ֖ה לִפְנֵ֥י יְהֹוָֽה׃ **לח**וִיהוֹשֻׁ֣עַ בִּן־נ֔וּן וְכָלֵ֖ב בֶּן־יְפֻנֶּ֑ה חָיוּ֙ מִן־הָאֲנָשִׁ֣ים הָהֵ֔ם הַהֹלְכִ֖ים לָת֥וּר אֶת־הָאָֽרֶץ׃ | [[554]](#footnote-554) The men whom Moses had sent to reconnoitre the land, who on their return had incited the whole community of Israel to grumble against Yahweh by disparaging it, [[555]](#footnote-555) these men who had disparaged the land died by a plague before Yahweh. [[556]](#footnote-556) Of the men who had gone to reconnoitre the land, only Joshua son of Nun and Caleb son of Jephunneh remained alive. |
| **לט**וַיְדַבֵּ֤ר מֹשֶׁה֙ אֶת־הַדְּבָרִ֣ים הָאֵ֔לֶּה אֶֽל־כׇּל־בְּנֵ֖י יִשְׂרָאֵ֑ל וַיִּֽתְאַבְּל֥וּ הָעָ֖ם מְאֹֽד׃ **מ**וַיַּשְׁכִּ֣מוּ בַבֹּ֔קֶר וַיַּֽעֲל֥וּ אֶל־רֹאשׁ־הָהָ֖ר לֵאמֹ֑ר הִנֶּ֗נּוּ וְעָלִ֛ינוּ אֶל־הַמָּק֛וֹם אֲשֶׁר־אָמַ֥ר יְהֹוָ֖ה כִּ֥י חָטָֽאנוּ׃ **מא**וַיֹּ֣אמֶר מֹשֶׁ֔ה לָ֥מָּה זֶּ֛ה אַתֶּ֥ם עֹבְרִ֖ים אֶת־פִּ֣י יְהֹוָ֑ה וְהִ֖וא לֹ֥א תִצְלָֽח׃ **מב**אַֽל־תַּעֲל֔וּ כִּ֛י אֵ֥ין יְהֹוָ֖ה בְּקִרְבְּכֶ֑ם וְלֹא֙ תִּנָּ֣גְפ֔וּ לִפְנֵ֖י אֹיְבֵיכֶֽם׃ **מג**כִּי֩ הָעֲמָלֵקִ֨י וְהַכְּנַעֲנִ֥י שָׁם֙ לִפְנֵיכֶ֔ם וּנְפַלְתֶּ֖ם בֶּחָ֑רֶב כִּֽי־עַל־כֵּ֤ן שַׁבְתֶּם֙ מֵאַחֲרֵ֣י יְהֹוָ֔ה וְלֹא־יִהְיֶ֥ה יְהֹוָ֖ה עִמָּכֶֽם׃ **מד**וַיַּעְפִּ֕לוּ לַעֲל֖וֹת אֶל־רֹ֣אשׁ הָהָ֑ר וַאֲר֤וֹן בְּרִית־יְהֹוָה֙ וּמֹשֶׁ֔ה לֹא־מָ֖שׁוּ מִקֶּ֥רֶב הַֽמַּחֲנֶֽה׃ **מה**וַיֵּ֤רֶד הָעֲמָלֵקִי֙ וְהַֽכְּנַעֲנִ֔י הַיֹּשֵׁ֖ב בָּהָ֣ר הַה֑וּא וַיַּכּ֥וּם וַֽיַּכְּת֖וּם עַד־הַֽחׇרְמָֽה׃ {פ} | [[557]](#footnote-557) Moses told these words to all the Israelites and the people mourned greatly. [[558]](#footnote-558) They rose early and set out for the heights of the highlands saying, “See, we are setting out for the place Yahweh has promised, for we have sinned.” [[559]](#footnote-559) Moses replied, “Why disobey the command of Yahweh? It will not succeed. [[560]](#footnote-560) Do not go up, for Yahweh is not with you, and you will be beaten by your enemies. [[561]](#footnote-561) For, the Amalekites and Canaanites face you, and you will fall by the sword because you have turned away from Yahweh, and Yahweh is not with you.” [[562]](#footnote-562) Yet, they set out presumptuously towards the heights of the highlands. Neither the Ark of the Covenant of Yahweh nor Moses left the camp. [[563]](#footnote-563) The Amalekites and the Canaanites who lived in that hill country came down and defeated them, and harried them all the way to Hormah. |

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| במדבר פרק טו | Numbers [[564]](#footnote-564)15 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**דַּבֵּר֙ אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל וְאָמַרְתָּ֖ אֲלֵהֶ֑ם כִּ֣י תָבֹ֗אוּ אֶל־אֶ֙רֶץ֙ מוֹשְׁבֹ֣תֵיכֶ֔ם אֲשֶׁ֥ר אֲנִ֖י נֹתֵ֥ן לָכֶֽם׃ **ג**וַעֲשִׂיתֶ֨ם אִשֶּׁ֤ה לַֽיהֹוָה֙ עֹלָ֣ה אוֹ־זֶ֔בַח לְפַלֵּא־נֶ֙דֶר֙ א֣וֹ בִנְדָבָ֔ה א֖וֹ בְּמֹעֲדֵיכֶ֑ם לַעֲשׂ֞וֹת רֵ֤יחַ נִיחֹ֙חַ֙ לַֽיהֹוָ֔ה מִן־הַבָּקָ֖ר א֥וֹ מִן־הַצֹּֽאן׃ **ד**וְהִקְרִ֛יב הַמַּקְרִ֥יב קׇרְבָּנ֖וֹ לַֽיהֹוָ֑ה מִנְחָה֙ סֹ֣לֶת עִשָּׂר֔וֹן בָּל֕וּל בִּרְבִעִ֥ית הַהִ֖ין שָֽׁמֶן׃ **ה**וְיַ֤יִן לַנֶּ֙סֶךְ֙ רְבִיעִ֣ית הַהִ֔ין תַּעֲשֶׂ֥ה עַל־הָעֹלָ֖ה א֣וֹ לַזָּ֑בַח לַכֶּ֖בֶשׂ הָאֶחָֽד׃ **ו**א֤וֹ לָאַ֙יִל֙ תַּעֲשֶׂ֣ה מִנְחָ֔ה סֹ֖לֶת שְׁנֵ֣י עֶשְׂרֹנִ֑ים בְּלוּלָ֥ה בַשֶּׁ֖מֶן שְׁלִשִׁ֥ית הַהִֽין׃ **ז**וְיַ֥יִן לַנֶּ֖סֶךְ שְׁלִשִׁ֣ית הַהִ֑ין תַּקְרִ֥יב רֵֽיחַ־נִיחֹ֖חַ לַיהֹוָֽה׃ **ח**וְכִֽי־תַעֲשֶׂ֥ה בֶן־בָּקָ֖ר עֹלָ֣ה אוֹ־זָ֑בַח לְפַלֵּא־נֶ֥דֶר אֽוֹ־שְׁלָמִ֖ים לַֽיהֹוָֽה׃ **ט**וְהִקְרִ֤יב עַל־בֶּן־הַבָּקָר֙ מִנְחָ֔ה סֹ֖לֶת שְׁלֹשָׁ֣ה עֶשְׂרֹנִ֑ים בָּל֥וּל בַּשֶּׁ֖מֶן חֲצִ֥י הַהִֽין׃ **י**וְיַ֛יִן תַּקְרִ֥יב לַנֶּ֖סֶךְ חֲצִ֣י הַהִ֑ין אִשֵּׁ֥ה רֵֽיחַ־נִיחֹ֖חַ לַיהֹוָֽה׃ **יא**כָּ֣כָה יֵעָשֶׂ֗ה לַשּׁוֹר֙ הָֽאֶחָ֔ד א֖וֹ לָאַ֣יִל הָאֶחָ֑ד אֽוֹ־לַשֶּׂ֥ה בַכְּבָשִׂ֖ים א֥וֹ בָעִזִּֽים׃ **יב**כַּמִּסְפָּ֖ר אֲשֶׁ֣ר תַּעֲשׂ֑וּ כָּ֛כָה תַּעֲשׂ֥וּ לָאֶחָ֖ד כְּמִסְפָּרָֽם׃ | [[565]](#footnote-565) Yahweh spoke to Moses and said, [[566]](#footnote-566) “Tell this to the Israelites: “When you have come to the land you are to inhabit, which I give to you, [[567]](#footnote-567) and you make an offering to Yahweh, from your herds or flocks (either a high-offering or a sacrifice, to fulfil a vow, as a voluntary gift, or on one of your solemn feasts), to make pleasing aroma for Yahweh [[568]](#footnote-568) he who offers must bring, as his personal gift to Yahweh, an oblation of one-tenth of an ephah of fine flour mixed with one quarter on a hin of oil. [[569]](#footnote-569) You must also make a libation of wine, one quarter of a hin to each lamb, with the high-offering or sacrifice. [[570]](#footnote-570) For a ram, the oblation should be two-tenths of an ephah of fine flour mixed with one-third of a hin of oil, [[571]](#footnote-571) and a libation of one-third of a hin of wine, offering it as a pleasing aroma for Yahweh. [[572]](#footnote-572) If you offer a bull as a high-offering or sacrifice, to fulfil a vow or as a communion sacrifice for Yahweh; [[573]](#footnote-573) with the bull, an oblation of three-tenths of an ephah of fine flour mixed with half a hin of oil must be presented, [[574]](#footnote-574) and you must offer a libation of half a hin of wine, as a burnt offering, a pleasing aroma for Yahweh. [[575]](#footnote-575) This shall be done for each bull or ram, each lamb or kid. [[576]](#footnote-576) Whatever the number of victims you prepare, you must do the same for each and every one. |
| **יג**כׇּל־הָאֶזְרָ֥ח יַעֲשֶׂה־כָּ֖כָה אֶת־אֵ֑לֶּה לְהַקְרִ֛יב אִשֵּׁ֥ה רֵֽיחַ־נִיחֹ֖חַ לַֽיהֹוָֽה׃ **יד**וְכִֽי־יָגוּר֩ אִתְּכֶ֨ם גֵּ֜ר א֤וֹ אֲשֶׁר־בְּתֽוֹכְכֶם֙ לְדֹרֹ֣תֵיכֶ֔ם וְעָשָׂ֛ה אִשֵּׁ֥ה רֵֽיחַ־נִיחֹ֖חַ לַיהֹוָ֑ה כַּאֲשֶׁ֥ר תַּעֲשׂ֖וּ כֵּ֥ן יַעֲשֶֽׂה׃ **טו**הַקָּהָ֕ל חֻקָּ֥ה אַחַ֛ת לָכֶ֖ם וְלַגֵּ֣ר הַגָּ֑ר חֻקַּ֤ת עוֹלָם֙ לְדֹרֹ֣תֵיכֶ֔ם כָּכֶ֛ם כַּגֵּ֥ר יִהְיֶ֖ה לִפְנֵ֥י יְהֹוָֽה׃ **טז**תּוֹרָ֥ה אַחַ֛ת וּמִשְׁפָּ֥ט אֶחָ֖ד יִהְיֶ֣ה לָכֶ֑ם וְלַגֵּ֖ר הַגָּ֥ר אִתְּכֶֽם׃ {פ} | [[577]](#footnote-577) “All who are native-born will do this when making a burnt offering, a pleasing aroma for Yahweh; [[578]](#footnote-578) and, if an alien residing with you or with your descendants makes a burnt offering, a pleasing aroma for Yahweh, he will do as you do. [[579]](#footnote-579) There shall be only one law for you, members of the community, and the resident alien alike, a law binding your descendants forever: before Yahweh, you and the alien are no different. [[580]](#footnote-580) One law, one statute will apply for you and the alien.” |
| **יז**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **יח**דַּבֵּר֙ אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל וְאָמַרְתָּ֖ אֲלֵהֶ֑ם בְּבֹֽאֲכֶם֙ אֶל־הָאָ֔רֶץ אֲשֶׁ֥ר אֲנִ֛י מֵבִ֥יא אֶתְכֶ֖ם שָֽׁמָּה׃ **יט**וְהָיָ֕ה בַּאֲכׇלְכֶ֖ם מִלֶּ֣חֶם הָאָ֑רֶץ תָּרִ֥ימוּ תְרוּמָ֖ה לַיהֹוָֽה׃ **כ**רֵאשִׁית֙ עֲרִסֹ֣תֵכֶ֔ם חַלָּ֖ה תָּרִ֣ימוּ תְרוּמָ֑ה כִּתְרוּמַ֣ת גֹּ֔רֶן כֵּ֖ן תָּרִ֥ימוּ אֹתָֽהּ׃ **כא**מֵרֵאשִׁית֙ עֲרִסֹ֣תֵיכֶ֔ם תִּתְּנ֥וּ לַיהֹוָ֖ה תְּרוּמָ֑ה לְדֹרֹ֖תֵיכֶֽם׃ {ס} | [[581]](#footnote-581) Yahweh spoke to Moses, saying, [[582]](#footnote-582) “Speak to the Israelites and say to them: “When you have entered the land to which I am bringing you, [[583]](#footnote-583) you must set aside a portion for Yahweh when you eat the bread of this country. [[584]](#footnote-584) You must set aside one loaf from the first of your dough; you must set this offering aside like the one set aside from your threshing. [[585]](#footnote-585) You are to set aside for Yahweh a portion of the first of your dough. This applies to your descendants. |
| **כב**וְכִ֣י תִשְׁגּ֔וּ וְלֹ֣א תַעֲשׂ֔וּ אֵ֥ת כׇּל־הַמִּצְוֺ֖ת הָאֵ֑לֶּה אֲשֶׁר־דִּבֶּ֥ר יְהֹוָ֖ה אֶל־מֹשֶֽׁה׃ **כג**אֵת֩ כׇּל־אֲשֶׁ֨ר צִוָּ֧ה יְהֹוָ֛ה אֲלֵיכֶ֖ם בְּיַד־מֹשֶׁ֑ה מִן־הַיּ֞וֹם אֲשֶׁ֨ר צִוָּ֧ה יְהֹוָ֛ה וָהָ֖לְאָה לְדֹרֹתֵיכֶֽם׃ **כד**וְהָיָ֗ה אִ֣ם מֵעֵינֵ֣י הָעֵדָה֮ נֶעֶשְׂתָ֣ה לִשְׁגָגָה֒ וְעָשׂ֣וּ כׇל־הָעֵדָ֡ה פַּ֣ר בֶּן־בָּקָר֩ אֶחָ֨ד לְעֹלָ֜ה לְרֵ֤יחַ נִיחֹ֙חַ֙ לַֽיהֹוָ֔ה וּמִנְחָת֥וֹ וְנִסְכּ֖וֹ כַּמִּשְׁפָּ֑ט וּשְׂעִיר־עִזִּ֥ים אֶחָ֖ד לְחַטָּֽת׃ **כה**וְכִפֶּ֣ר הַכֹּהֵ֗ן עַֽל־כׇּל־עֲדַ֛ת בְּנֵ֥י יִשְׂרָאֵ֖ל וְנִסְלַ֣ח לָהֶ֑ם כִּֽי־שְׁגָגָ֣ה הִ֔וא וְהֵם֩ הֵבִ֨יאוּ אֶת־קׇרְבָּנָ֜ם אִשֶּׁ֣ה לַֽיהֹוָ֗ה וְחַטָּאתָ֛ם לִפְנֵ֥י יְהֹוָ֖ה עַל־שִׁגְגָתָֽם׃ **כו**וְנִסְלַ֗ח לְכׇל־עֲדַת֙ בְּנֵ֣י יִשְׂרָאֵ֔ל וְלַגֵּ֖ר הַגָּ֣ר בְּתוֹכָ֑ם כִּ֥י לְכׇל־הָעָ֖ם בִּשְׁגָגָֽה׃ {ס} | [[586]](#footnote-586) “If you err and fail in any of these commands that Yahweh has spoken to Moses, [[587]](#footnote-587) all that Yahweh has laid on you through Moses, from the day Yahweh commanded Moses throughout your genera­tions: [[588]](#footnote-588) If it is unintentional, unknown to the community, the whole community must make a high-offering of a young bull, a pleasing aroma for Yahweh, with its oblation and libation, and one he-goat as a sin offering. [[589]](#footnote-589) The priest must atone for all the community of Israelites and they shall be forgiven; for, it was an error and they have brought their offering as a burnt offering to Yahweh, and their sin offering before Yahweh, for their error. [[590]](#footnote-590) All the community of Israelites will be forgiven, as also the alien who lives among them; for, all the people have sinned in error. |
| **כז**וְאִם־נֶ֥פֶשׁ אַחַ֖ת תֶּחֱטָ֣א בִשְׁגָגָ֑ה וְהִקְרִ֛יבָה עֵ֥ז בַּת־שְׁנָתָ֖הּ לְחַטָּֽאת׃ **כח**וְכִפֶּ֣ר הַכֹּהֵ֗ן עַל־הַנֶּ֧פֶשׁ הַשֹּׁגֶ֛גֶת בְּחֶטְאָ֥הֿ בִשְׁגָגָ֖ה לִפְנֵ֣י יְהֹוָ֑ה לְכַפֵּ֥ר עָלָ֖יו וְנִסְלַ֥ח לֽוֹ׃ **כט**הָֽאֶזְרָח֙ בִּבְנֵ֣י יִשְׂרָאֵ֔ל וְלַגֵּ֖ר הַגָּ֣ר בְּתוֹכָ֑ם תּוֹרָ֤ה אַחַת֙ יִהְיֶ֣ה לָכֶ֔ם לָעֹשֶׂ֖ה בִּשְׁגָגָֽה׃ **ל**וְהַנֶּ֜פֶשׁ אֲשֶֽׁר־תַּעֲשֶׂ֣ה׀ בְּיָ֣ד רָמָ֗ה מִן־הָֽאֶזְרָח֙ וּמִן־הַגֵּ֔ר אֶת־יְהֹוָ֖ה ה֣וּא מְגַדֵּ֑ף וְנִכְרְתָ֛ה הַנֶּ֥פֶשׁ הַהִ֖וא מִקֶּ֥רֶב עַמָּֽהּ׃ **לא**כִּ֤י דְבַר־יְהֹוָה֙ בָּזָ֔ה וְאֶת־מִצְוָת֖וֹ הֵפַ֑ר הִכָּרֵ֧ת׀ תִּכָּרֵ֛ת הַנֶּ֥פֶשׁ הַהִ֖וא עֲוֺנָ֥הֿ בָֽהּ׃ {פ} | [[591]](#footnote-591) “An individual who has sinned in error must offer a yearling kid as a sin offering. [[592]](#footnote-592) The priest must atone before Yahweh for the one who errs by this sin of error, to atone for him, and he shall be forgiven. [[593]](#footnote-593) You shall have one law for the man who sins in error, whether he is a native Israelites or a stranger living among them. [[594]](#footnote-594) But the individual who acts deliberately, be he citizen or alien, commits an outrage against Yahweh, and such a man shall be outlawed from his people. [[595]](#footnote-595) Since he has despised the word of Yahweh and has disobeyed his order, such a man shall be outlawed absolutely, and will bear his guilt.” |
| **לב**וַיִּהְי֥וּ בְנֵֽי־יִשְׂרָאֵ֖ל בַּמִּדְבָּ֑ר וַֽיִּמְצְא֗וּ אִ֛ישׁ מְקֹשֵׁ֥שׁ עֵצִ֖ים בְּי֥וֹם הַשַּׁבָּֽת׃ **לג**וַיַּקְרִ֣יבוּ אֹת֔וֹ הַמֹּצְאִ֥ים אֹת֖וֹ מְקֹשֵׁ֣שׁ עֵצִ֑ים אֶל־מֹשֶׁה֙ וְאֶֽל־אַהֲרֹ֔ן וְאֶ֖ל כׇּל־הָעֵדָֽה׃ **לד**וַיַּנִּ֥יחוּ אֹת֖וֹ בַּמִּשְׁמָ֑ר כִּ֚י לֹ֣א פֹרַ֔שׁ מַה־יֵּעָשֶׂ֖ה לֽוֹ׃ {ס} | [[596]](#footnote-596) While the Israelites were in the desert, they caught a man gathering wood on the Sabbath day. [[597]](#footnote-597) Those who caught him gathering wood brought him to Moses, Aaron and to the entire community. [[598]](#footnote-598) They put him in custody, because the penalty he should undergo had not yet been fixed. |
| **לה**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה מ֥וֹת יוּמַ֖ת הָאִ֑ישׁ רָג֨וֹם אֹת֤וֹ בָֽאֲבָנִים֙ כׇּל־הָ֣עֵדָ֔ה מִח֖וּץ לַֽמַּחֲנֶֽה׃ **לו**וַיֹּצִ֨יאוּ אֹת֜וֹ כׇּל־הָעֵדָ֗ה אֶל־מִחוּץ֙ לַֽמַּחֲנֶ֔ה וַיִּרְגְּמ֥וּ אֹת֛וֹ בָּאֲבָנִ֖ים וַיָּמֹ֑ת כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ {פ} | [[599]](#footnote-599) Yahweh said to Moses, “This man must be put to death. The whole community must stone him outside the camp.” [[600]](#footnote-600) The whole community took him outside the camp and stoned him until he was dead, as Yahweh had commanded Moses. |
| **לז**וַיֹּ֥אמֶר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **לח**דַּבֵּ֞ר אֶל־בְּנֵ֤י יִשְׂרָאֵל֙ וְאָמַרְתָּ֣ אֲלֵהֶ֔ם וְעָשׂ֨וּ לָהֶ֥ם צִיצִ֛ת עַל־כַּנְפֵ֥י בִגְדֵיהֶ֖ם לְדֹרֹתָ֑ם וְנָ֥תְנ֛וּ עַל־צִיצִ֥ת הַכָּנָ֖ף פְּתִ֥יל תְּכֵֽלֶת׃ **לט**וְהָיָ֣ה לָכֶם֮ לְצִיצִת֒ וּרְאִיתֶ֣ם אֹת֗וֹ וּזְכַרְתֶּם֙ אֶת־כׇּל־מִצְוֺ֣ת יְהֹוָ֔ה וַעֲשִׂיתֶ֖ם אֹתָ֑ם וְלֹֽא־תָת֜וּרוּ אַחֲרֵ֤י לְבַבְכֶם֙ וְאַחֲרֵ֣י עֵֽינֵיכֶ֔ם אֲשֶׁר־אַתֶּ֥ם זֹנִ֖ים אַחֲרֵיהֶֽם׃ **מ**לְמַ֣עַן תִּזְכְּר֔וּ וַעֲשִׂיתֶ֖ם אֶת־כׇּל־מִצְוֺתָ֑י וִהְיִיתֶ֥ם קְדֹשִׁ֖ים לֵאלֹֽהֵיכֶֽם׃ **מא**אֲנִ֞י יְהֹוָ֣ה אֱלֹֽהֵיכֶ֗ם אֲשֶׁ֨ר הוֹצֵ֤אתִי אֶתְכֶם֙ מֵאֶ֣רֶץ מִצְרַ֔יִם לִהְי֥וֹת לָכֶ֖ם לֵאלֹהִ֑ים אֲנִ֖י יְהֹוָ֥ה אֱלֹהֵיכֶֽם׃ {פ} | [[601]](#footnote-601) Yahweh spoke to Moses and said, [[602]](#footnote-602) “Speak to the Israelites and tell them to put tassels on the hems of their garments, and to work a violet thread into the tassel at the hem. [[603]](#footnote-603) You must have a tassel, then, and the sight of it will remind you of all the commands of Yahweh. You are to put them into practice then, and no longer follow the desires of your heart and your eyes, which have led you to make wantons of yourselves. [[604]](#footnote-604) This will remind you of all my commandments; put them into practice, and you will be consecrated to your God. [[605]](#footnote-605) It is I, Yahweh your God, who have brought you out of the land of Egypt so that I may be your God, I Yahweh your God.” |

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| במדבר פרק טז | Numbers [[606]](#footnote-606)16 |
| **א**וַיִּקַּ֣ח קֹ֔רַח בֶּן־יִצְהָ֥ר בֶּן־קְהָ֖ת בֶּן־לֵוִ֑י וְדָתָ֨ן וַאֲבִירָ֜ם בְּנֵ֧י אֱלִיאָ֛ב וְא֥וֹן בֶּן־פֶּ֖לֶת בְּנֵ֥י רְאוּבֵֽן׃ **ב**וַיָּקֻ֙מוּ֙ לִפְנֵ֣י מֹשֶׁ֔ה וַאֲנָשִׁ֥ים מִבְּנֵֽי־יִשְׂרָאֵ֖ל חֲמִשִּׁ֣ים וּמָאתָ֑יִם נְשִׂיאֵ֥י עֵדָ֛ה קְרִאֵ֥י מוֹעֵ֖ד אַנְשֵׁי־שֵֽׁם׃ **ג**וַיִּֽקָּהֲל֞וּ עַל־מֹשֶׁ֣ה וְעַֽל־אַהֲרֹ֗ן וַיֹּאמְר֣וּ אֲלֵהֶם֮ רַב־לָכֶם֒ כִּ֤י כׇל־הָֽעֵדָה֙ כֻּלָּ֣ם קְדֹשִׁ֔ים וּבְתוֹכָ֖ם יְהֹוָ֑ה וּמַדּ֥וּעַ תִּֽתְנַשְּׂא֖וּ עַל־קְהַ֥ל יְהֹוָֽה׃ | [[607]](#footnote-607) Korah son of Izhar, son of Kohath the Levite, and the Reubenites Dathan and Abiram sons of Eliab, and On son of Peleth took [[608]](#footnote-608) two hundred and fifty Israelites, leaders of the community, chosen from the assembly, men of repute, and confronted Moses. [[609]](#footnote-609) They assembled against Moses and Aaron said to them, “You have gone too far! The whole community is holy, every one of them, and Yahweh is among them. Why put yourselves above the community of Yahweh?” |
| **ד**וַיִּשְׁמַ֣ע מֹשֶׁ֔ה וַיִּפֹּ֖ל עַל־פָּנָֽיו׃ **ה**וַיְדַבֵּ֨ר אֶל־קֹ֜רַח וְאֶֽל־כׇּל־עֲדָתוֹ֮ לֵאמֹר֒ בֹּ֠קֶר וְיֹדַ֨ע יְהֹוָ֧ה אֶת־אֲשֶׁר־ל֛וֹ וְאֶת־הַקָּד֖וֹשׁ וְהִקְרִ֣יב אֵלָ֑יו וְאֵ֛ת אֲשֶׁ֥ר יִבְחַר־בּ֖וֹ יַקְרִ֥יב אֵלָֽיו׃ **ו**זֹ֖את עֲשׂ֑וּ קְחוּ־לָכֶ֣ם מַחְתּ֔וֹת קֹ֖רַח וְכׇל־עֲדָתֽוֹ׃ **ז**וּתְנ֣וּ בָהֵ֣ן׀ אֵ֡שׁ וְשִׂ֩ימוּ֩ עֲלֵיהֶ֨ן׀ קְטֹ֜רֶת לִפְנֵ֤י יְהֹוָה֙ מָחָ֔ר וְהָיָ֗ה הָאִ֛ישׁ אֲשֶׁר־יִבְחַ֥ר יְהֹוָ֖ה ה֣וּא הַקָּד֑וֹשׁ רַב־לָכֶ֖ם בְּנֵ֥י לֵוִֽי׃ | [[610]](#footnote-610) When Moses heard it, he fell on his face. [[611]](#footnote-611) Then he said to Kohath and all his followers, “In the morning Yahweh will reveal who is his, who is the holy man that he will allow to come near him; he will allow the one he has chosen to come near. [[612]](#footnote-612) Do this: take the censers of Korah and all his followers, [[613]](#footnote-613) fill them with fire and, tomorrow, put incense in them before Yahweh. Yahweh will choose the one who is the holy man. Sons of Levi, you take too much on yourselves!” |
| **ח**וַיֹּ֥אמֶר מֹשֶׁ֖ה אֶל־קֹ֑רַח שִׁמְעוּ־נָ֖א בְּנֵ֥י לֵוִֽי׃ **ט**הַמְעַ֣ט מִכֶּ֗ם כִּֽי־הִבְדִּיל֩ אֱלֹהֵ֨י יִשְׂרָאֵ֤ל אֶתְכֶם֙ מֵעֲדַ֣ת יִשְׂרָאֵ֔ל לְהַקְרִ֥יב אֶתְכֶ֖ם אֵלָ֑יו לַעֲבֹ֗ד אֶת־עֲבֹדַת֙ מִשְׁכַּ֣ן יְהֹוָ֔ה וְלַעֲמֹ֛ד לִפְנֵ֥י הָעֵדָ֖ה לְשָׁרְתָֽם׃ **י**וַיַּקְרֵב֙ אֹֽתְךָ֔ וְאֶת־כׇּל־אַחֶ֥יךָ בְנֵי־לֵוִ֖י אִתָּ֑ךְ וּבִקַּשְׁתֶּ֖ם גַּם־כְּהֻנָּֽה׃ **יא**לָכֵ֗ן אַתָּה֙ וְכׇל־עֲדָ֣תְךָ֔ הַנֹּעָדִ֖ים עַל־יְהֹוָ֑ה וְאַהֲרֹ֣ן מַה־ה֔וּא כִּ֥י תלונו תַלִּ֖ינוּ עָלָֽיו׃ | [[614]](#footnote-614) Moses said to Korah, “Hear now, you sons of Levi! [[615]](#footnote-615) Is it too little for you that the God of Israel has separated you from the community of Israel, and called you close to himself for service in the Dwelling of Yahweh, to stand before this community to minister to them? [[616]](#footnote-616) He has called you to be near him, and all your brother Levites with you, yet you seek the priesthood as well! [[617]](#footnote-617) Against Yahweh himself you have joined forces, you and your followers: for, what is Aaron that you murmur against him?” |
| **יב**וַיִּשְׁלַ֣ח מֹשֶׁ֔ה לִקְרֹ֛א לְדָתָ֥ן וְלַאֲבִירָ֖ם בְּנֵ֣י אֱלִיאָ֑ב וַיֹּאמְר֖וּ לֹ֥א נַעֲלֶֽה׃ **יג**הַמְעַ֗ט כִּ֤י הֶֽעֱלִיתָ֙נוּ֙ מֵאֶ֨רֶץ זָבַ֤ת חָלָב֙ וּדְבַ֔שׁ לַהֲמִיתֵ֖נוּ בַּמִּדְבָּ֑ר כִּֽי־תִשְׂתָּרֵ֥ר עָלֵ֖ינוּ גַּם־הִשְׂתָּרֵֽר׃ **יד**אַ֡ף לֹ֣א אֶל־אֶ֩רֶץ֩ זָבַ֨ת חָלָ֤ב וּדְבַשׁ֙ הֲבִ֣יאֹתָ֔נוּ וַתִּ֨תֶּן־לָ֔נוּ נַחֲלַ֖ת שָׂדֶ֣ה וָכָ֑רֶם הַעֵינֵ֞י הָאֲנָשִׁ֥ים הָהֵ֛ם תְּנַקֵּ֖ר לֹ֥א נַעֲלֶֽה׃ **טו**וַיִּ֤חַר לְמֹשֶׁה֙ מְאֹ֔ד וַיֹּ֙אמֶר֙ אֶל־יְהֹוָ֔ה אַל־תֵּ֖פֶן אֶל־מִנְחָתָ֑ם לֹ֠א חֲמ֨וֹר אֶחָ֤ד מֵהֶם֙ נָשָׂ֔אתִי וְלֹ֥א הֲרֵעֹ֖תִי אֶת־אַחַ֥ד מֵהֶֽם׃ | [[618]](#footnote-618) Moses summoned Dathan and Abiram, the sons of Eliab. They replied, “We will not come. [[619]](#footnote-619) Is it too little for you to have brought us away from a country flowing with milk and honey, to kill us in the desert, that you must lord it over us now? [[620]](#footnote-620) You have not brought us to a land flowing with milk and honey, nor have you given us fields and vineyards for our inheritance. Do you expect this people to be blind? We will not come.” [[621]](#footnote-621) Moses flew into a rage and said to Yahweh, “Pay no heed to their offering; I have not taken so much as a donkey from them, nor have I harmed any of them.” |
| **טז**וַיֹּ֤אמֶר מֹשֶׁה֙ אֶל־קֹ֔רַח אַתָּה֙ וְכׇל־עֲדָ֣תְךָ֔ הֱי֖וּ לִפְנֵ֣י יְהֹוָ֑ה אַתָּ֥ה וָהֵ֛ם וְאַהֲרֹ֖ן מָחָֽר׃ **יז**וּקְח֣וּ׀ אִ֣ישׁ מַחְתָּת֗וֹ וּנְתַתֶּ֤ם עֲלֵיהֶם֙ קְטֹ֔רֶת וְהִקְרַבְתֶּ֞ם לִפְנֵ֤י יְהֹוָה֙ אִ֣ישׁ מַחְתָּת֔וֹ חֲמִשִּׁ֥ים וּמָאתַ֖יִם מַחְתֹּ֑ת וְאַתָּ֥ה וְאַהֲרֹ֖ן אִ֥ישׁ מַחְתָּתֽוֹ׃ **יח**וַיִּקְח֞וּ אִ֣ישׁ מַחְתָּת֗וֹ וַיִּתְּנ֤וּ עֲלֵיהֶם֙ אֵ֔שׁ וַיָּשִׂ֥ימוּ עֲלֵיהֶ֖ם קְטֹ֑רֶת וַֽיַּעַמְד֗וּ פֶּ֛תַח אֹ֥הֶל מוֹעֵ֖ד וּמֹשֶׁ֥ה וְאַהֲרֹֽן׃ **יט**וַיַּקְהֵ֨ל עֲלֵיהֶ֥ם קֹ֙רַח֙ אֶת־כׇּל־הָ֣עֵדָ֔ה אֶל־פֶּ֖תַח אֹ֣הֶל מוֹעֵ֑ד וַיֵּרָ֥א כְבוֹד־יְהֹוָ֖ה אֶל־כׇּל־הָעֵדָֽה׃ {ס} | [[622]](#footnote-622) Moses said to Korah, “You and all your followers, be present tom­orrow before Yahweh, you and they, and Aaron. [[623]](#footnote-623) Let every man bring his censer, put incense in it, and carry his censer before Yahweh – two hundred and fifty censers; you and Aaron also, each of you with his censer.” [[624]](#footnote-624) So, every man took his censer, filled it with fire, and put incense in it; and they stood at the entrance to the Tent of Meeting, with Moses and Aaron. [[625]](#footnote-625) Then, when Korah had assembled the whole community to confront these two at the entrance to the Tent of Meeting, the glory of Yahweh appeared to the whole community. |
| **כ**וַיְדַבֵּ֣ר יְהֹוָ֔ה אֶל־מֹשֶׁ֥ה וְאֶֽל־אַהֲרֹ֖ן לֵאמֹֽר׃ **כא**הִבָּ֣דְל֔וּ מִתּ֖וֹךְ הָעֵדָ֣ה הַזֹּ֑את וַאֲכַלֶּ֥ה אֹתָ֖ם כְּרָֽגַע׃ **כב**וַיִּפְּל֤וּ עַל־פְּנֵיהֶם֙ וַיֹּ֣אמְר֔וּ אֵ֕ל אֱלֹהֵ֥י הָרוּחֹ֖ת לְכׇל־בָּשָׂ֑ר הָאִ֤ישׁ אֶחָד֙ יֶחֱטָ֔א וְעַ֥ל כׇּל־הָעֵדָ֖ה תִּקְצֹֽף׃ {ס} | [[626]](#footnote-626) Yahweh spoke to Moses and Aaron, saying, [[627]](#footnote-627) “Stand apart from this assembly, so that I may consume them in a moment.” [[628]](#footnote-628) They threw themselves face down on the ground and cried, “O God, God of the spirits of all flesh, will you be angry with the whole community for one man’s sin?” |
| **כג**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **כד**דַּבֵּ֥ר אֶל־הָעֵדָ֖ה לֵאמֹ֑ר הֵֽעָלוּ֙ מִסָּבִ֔יב לְמִשְׁכַּן־קֹ֖רַח דָּתָ֥ן וַאֲבִירָֽם׃ | [[629]](#footnote-629) And Yahweh spoke to Moses, saying, [[630]](#footnote-630) “Say to the community: Get away from of the dwellings of Korah, Dathan and Abiram.” |
| **כה**וַיָּ֣קׇם מֹשֶׁ֔ה וַיֵּ֖לֶךְ אֶל־דָּתָ֣ן וַאֲבִירָ֑ם וַיֵּלְכ֥וּ אַחֲרָ֖יו זִקְנֵ֥י יִשְׂרָאֵֽל׃ **כו**וַיְדַבֵּ֨ר אֶל־הָעֵדָ֜ה לֵאמֹ֗ר ס֣וּרוּ נָ֡א מֵעַל֩ אׇהֳלֵ֨י הָאֲנָשִׁ֤ים הָֽרְשָׁעִים֙ הָאֵ֔לֶּה וְאַֽל־תִּגְּע֖וּ בְּכׇל־אֲשֶׁ֣ר לָהֶ֑ם פֶּן־תִּסָּפ֖וּ בְּכׇל־חַטֹּאתָֽם׃ **כז**וַיֵּעָל֗וּ מֵעַ֧ל מִשְׁכַּן־קֹ֛רַח דָּתָ֥ן וַאֲבִירָ֖ם מִסָּבִ֑יב וְדָתָ֨ן וַאֲבִירָ֜ם יָצְא֣וּ נִצָּבִ֗ים פֶּ֚תַח אׇֽהֳלֵיהֶ֔ם וּנְשֵׁיהֶ֥ם וּבְנֵיהֶ֖ם וְטַפָּֽם׃ | [[631]](#footnote-631) Moses stood up and went to Dathan and Abiram; the elders of Israel followed him. [[632]](#footnote-632) He said to the community, “Stand away, I beg you, from the tents of these wicked men, and touch nothing that belongs to them, for fear that with all their sins you too will be swept away.” [[633]](#footnote-633) So, they moved away from the dwelling of Korah. Dathan and Abiram had come out and stood at their tent doors, with their wives and their sons and their young children. |
| **כח**וַיֹּ֘אמֶר֮ מֹשֶׁה֒ בְּזֹאת֙ תֵּֽדְע֔וּן כִּֽי־יְהֹוָ֣ה שְׁלָחַ֔נִי לַעֲשׂ֕וֹת אֵ֥ת כׇּל־הַֽמַּעֲשִׂ֖ים הָאֵ֑לֶּה כִּי־לֹ֖א מִלִּבִּֽי׃ **כט**אִם־כְּמ֤וֹת כׇּל־הָֽאָדָם֙ יְמֻת֣וּן אֵ֔לֶּה וּפְקֻדַּת֙ כׇּל־הָ֣אָדָ֔ם יִפָּקֵ֖ד עֲלֵיהֶ֑ם לֹ֥א יְהֹוָ֖ה שְׁלָחָֽנִי׃ **ל**וְאִם־בְּרִיאָ֞ה יִבְרָ֣א יְהֹוָ֗ה וּפָצְתָ֨ה הָאֲדָמָ֤ה אֶת־פִּ֙יהָ֙ וּבָלְעָ֤ה אֹתָם֙ וְאֶת־כׇּל־אֲשֶׁ֣ר לָהֶ֔ם וְיָרְד֥וּ חַיִּ֖ים שְׁאֹ֑לָה וִֽידַעְתֶּ֕ם כִּ֧י נִֽאֲצ֛וּ הָאֲנָשִׁ֥ים הָאֵ֖לֶּה אֶת־יְהֹוָֽה׃ | [[634]](#footnote-634) Then Moses said, “By this you will know that Yahweh himself has sent me to perform all these tasks and that I have not done them of my own will. [[635]](#footnote-635) If these people die a natural death, or if a common fate comes upon them, then Yahweh has not sent me. [[636]](#footnote-636) But if Yahweh does something utterly new, if the earth should open its mouth and swallow them, themselves and all that belongs to them, so that they go down alive to Sheol, then you will know that these men have rejected Yahweh.” |
| **לא**וַֽיְהִי֙ כְּכַלֹּת֔וֹ לְדַבֵּ֕ר אֵ֥ת כׇּל־הַדְּבָרִ֖ים הָאֵ֑לֶּה וַתִּבָּקַ֥ע הָאֲדָמָ֖ה אֲשֶׁ֥ר תַּחְתֵּיהֶֽם׃ **לב**וַתִּפְתַּ֤ח הָאָ֙רֶץ֙ אֶת־פִּ֔יהָ וַתִּבְלַ֥ע אֹתָ֖ם וְאֶת־בָּתֵּיהֶ֑ם וְאֵ֤ת כׇּל־הָאָדָם֙ אֲשֶׁ֣ר לְקֹ֔רַח וְאֵ֖ת כׇּל־הָרְﬞכֽוּשׁ׃ **לג**וַיֵּ֨רְד֜וּ הֵ֣ם וְכׇל־אֲשֶׁ֥ר לָהֶ֛ם חַיִּ֖ים שְׁאֹ֑לָה וַתְּכַ֤ס עֲלֵיהֶם֙ הָאָ֔רֶץ וַיֹּאבְד֖וּ מִתּ֥וֹךְ הַקָּהָֽל׃ **לד**וְכׇל־יִשְׂרָאֵ֗ל אֲשֶׁ֛ר סְבִיבֹתֵיהֶ֖ם נָ֣סוּ לְקֹלָ֑ם כִּ֣י אָֽמְר֔וּ פֶּן־תִּבְלָעֵ֖נוּ הָאָֽרֶץ׃ **לה**וְאֵ֥שׁ יָצְאָ֖ה מֵאֵ֣ת יְהֹוָ֑ה וַתֹּ֗אכַל אֵ֣ת הַחֲמִשִּׁ֤ים וּמָאתַ֙יִם֙ אִ֔ישׁ מַקְרִיבֵ֖י הַקְּטֹֽרֶת׃ {ס} | [[637]](#footnote-637) The moment he finished saying all these words, the ground split open under their feet, [[638]](#footnote-638) and the earth opened its mouth and swallowed them, and their families too, and all Korah’s people and all their belongings. [[639]](#footnote-639) Thus, they went down alive to Sheol, they and all their possessions; and the earth closed over them and they disappeared from the midst of the assembly. [[640]](#footnote-640) At their cries, all the Israelites that were around them ran away. For they said, “The earth must not swallow us!” [[641]](#footnote-641) A fire came down from Yahweh and consumed the two hundred and fifty men that were carrying incense. |

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| במדבר פרק יז | Numbers [[642]](#footnote-642)17 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**אֱמֹ֨ר אֶל־אֶלְעָזָ֜ר בֶּן־אַהֲרֹ֣ן הַכֹּהֵ֗ן וְיָרֵ֤ם אֶת־הַמַּחְתֹּת֙ מִבֵּ֣ין הַשְּׂרֵפָ֔ה וְאֶת־הָאֵ֖שׁ זְרֵה־הָ֑לְאָה כִּ֖י קָדֵֽשׁוּ׃ **ג**אֵ֡ת מַחְתּוֹת֩ הַֽחַטָּאִ֨ים הָאֵ֜לֶּה בְּנַפְשֹׁתָ֗ם וְעָשׂ֨וּ אֹתָ֜ם רִקֻּעֵ֤י פַחִים֙ צִפּ֣וּי לַמִּזְבֵּ֔חַ כִּֽי־הִקְרִיבֻ֥ם לִפְנֵֽי־יְהֹוָ֖ה וַיִּקְדָּ֑שׁוּ וְיִֽהְי֥וּ לְא֖וֹת לִבְנֵ֥י יִשְׂרָאֵֽל׃ **ד**וַיִּקַּ֞ח אֶלְעָזָ֣ר הַכֹּהֵ֗ן אֵ֚ת מַחְתּ֣וֹת הַנְּחֹ֔שֶׁת אֲשֶׁ֥ר הִקְרִ֖יבוּ הַשְּׂרֻפִ֑ים וַֽיְרַקְּע֖וּם צִפּ֥וּי לַמִּזְבֵּֽחַ׃ **ה**זִכָּר֞וֹן לִבְנֵ֣י יִשְׂרָאֵ֗ל לְ֠מַ֠עַן אֲשֶׁ֨ר לֹֽא־יִקְרַ֜ב אִ֣ישׁ זָ֗ר אֲ֠שֶׁ֠ר לֹ֣א מִזֶּ֤רַע אַהֲרֹן֙ ה֔וּא לְהַקְטִ֥יר קְטֹ֖רֶת לִפְנֵ֣י יְהֹוָ֑ה וְלֹֽא־יִהְיֶ֤ה כְקֹ֙רַח֙ וְכַ֣עֲדָת֔וֹ כַּאֲשֶׁ֨ר דִּבֶּ֧ר יְהֹוָ֛ה בְּיַד־מֹשֶׁ֖ה לֽוֹ׃ {פ} | [[643]](#footnote-643) Yahweh then spoke to Moses: [[644]](#footnote-644) “Tell Eleazar, son of Aaron, the priest, to pick the censers out of the embers and scatter the fire far and wide, [[645]](#footnote-645) for these sinful censers have become sanctified, at the cost of their lives. Since they brought them before Yahweh and consecrated them, make the metal into hammered sheets to cover the altar. They will be a sign to the Israelites.” [[646]](#footnote-646) So Eleazar the priest took the bronze censers that had been carried by the burnt men; they were hammered into sheets to cover the altar. [[647]](#footnote-647) They are a reminder to the Israelites that no layman, no one outside Aaron’s line, may come near Yahweh with incense to burn, under pain of suffering the lot of Korah and his followers, according to the order given by Yahweh through Moses. |
| **ו**וַיִּלֹּ֜נוּ כׇּל־עֲדַ֤ת בְּנֵֽי־יִשְׂרָאֵל֙ מִֽמׇּחֳרָ֔ת עַל־מֹשֶׁ֥ה וְעַֽל־אַהֲרֹ֖ן לֵאמֹ֑ר אַתֶּ֥ם הֲמִתֶּ֖ם אֶת־עַ֥ם יְהֹוָֽה׃ **ז**וַיְהִ֗י בְּהִקָּהֵ֤ל הָֽעֵדָה֙ עַל־מֹשֶׁ֣ה וְעַֽל־אַהֲרֹ֔ן וַיִּפְנוּ֙ אֶל־אֹ֣הֶל מוֹעֵ֔ד וְהִנֵּ֥ה כִסָּ֖הוּ הֶעָנָ֑ן וַיֵּרָ֖א כְּב֥וֹד יְהֹוָֽה׃ **ח**וַיָּבֹ֤א מֹשֶׁה֙ וְאַהֲרֹ֔ן אֶל־פְּנֵ֖י אֹ֥הֶל מוֹעֵֽד׃ {ס} | [[648]](#footnote-648) The next day, all the community of Israelites grumbled at Moses and Aaron, saying, “You have killed the people of Yahweh.” [[649]](#footnote-649) As the comm­unity assembled against Moses and Aaron, they turned towards the Tent of Meeting; there, the Cloud covered it and the glory of Yahweh appeared [[650]](#footnote-650) and Moses and Aaron stood before the Tent of Meeting. |
| **ט**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **י**הֵרֹ֗מּוּ מִתּוֹךְ֙ הָעֵדָ֣ה הַזֹּ֔את וַאֲכַלֶּ֥ה אֹתָ֖ם כְּרָ֑גַע וַֽיִּפְּל֖וּ עַל־פְּנֵיהֶֽם׃ **יא**וַיֹּ֨אמֶר מֹשֶׁ֜ה אֶֽל־אַהֲרֹ֗ן קַ֣ח אֶת־הַ֠מַּחְתָּ֠ה וְתֶן־עָלֶ֨יהָ אֵ֜שׁ מֵעַ֤ל הַמִּזְבֵּ֙חַ֙ וְשִׂ֣ים קְטֹ֔רֶת וְהוֹלֵ֧ךְ מְהֵרָ֛ה אֶל־הָעֵדָ֖ה וְכַפֵּ֣ר עֲלֵיהֶ֑ם כִּֽי־יָצָ֥א הַקֶּ֛צֶף מִלִּפְנֵ֥י יְהֹוָ֖ה הֵחֵ֥ל הַנָּֽגֶף׃ **יב**וַיִּקַּ֨ח אַהֲרֹ֜ן כַּאֲשֶׁ֣ר׀ דִּבֶּ֣ר מֹשֶׁ֗ה וַיָּ֙רׇץ֙ אֶל־תּ֣וֹךְ הַקָּהָ֔ל וְהִנֵּ֛ה הֵחֵ֥ל הַנֶּ֖גֶף בָּעָ֑ם וַיִּתֵּן֙ אֶֽת־הַקְּטֹ֔רֶת וַיְכַפֵּ֖ר עַל־הָעָֽם׃ **יג**וַיַּעֲמֹ֥ד בֵּֽין־הַמֵּתִ֖ים וּבֵ֣ין הַֽחַיִּ֑ים וַתֵּעָצַ֖ר הַמַּגֵּפָֽה׃ **יד**וַיִּהְי֗וּ הַמֵּתִים֙ בַּמַּגֵּפָ֔ה אַרְבָּעָ֥ה עָשָׂ֛ר אֶ֖לֶף וּשְׁבַ֣ע מֵא֑וֹת מִלְּבַ֥ד הַמֵּתִ֖ים עַל־דְּבַר־קֹֽרַח׃ **טו**וַיָּ֤שׇׁב אַהֲרֹן֙ אֶל־מֹשֶׁ֔ה אֶל־פֶּ֖תַח אֹ֣הֶל מוֹעֵ֑ד וְהַמַּגֵּפָ֖ה נֶעֱצָֽרָה׃ {פ} | [[651]](#footnote-651) Yahweh spoke to Moses and said, [[652]](#footnote-652) “Stand clear of this community; I am going to destroy them here and now.” They threw themselves face down on the ground. [[653]](#footnote-653) Then Moses said to Aaron, “Take the censer, fill it with fire from the altar, put incense in it and hurry to the community to make atonement for them. The wrath has come down from Yahweh and the plague has begun.” [[654]](#footnote-654) Aaron did as Moses said and ran among the assembly, but the plague was already at work among them. He put in the incense and performed the rite of atonement over the people. [[655]](#footnote-655) Then he stood between the dead and the living, and the plague was stopped. [[656]](#footnote-656) Those who died by the plague were fourteen thousand seven hundred, not counting those who died in the affair of Korah. [[657]](#footnote-657) Then Aaron came back to Moses at the Tent of Meeting; the plague had been halted. |
| **טז**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **יז**דַּבֵּ֣ר׀ אֶל־בְּנֵ֣י יִשְׂרָאֵ֗ל וְקַ֣ח מֵֽאִתָּ֡ם מַטֶּ֣ה מַטֶּה֩ לְבֵ֨ית אָ֜ב מֵאֵ֤ת כׇּל־נְשִֽׂיאֵהֶם֙ לְבֵ֣ית אֲבֹתָ֔ם שְׁנֵ֥ים עָשָׂ֖ר מַטּ֑וֹת אִ֣ישׁ אֶת־שְׁמ֔וֹ תִּכְתֹּ֖ב עַל־מַטֵּֽהוּ׃ **יח**וְאֵת֙ שֵׁ֣ם אַהֲרֹ֔ן תִּכְתֹּ֖ב עַל־מַטֵּ֣ה לֵוִ֑י כִּ֚י מַטֶּ֣ה אֶחָ֔ד לְרֹ֖אשׁ בֵּ֥ית אֲבוֹתָֽם׃ **יט**וְהִנַּחְתָּ֖ם בְּאֹ֣הֶל מוֹעֵ֑ד לִפְנֵי֙ הָֽעֵד֔וּת אֲשֶׁ֛ר אִוָּעֵ֥ד לָכֶ֖ם שָֽׁמָּה׃ **כ**וְהָיָ֗ה הָאִ֛ישׁ אֲשֶׁ֥ר אֶבְחַר־בּ֖וֹ מַטֵּ֣הוּ יִפְרָ֑ח וַהֲשִׁכֹּתִ֣י מֵֽעָלַ֗י אֶת־תְּלֻנּוֹת֙ בְּנֵ֣י יִשְׂרָאֵ֔ל אֲשֶׁ֛ר הֵ֥ם מַלִּינִ֖ם עֲלֵיכֶֽם׃ | [[658]](#footnote-658) Yahweh spoke to Moses and said, [[659]](#footnote-659) “Tell the Israelites to give you a branch, one for each patriarchal family; let their leaders together give you twelve branches for their patriarchal families. Write the name of each on his branch; and [[660]](#footnote-660) on the branch of Levi write the name of Aaron, because the leaders of the family of Levi must have a branch too. [[661]](#footnote-661) Then put them in the Tent of Meeting before the Testimony, the place where I meet you. [[662]](#footnote-662) The man whose branch sprouts will be the one I have chosen; this is how I shall put an end to the complaints, which the Israelites murmur against you.” |
| **כא**וַיְדַבֵּ֨ר מֹשֶׁ֜ה אֶל־בְּנֵ֣י יִשְׂרָאֵ֗ל וַיִּתְּנ֣וּ אֵלָ֣יו׀ כׇּֽל־נְשִׂיאֵיהֶ֡ם מַטֶּה֩ לְנָשִׂ֨יא אֶחָ֜ד מַטֶּ֨ה לְנָשִׂ֤יא אֶחָד֙ לְבֵ֣ית אֲבֹתָ֔ם שְׁנֵ֥ים עָשָׂ֖ר מַטּ֑וֹת וּמַטֵּ֥ה אַהֲרֹ֖ן בְּת֥וֹךְ מַטּוֹתָֽם׃ **כב**וַיַּנַּ֥ח מֹשֶׁ֛ה אֶת־הַמַּטֹּ֖ת לִפְנֵ֣י יְהֹוָ֑ה בְּאֹ֖הֶל הָעֵדֻֽת׃ **כג**וַיְהִ֣י מִֽמׇּחֳרָ֗ת וַיָּבֹ֤א מֹשֶׁה֙ אֶל־אֹ֣הֶל הָעֵד֔וּת וְהִנֵּ֛ה פָּרַ֥ח מַטֵּֽה־אַהֲרֹ֖ן לְבֵ֣ית לֵוִ֑י וַיֹּ֤צֵֽא פֶ֙רַח֙ וַיָּ֣צֵֽץ צִ֔יץ וַיִּגְמֹ֖ל שְׁקֵדִֽים׃ **כד**וַיֹּצֵ֨א מֹשֶׁ֤ה אֶת־כׇּל־הַמַּטֹּת֙ מִלִּפְנֵ֣י יְהֹוָ֔ה אֶֽל־כׇּל־בְּנֵ֖י יִשְׂרָאֵ֑ל וַיִּרְא֥וּ וַיִּקְח֖וּ אִ֥ישׁ מַטֵּֽהוּ׃ {פ} | [[663]](#footnote-663) Moses spoke to the Israelites, and each of their leaders gave him one branch, twelve branches in all for their patriarchal families; Aaron’s branch was among them. [[664]](#footnote-664) Moses placed them before Yahweh in the Tent of the Testimony. [[665]](#footnote-665) On the following day, Moses came to the Tent of the Testimony and there, already sprouting, was Aaron’s branch, standing for the House of Levi. Buds had opened, flowers had blossomed, and almonds had already ripened. [[666]](#footnote-666) Moses took all the branches away from before Yahweh and brought them back to all the Israelites; they looked at them and each one took back his own branch. |
| **כה**וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־מֹשֶׁ֗ה הָשֵׁ֞ב אֶת־מַטֵּ֤ה אַהֲרֹן֙ לִפְנֵ֣י הָעֵד֔וּת לְמִשְׁמֶ֥רֶת לְא֖וֹת לִבְנֵי־מֶ֑רִי וּתְכַ֧ל תְּלוּנֹּתָ֛ם מֵעָלַ֖י וְלֹ֥א יָמֻֽתוּ׃ **כו**וַיַּ֖עַשׂ מֹשֶׁ֑ה כַּאֲשֶׁ֨ר צִוָּ֧ה יְהֹוָ֛ה אֹת֖וֹ כֵּ֥ן עָשָֽׂה׃ {פ} | [[667]](#footnote-667) Then Yahweh said to Moses, “Put back Aaron’s branch before the testimony, where it will have its prescribed place, a sign to these rebels. It will stop them complaining to me any more, and they will not die.” [[668]](#footnote-668) Moses did as Yahweh had ordered. This is what he did. |
| **כז**וַיֹּֽאמְרוּ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל אֶל־מֹשֶׁ֖ה לֵאמֹ֑ר הֵ֥ן גָּוַ֛עְנוּ אָבַ֖דְנוּ כֻּלָּ֥נוּ אָבָֽדְנוּ׃ **כח**כֹּ֣ל הַקָּרֵ֧ב׀ הַקָּרֵ֛ב אֶל־מִשְׁכַּ֥ן יְהֹוָ֖ה יָמ֑וּת הַאִ֥ם תַּ֖מְנוּ לִגְוֺֽעַ׃ {ס} | [[669]](#footnote-669) The Israelites said to Moses, “We are lost! We are dead men! We are all dead men! [[670]](#footnote-670) Anyone who approaches Yahweh’s Dwelling with an offering will die. Are we to be doomed to the last man?” |

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| במדבר פרק יח | Numbers [[671]](#footnote-671)18 |
| **א**וַיֹּ֤אמֶר יְהֹוָה֙ אֶֽל־אַהֲרֹ֔ן אַתָּ֗ה וּבָנֶ֤יךָ וּבֵית־אָבִ֙יךָ֙ אִתָּ֔ךְ תִּשְׂא֖וּ אֶת־עֲוֺ֣ן הַמִּקְדָּ֑שׁ וְאַתָּה֙ וּבָנֶ֣יךָ אִתָּ֔ךְ תִּשְׂא֖וּ אֶת־עֲוֺ֥ן כְּהֻנַּתְכֶֽם׃ **ב**וְגַ֣ם אֶת־אַחֶ֩יךָ֩ מַטֵּ֨ה לֵוִ֜י שֵׁ֤בֶט אָבִ֙יךָ֙ הַקְרֵ֣ב אִתָּ֔ךְ וְיִלָּו֥וּ עָלֶ֖יךָ וִישָֽׁרְת֑וּךָ וְאַתָּה֙ וּבָנֶ֣יךָ אִתָּ֔ךְ לִפְנֵ֖י אֹ֥הֶל הָעֵדֻֽת׃ **ג**וְשָֽׁמְרוּ֙ מִֽשְׁמַרְתְּךָ֔ וּמִשְׁמֶ֖רֶת כׇּל־הָאֹ֑הֶל אַךְ֩ אֶל־כְּלֵ֨י הַקֹּ֤דֶשׁ וְאֶל־הַמִּזְבֵּ֙חַ֙ לֹ֣א יִקְרָ֔בוּ וְלֹֽא־יָמֻ֥תוּ גַם־הֵ֖ם גַּם־אַתֶּֽם׃ **ד**וְנִלְו֣וּ עָלֶ֔יךָ וְשָֽׁמְר֗וּ אֶת־מִשְׁמֶ֙רֶת֙ אֹ֣הֶל מוֹעֵ֔ד לְכֹ֖ל עֲבֹדַ֣ת הָאֹ֑הֶל וְזָ֖ר לֹא־יִקְרַ֥ב אֲלֵיכֶֽם׃ **ה**וּשְׁמַרְתֶּ֗ם אֵ֚ת מִשְׁמֶ֣רֶת הַקֹּ֔דֶשׁ וְאֵ֖ת מִשְׁמֶ֣רֶת הַמִּזְבֵּ֑חַ וְלֹֽא־יִהְיֶ֥ה ע֛וֹד קֶ֖צֶף עַל־בְּנֵ֥י יִשְׂרָאֵֽל׃ **ו**וַאֲנִ֗י הִנֵּ֤ה לָקַ֙חְתִּי֙ אֶת־אֲחֵיכֶ֣ם הַלְוִיִּ֔ם מִתּ֖וֹךְ בְּנֵ֣י יִשְׂרָאֵ֑ל לָכֶ֞ם מַתָּנָ֤ה נְתֻנִים֙ לַֽיהֹוָ֔ה לַעֲבֹ֕ד אֶת־עֲבֹדַ֖ת אֹ֥הֶל מוֹעֵֽד׃ **ז**וְאַתָּ֣ה וּבָנֶ֣יךָ אִ֠תְּךָ֠ תִּשְׁמְר֨וּ אֶת־כְּהֻנַּתְכֶ֜ם לְכׇל־דְּבַ֧ר הַמִּזְבֵּ֛חַ וּלְמִבֵּ֥ית לַפָּרֹ֖כֶת וַעֲבַדְתֶּ֑ם עֲבֹדַ֣ת מַתָּנָ֗ה אֶתֵּן֙ אֶת־כְּהֻנַּתְכֶ֔ם וְהַזָּ֥ר הַקָּרֵ֖ב יוּמָֽת׃ {פ} | [[672]](#footnote-672) And Yahweh said to Aaron: “You, your sons and your ancestor’s line with you shall be answerable for sins against the sanctuary. You and your sons with you shall be answerable for the sins of your priesthood. [[673]](#footnote-673) Let your brothers of the branch of Levi, your father’s tribe, come with you too; they are to join you and serve you, yourselves and your sons, before the Tent of the Testimony. [[674]](#footnote-674) They perform duties for you and for the whole Tent. But they must not approach either the utensils of the sanctuary or the altar, or both they and you will die. [[675]](#footnote-675) They are to join you; they are to take charge of the Tent of Meeting for the entire ministry of the Tent; no layman shall come near you. [[676]](#footnote-676) You must take charge of the sanctuary and charge of the altar, and there will be no more wrath on the Israelites. [[677]](#footnote-677) It is I who chose your brother Levites from among the Israelites as a gift to you; they will belong to Yahweh, to serve at the Tent of Meeting. [[678]](#footnote-678) You and your sons will undertake the priestly duties in all that concerns the altar and all that lies behind the veil. You will perform the liturgy, the duties of which I entrust to your priesthood. But the layman who approaches shall die.” |
| **ח**וַיְדַבֵּ֣ר יְהֹוָה֮ אֶֽל־אַהֲרֹן֒ וַאֲנִי֙ הִנֵּ֣ה נָתַ֣תִּֽי לְךָ֔ אֶת־מִשְׁמֶ֖רֶת תְּרוּמֹתָ֑י לְכׇל־קׇדְשֵׁ֣י בְנֵֽי־יִ֠שְׂרָאֵ֠ל לְךָ֨ נְתַתִּ֧ים לְמׇשְׁחָ֛ה וּלְבָנֶ֖יךָ לְחׇק־עוֹלָֽם׃ **ט**זֶֽה־יִהְיֶ֥ה לְךָ֛ מִקֹּ֥דֶשׁ הַקֳּדָשִׁ֖ים מִן־הָאֵ֑שׁ כׇּל־קׇ֠רְבָּנָ֠ם לְֽכׇל־מִנְחָתָ֞ם וּלְכׇל־חַטָּאתָ֗ם וּלְכׇל־אֲשָׁמָם֙ אֲשֶׁ֣ר יָשִׁ֣יבוּ לִ֔י קֹ֣דֶשׁ קׇֽדָשִׁ֥ים לְךָ֛ ה֖וּא וּלְבָנֶֽיךָ׃ **י**בְּקֹ֥דֶשׁ הַקֳּדָשִׁ֖ים תֹּאכְﬞלֶ֑נּוּ כׇּל־זָכָר֙ יֹאכַ֣ל אֹת֔וֹ קֹ֖דֶשׁ יִֽהְיֶה־לָּֽךְ׃ | [[679]](#footnote-679) Yahweh said to Aaron: “I have given you charge of all that is set aside for me; everything that the Israelites consecrate I give to you as your portion, as well as to your sons, in perpetuity. [[680]](#footnote-680) This shall be yours of the most holy things, reserved from the fire: every offering the Israelites give back to me, whether oblation, sin offering or guilt offering, as a thing most holy, shall belong to you and your sons. [[681]](#footnote-681) You may eat these most holy things; every male may eat them; you are to count them sacred. |
| **יא**וְזֶה־לְּךָ֞ תְּרוּמַ֣ת מַתָּנָ֗ם לְכׇל־תְּנוּפֹת֮ בְּנֵ֣י יִשְׂרָאֵל֒ לְךָ֣ נְתַתִּ֗ים וּלְבָנֶ֧יךָ וְלִבְנֹתֶ֛יךָ אִתְּךָ֖ לְחׇק־עוֹלָ֑ם כׇּל־טָה֥וֹר בְּבֵיתְךָ֖ יֹאכַ֥ל אֹתֽוֹ׃ **יב**כֹּ֚ל חֵ֣לֶב יִצְהָ֔ר וְכׇל־חֵ֖לֶב תִּיר֣וֹשׁ וְדָגָ֑ן רֵאשִׁיתָ֛ם אֲשֶׁר־יִתְּנ֥וּ לַֽיהֹוָ֖ה לְךָ֥ נְתַתִּֽים׃ **יג**בִּכּוּרֵ֞י כׇּל־אֲשֶׁ֧ר בְּאַרְצָ֛ם אֲשֶׁר־יָבִ֥יאוּ לַיהֹוָ֖ה לְךָ֣ יִהְיֶ֑ה כׇּל־טָה֥וֹר בְּבֵיתְךָ֖ יֹאכְﬞלֶֽנּוּ׃ **יד**כׇּל־חֵ֥רֶם בְּיִשְׂרָאֵ֖ל לְךָ֥ יִהְיֶֽה׃ **טו**כׇּל־פֶּ֣טֶר רֶ֠חֶם לְֽכׇל־בָּשָׂ֞ר אֲשֶׁר־יַקְרִ֧יבוּ לַֽיהֹוָ֛ה בָּאָדָ֥ם וּבַבְּהֵמָ֖ה יִֽהְיֶה־לָּ֑ךְ אַ֣ךְ׀ פָּדֹ֣ה תִפְדֶּ֗ה אֵ֚ת בְּכ֣וֹר הָֽאָדָ֔ם וְאֵ֛ת בְּכֽוֹר־הַבְּהֵמָ֥ה הַטְּמֵאָ֖ה תִּפְדֶּֽה׃ **טז**וּפְדוּיָו֙ מִבֶּן־חֹ֣דֶשׁ תִּפְדֶּ֔ה בְּעֶ֨רְכְּךָ֔ כֶּ֛סֶף חֲמֵ֥שֶׁת שְׁקָלִ֖ים בְּשֶׁ֣קֶל הַקֹּ֑דֶשׁ עֶשְׂרִ֥ים גֵּרָ֖ה הֽוּא׃ **יז**אַ֣ךְ בְּֽכוֹר־שׁ֡וֹר אֽוֹ־בְכ֨וֹר כֶּ֜שֶׂב אֽוֹ־בְכ֥וֹר עֵ֛ז לֹ֥א תִפְדֶּ֖ה קֹ֣דֶשׁ הֵ֑ם אֶת־דָּמָ֞ם תִּזְרֹ֤ק עַל־הַמִּזְבֵּ֙חַ֙ וְאֶת־חֶלְבָּ֣ם תַּקְטִ֔יר אִשֶּׁ֛ה לְרֵ֥יחַ נִיחֹ֖חַ לַֽיהֹוָֽה׃ **יח**וּבְשָׂרָ֖ם יִהְיֶה־לָּ֑ךְ כַּחֲזֵ֧ה הַתְּנוּפָ֛ה וּכְשׁ֥וֹק הַיָּמִ֖ין לְךָ֥ יִהְיֶֽה׃ **יט**כֹּ֣ל׀ תְּרוּמֹ֣ת הַקֳּדָשִׁ֗ים אֲשֶׁ֨ר יָרִ֥ימוּ בְנֵֽי־יִשְׂרָאֵל֮ לַֽיהֹוָה֒ נָתַ֣תִּֽי לְךָ֗ וּלְבָנֶ֧יךָ וְלִבְנֹתֶ֛יךָ אִתְּךָ֖ לְחׇק־עוֹלָ֑ם בְּרִית֩ מֶ֨לַח עוֹלָ֥ם הִוא֙ לִפְנֵ֣י יְהֹוָ֔ה לְךָ֖ וּֽלְזַרְעֲךָ֥ אִתָּֽךְ׃ **כ**וַיֹּ֨אמֶר יְהֹוָ֜ה אֶֽל־אַהֲרֹ֗ן בְּאַרְצָם֙ לֹ֣א תִנְחָ֔ל וְחֵ֕לֶק לֹא־יִהְיֶ֥ה לְךָ֖ בְּתוֹכָ֑ם אֲנִ֤י חֶלְקְךָ֙ וְנַחֲלָ֣תְךָ֔ בְּת֖וֹךְ בְּנֵ֥י יִשְׂרָאֵֽל׃ {ס} | [[682]](#footnote-682) “This is yours, too: the offering of their gift, all the wave offerings of the Israelites; I give this to you, and to your sons and daughters, forever. Anyone clean in your house may eat it. [[683]](#footnote-683) All the best of the oil, all the best of the wine and wheat, the first fruits given by them to Yahweh, I give to you. [[684]](#footnote-684) All the first fruit of their land, which they bring to Yahweh, shall be yours. Anyone clean in your house may eat them. [[685]](#footnote-685) All under the ban in Israel shall be yours. [[686]](#footnote-686) Every firstborn brought to Yahweh shall be yours, of all living creatures, whether man or beast; nevertheless, you must redeem the firstborn of man and the firstborn of an unclean beast. [[687]](#footnote-687) You must redeem it the month it is born at the price of five shekels, each of sanctuary weight – which is twenty gerahs. [[688]](#footnote-688) The firstborn of cow, sheep and goat, these alone you shall not redeem; they are holy: you must sprinkle their blood on the altar and burn the fat as a burnt offering, a pleasing odour for Yahweh; [[689]](#footnote-689) the meat shall be yours, just as the breast that has been presented with the gesture of offering, and the right thigh. [[690]](#footnote-690) All that the Israelites set aside for Yahweh from the holy things, this I give to you, and to your sons and daughters, a due forever. This is a covenant of salt forever before Yahweh, for you and your descendants after you.” [[691]](#footnote-691) Yahweh said to Aaron: “You shall have no heritage in their country, nor shall you have any portion among them. I am your portion and your heritage among the Israelites. |
| **כא**וְלִבְנֵ֣י לֵוִ֔י הִנֵּ֥ה נָתַ֛תִּי כׇּל־מַֽעֲשֵׂ֥ר בְּיִשְׂרָאֵ֖ל לְנַחֲלָ֑ה חֵ֤לֶף עֲבֹֽדָתָם֙ אֲשֶׁר־הֵ֣ם עֹֽבְדִ֔ים אֶת־עֲבֹדַ֖ת אֹ֥הֶל מוֹעֵֽד׃ **כב**וְלֹא־יִקְרְב֥וּ ע֛וֹד בְּנֵ֥י יִשְׂרָאֵ֖ל אֶל־אֹ֣הֶל מוֹעֵ֑ד לָשֵׂ֥את חֵ֖טְא לָמֽוּת׃ **כ ג**וְעָבַ֨ד הַלֵּוִ֜י ה֗וּא אֶת־עֲבֹדַת֙ אֹ֣הֶל מוֹעֵ֔ד וְהֵ֖ם יִשְׂא֣וּ עֲוֺנָ֑ם חֻקַּ֤ת עוֹלָם֙ לְדֹרֹ֣תֵיכֶ֔ם וּבְתוֹךְ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל לֹ֥א יִנְחֲל֖וּ נַחֲלָֽה׃ **כד**כִּ֞י אֶת־מַעְשַׂ֣ר בְּנֵֽי־יִשְׂרָאֵ֗ל אֲשֶׁ֨ר יָרִ֤ימוּ לַֽיהֹוָה֙ תְּרוּמָ֔ה נָתַ֥תִּי לַלְוִיִּ֖ם לְנַחֲלָ֑ה עַל־כֵּן֙ אָמַ֣רְתִּי לָהֶ֔ם בְּתוֹךְ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל לֹ֥א יִנְחֲל֖וּ נַחֲלָֽה׃ {פ} | [[692]](#footnote-692) “See, I give the Levites as their heritage all the tithes in Israel, in return for their services, the service of the Tent of Meeting. [[693]](#footnote-693) The Israelites must no longer go near the Tent of Meeting; they would be burdened with sin and die. [[694]](#footnote-694) To Levi belongs the ministry of the Tent of Meeting, and the Levites will bear the burden of their sin. This is a perpetual law for all your descendants: the Levites are to have no heritage among the Israelites. [[695]](#footnote-695) The tithe that the Israelites set aside for Yahweh, I have given the Levites for their heritage. For this reason, I have told them that they are to have no heritage among the Israelites.” |
| **כה**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **כו**וְאֶל־הַלְוִיִּ֣ם תְּדַבֵּר֮ וְאָמַרְתָּ֣ אֲלֵהֶם֒ כִּֽי־תִ֠קְח֠וּ מֵאֵ֨ת בְּנֵֽי־יִשְׂרָאֵ֜ל אֶת־הַֽמַּעֲשֵׂ֗ר אֲשֶׁ֨ר נָתַ֧תִּי לָכֶ֛ם מֵאִתָּ֖ם בְּנַחֲלַתְכֶ֑ם וַהֲרֵמֹתֶ֤ם מִמֶּ֙נּוּ֙ תְּרוּמַ֣ת יְהֹוָ֔ה מַעֲשֵׂ֖ר מִן־הַֽמַּעֲשֵֽׂר׃ **כז**וְנֶחְשַׁ֥ב לָכֶ֖ם תְּרוּמַתְכֶ֑ם כַּדָּגָן֙ מִן־הַגֹּ֔רֶן וְכַֽמְלֵאָ֖ה מִן־הַיָּֽקֶב׃ **כח**כֵּ֣ן תָּרִ֤ימוּ גַם־אַתֶּם֙ תְּרוּמַ֣ת יְהֹוָ֔ה מִכֹּל֙ מַעְשְׂרֹ֣תֵיכֶ֔ם אֲשֶׁ֣ר תִּקְח֔וּ מֵאֵ֖ת בְּנֵ֣י יִשְׂרָאֵ֑ל וּנְתַתֶּ֤ם מִמֶּ֙נּוּ֙ אֶת־תְּרוּמַ֣ת יְהֹוָ֔ה לְאַהֲרֹ֖ן הַכֹּהֵֽן׃ **כט**מִכֹּל֙ מַתְּנֹ֣תֵיכֶ֔ם תָּרִ֕ימוּ אֵ֖ת כׇּל־תְּרוּמַ֣ת יְהֹוָ֑ה מִכׇּ֨ל־חֶלְבּ֔וֹ אֶֽת־מִקְדְּשׁ֖וֹ מִמֶּֽנּוּ׃ | [[696]](#footnote-696) Yahweh spoke to Moses, saying, [[697]](#footnote-697) “You are to say to the Levites: “When you receive from the Israelites the tithe I have given you from them as your portion, out of this you are to set aside a portion for Yahweh, a tithe of the tithe. [[698]](#footnote-698) It will take the place of the portion set aside that is due from you, like the corn from the threshing-floor and new wine from the press. [[699]](#footnote-699) Thus, you too will set aside a portion for Yahweh, of all the tithes you receive from the Israelites. You will give what you have set aside for Yahweh to Aaron the priest. [[700]](#footnote-700) Out of all the gifts you receive, you will set aside a portion for Yahweh. From the best of all these things, you will set aside the sacred portion. |
| **ל**וְאָמַרְתָּ֖ אֲלֵהֶ֑ם בַּהֲרִֽימְכֶ֤ם אֶת־חֶלְבּוֹ֙ מִמֶּ֔נּוּ וְנֶחְשַׁב֙ לַלְוִיִּ֔ם כִּתְבוּאַ֥ת גֹּ֖רֶן וְכִתְבוּאַ֥ת יָֽקֶב׃ **לא**וַאֲכַלְתֶּ֤ם אֹתוֹ֙ בְּכׇל־מָק֔וֹם אַתֶּ֖ם וּבֵֽיתְכֶ֑ם כִּֽי־שָׂכָ֥ר הוּא֙ לָכֶ֔ם חֵ֥לֶף עֲבֹֽדַתְכֶ֖ם בְּאֹ֥הֶל מוֹעֵֽד׃ **לב**וְלֹֽא־תִשְׂא֤וּ עָלָיו֙ חֵ֔טְא בַּהֲרִֽימְכֶ֥ם אֶת־חֶלְבּ֖וֹ מִמֶּ֑נּוּ וְאֶת־קׇדְשֵׁ֧י בְנֵי־יִשְׂרָאֵ֛ל לֹ֥א תְחַלְּל֖וּ וְלֹ֥א תָמֽוּתוּ׃ {פ} | [[701]](#footnote-701) “You are to say to them: When you set aside the best, all these gifts shall, for the Levites, take the place of the produce of the threshing-floor and of the wine press. [[702]](#footnote-702) You may consume them anywhere, you and your people: this is your reward for serving in the Tent of Meeting. [[703]](#footnote-703) You will not incur the burden of any sin on this account, once you have set aside the best; you will not be profaning the things consecrated by the Israelites, so that you do not die.” |

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| במדבר פרק יט | Numbers [[704]](#footnote-704)19 |
| **א**וַיְדַבֵּ֣ר יְהֹוָ֔ה אֶל־מֹשֶׁ֥ה וְאֶֽל־אַהֲרֹ֖ן לֵאמֹֽר׃ **ב**זֹ֚את חֻקַּ֣ת הַתּוֹרָ֔ה אֲשֶׁר־צִוָּ֥ה יְהֹוָ֖ה לֵאמֹ֑ר דַּבֵּ֣ר׀ אֶל־בְּנֵ֣י יִשְׂרָאֵ֗ל וְיִקְח֣וּ אֵלֶ֩יךָ֩ פָרָ֨ה אֲדֻמָּ֜ה תְּמִימָ֗ה אֲשֶׁ֤ר אֵֽין־בָּהּ֙ מ֔וּם אֲשֶׁ֛ר לֹא־עָלָ֥ה עָלֶ֖יהָ עֹֽל׃ **ג**וּנְתַתֶּ֣ם אֹתָ֔הּ אֶל־אֶלְעָזָ֖ר הַכֹּהֵ֑ן וְהוֹצִ֤יא אֹתָהּ֙ אֶל־מִח֣וּץ לַֽמַּחֲנֶ֔ה וְשָׁחַ֥ט אֹתָ֖הּ לְפָנָֽיו׃ **ד**וְלָקַ֞ח אֶלְעָזָ֧ר הַכֹּהֵ֛ן מִדָּמָ֖הּ בְּאֶצְבָּע֑וֹ וְהִזָּ֞ה אֶל־נֹ֨כַח פְּנֵ֧י אֹֽהֶל־מוֹעֵ֛ד מִדָּמָ֖הּ שֶׁ֥בַע פְּעָמִֽים׃ **ה**וְשָׂרַ֥ף אֶת־הַפָּרָ֖ה לְעֵינָ֑יו אֶת־עֹרָ֤הּ וְאֶת־בְּשָׂרָהּ֙ וְאֶת־דָּמָ֔הּ עַל־פִּרְשָׁ֖הּ יִשְׂרֹֽף׃ **ו**וְלָקַ֣ח הַכֹּהֵ֗ן עֵ֥ץ אֶ֛רֶז וְאֵז֖וֹב וּשְׁנִ֣י תוֹלָ֑עַת וְהִשְׁלִ֕יךְ אֶל־תּ֖וֹךְ שְׂרֵפַ֥ת הַפָּרָֽה׃ **ז**וְכִבֶּ֨ס בְּגָדָ֜יו הַכֹּהֵ֗ן וְרָחַ֤ץ בְּשָׂרוֹ֙ בַּמַּ֔יִם וְאַחַ֖ר יָבֹ֣א אֶל־הַֽמַּחֲנֶ֑ה וְטָמֵ֥א הַכֹּהֵ֖ן עַד־הָעָֽרֶב׃ **ח**וְהַשֹּׂרֵ֣ף אֹתָ֔הּ יְכַבֵּ֤ס בְּגָדָיו֙ בַּמַּ֔יִם וְרָחַ֥ץ בְּשָׂר֖וֹ בַּמָּ֑יִם וְטָמֵ֖א עַד־הָעָֽרֶב׃ **ט**וְאָסַ֣ף׀ אִ֣ישׁ טָה֗וֹר אֵ֚ת אֵ֣פֶר הַפָּרָ֔ה וְהִנִּ֛יחַ מִח֥וּץ לַֽמַּחֲנֶ֖ה בְּמָק֣וֹם טָה֑וֹר וְ֠הָיְתָ֠ה לַעֲדַ֨ת בְּנֵֽי־יִשְׂרָאֵ֧ל לְמִשְׁמֶ֛רֶת לְמֵ֥י נִדָּ֖ה חַטָּ֥את הִֽוא׃ **י**וְ֠כִבֶּ֠ס הָאֹסֵ֨ף אֶת־אֵ֤פֶר הַפָּרָה֙ אֶת־בְּגָדָ֔יו וְטָמֵ֖א עַד־הָעָ֑רֶב וְֽהָיְתָ֞ה לִבְנֵ֣י יִשְׂרָאֵ֗ל וְלַגֵּ֛ר הַגָּ֥ר בְּתוֹכָ֖ם לְחֻקַּ֥ת עוֹלָֽם׃ | [[705]](#footnote-705) Yahweh spoke to Moses and Aaron. He said: [[706]](#footnote-706) “This is a statute of the Law that Yahweh has prescribed. Say this to the Israelites: “They are to bring you a red heifer without fault or blemish that has never borne the yolk. [[707]](#footnote-707) You shall give it to Eleazar the priest; it shall be taken outside the camp and slaughtered in his presence. [[708]](#footnote-708) Then Eleazar the priest is to take some of the victim’s blood on his finger and sprinkle the blood seven times towards the door of the Tent of Meeting. [[709]](#footnote-709) The heifer shall then be burnt in his sight: its hide, flesh, blood, and offal shall be burnt. [[710]](#footnote-710) Then the priest is to take cedar wood, hyssop, and scarlet wool, and throw them on the fire where the heifer is burning. [[711]](#footnote-711) Then he must wash his clothing and bathe his body in water; then he may go back to the camp, though he will remain unclean until evening. [[712]](#footnote-712) He who has burnt the heifer must was his clothing and bathe his body in water and will remain unclean until evening. [[713]](#footnote-713) The man who gathers up the ashes of the heifer must be ritually clean; he will deposit them outside the camp, in a clean place. They shall be kept for the ritual use of the community of Israelites for making water of purification; it is sin offering. [[714]](#footnote-714) He who gathers up the ashes of the heifer must wash his clothing and will remain unclean until evening. For the Israelites, as for the alien living among them, this will be a perpetual law. |
| **יא**הַנֹּגֵ֥עַ בְּמֵ֖ת לְכׇל־נֶ֣פֶשׁ אָדָ֑ם וְטָמֵ֖א שִׁבְעַ֥ת יָמִֽים׃ **יב**ה֣וּא יִתְחַטָּא־ב֞וֹ בַּיּ֧וֹם הַשְּׁלִישִׁ֛י וּבַיּ֥וֹם הַשְּׁבִיעִ֖י יִטְהָ֑ר וְאִם־לֹ֨א יִתְחַטָּ֜א בַּיּ֧וֹם הַשְּׁלִישִׁ֛י וּבַיּ֥וֹם הַשְּׁבִיעִ֖י לֹ֥א יִטְהָֽר׃ **יג**כׇּֽל־הַנֹּגֵ֡עַ בְּמֵ֣ת בְּנֶ֩פֶשׁ֩ הָאָדָ֨ם אֲשֶׁר־יָמ֜וּת וְלֹ֣א יִתְחַטָּ֗א אֶת־מִשְׁכַּ֤ן יְהֹוָה֙ טִמֵּ֔א וְנִכְרְתָ֛ה הַנֶּ֥פֶשׁ הַהִ֖וא מִיִּשְׂרָאֵ֑ל כִּי֩ מֵ֨י נִדָּ֜ה לֹא־זֹרַ֤ק עָלָיו֙ טָמֵ֣א יִהְיֶ֔ה ע֖וֹד טֻמְאָת֥וֹ בֽוֹ׃ | [[715]](#footnote-715) “He who touches anyone’s corpse shall be unclean for seven days. [[716]](#footnote-716) He shall purify himself with water on the third and seventh day and so be clean; but if he does not purify himself on the third and seventh day, he will not be clean. [[717]](#footnote-717) Whoever touches the corpse of a man that has died and does not purify himself defiles the Dwelling of Yahweh; that man must be cut off from Israel; for, the water of purification has not flowed over him; he is unclean and his uncleanness remains in him. |
| **יד**זֹ֚את הַתּוֹרָ֔ה אָדָ֖ם כִּֽי־יָמ֣וּת בְּאֹ֑הֶל כׇּל־הַבָּ֤א אֶל־הָאֹ֙הֶל֙ וְכׇל־אֲשֶׁ֣ר בָּאֹ֔הֶל יִטְמָ֖א שִׁבְעַ֥ת יָמִֽים׃ **טו**וְכֹל֙ כְּלִ֣י פָת֔וּחַ אֲשֶׁ֛ר אֵין־צָמִ֥יד פָּתִ֖יל עָלָ֑יו טָמֵ֖א הֽוּא׃ **טז**וְכֹ֨ל אֲשֶׁר־יִגַּ֜ע עַל־פְּנֵ֣י הַשָּׂדֶ֗ה בַּֽחֲלַל־חֶ֙רֶב֙ א֣וֹ בְמֵ֔ת אֽוֹ־בְעֶ֥צֶם אָדָ֖ם א֣וֹ בְקָ֑בֶר יִטְמָ֖א שִׁבְעַ֥ת יָמִֽים׃ | [[718]](#footnote-718) “This is the law when a man dies in a tent. Anyone who goes into the tent, or anyone who is already there, shall be unclean for seven days. [[719]](#footnote-719) And any open vessel with no lid or fastening shall be unclean. [[720]](#footnote-720) Anyone in the open country who touches a murder victim, or someone who has died naturally, or human bones or a tomb, shall be unclean for seven days. |
| **יז**וְלָֽקְחוּ֙ לַטָּמֵ֔א מֵעֲפַ֖ר שְׂרֵפַ֣ת הַֽחַטָּ֑את וְנָתַ֥ן עָלָ֛יו מַ֥יִם חַיִּ֖ים אֶל־כֶּֽלִי׃ **יח**וְלָקַ֨ח אֵז֜וֹב וְטָבַ֣ל בַּמַּ֘יִם֮ אִ֣ישׁ טָהוֹר֒ וְהִזָּ֤ה עַל־הָאֹ֙הֶל֙ וְעַל־כׇּל־הַכֵּלִ֔ים וְעַל־הַנְּפָשׁ֖וֹת אֲשֶׁ֣ר הָֽיוּ־שָׁ֑ם וְעַל־הַנֹּגֵ֗עַ בַּעֶ֙צֶם֙ א֣וֹ בֶֽחָלָ֔ל א֥וֹ בַמֵּ֖ת א֥וֹ בַקָּֽבֶר׃ **יט**וְהִזָּ֤ה הַטָּהֹר֙ עַל־הַטָּמֵ֔א בַּיּ֥וֹם הַשְּׁלִישִׁ֖י וּבַיּ֣וֹם הַשְּׁבִיעִ֑י וְחִטְּאוֹ֙ בַּיּ֣וֹם הַשְּׁבִיעִ֔י וְכִבֶּ֧ס בְּגָדָ֛יו וְרָחַ֥ץ בַּמַּ֖יִם וְטָהֵ֥ר בָּעָֽרֶב׃ **כ**וְאִ֤ישׁ אֲשֶׁר־יִטְמָא֙ וְלֹ֣א יִתְחַטָּ֔א וְנִכְרְתָ֛ה הַנֶּ֥פֶשׁ הַהִ֖וא מִתּ֣וֹךְ הַקָּהָ֑ל כִּי֩ אֶת־מִקְדַּ֨שׁ יְהֹוָ֜ה טִמֵּ֗א מֵ֥י נִדָּ֛ה לֹא־זֹרַ֥ק עָלָ֖יו טָמֵ֥א הֽוּא׃ | [[721]](#footnote-721) “For the unclean, you must take some of the ashes from burnt sin offering and spring water added in a vessel. [[722]](#footnote-722) Then a clean person shall take hyssop, dip it in the water and sprinkle the tent, all the vessels and everyone there, and on him who touched the bone, the slain, the corpse, or the tomb. [[723]](#footnote-723) The clean man shall sprinkle the unclean on the third and seventh day, thus purifying him on the seventh day. He must then wash his clothes and bathe in water and be clean by evening. [[724]](#footnote-724) If an unclean man fails to purify himself in this way, he shall be cut off from the community, for he would defile the Sanctuary of Yahweh. The water of purification has not flowed over him, and he is unclean. |
| **כא**וְהָיְתָ֥ה לָהֶ֖ם לְחֻקַּ֣ת עוֹלָ֑ם וּמַזֵּ֤ה מֵֽי־הַנִּדָּה֙ יְכַבֵּ֣ס בְּגָדָ֔יו וְהַנֹּגֵ֙עַ֙ בְּמֵ֣י הַנִּדָּ֔ה יִטְמָ֖א עַד־הָעָֽרֶב׃ **כב**וְכֹ֛ל אֲשֶׁר־יִגַּע־בּ֥וֹ הַטָּמֵ֖א יִטְמָ֑א וְהַנֶּ֥פֶשׁ הַנֹּגַ֖עַת תִּטְמָ֥א עַד־הָעָֽרֶב׃ {פ} | [[725]](#footnote-725) “This shall be a perpetual law for them. He who sprinkles the water of purification must wash his clothes, and he who touches the water shall be unclean until evening. [[726]](#footnote-726) Whatever an unclean person touches shall be unclean, and whoever touches it shall be unclean until evening. |

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| במדבר פרק כ | Numbers [[727]](#footnote-727)20 |
| **א**וַיָּבֹ֣אוּ בְנֵֽי־יִ֠שְׂרָאֵ֠ל כׇּל־הָ֨עֵדָ֤ה מִדְבַּר־צִן֙ בַּחֹ֣דֶשׁ הָֽרִאשׁ֔וֹן וַיֵּ֥שֶׁב הָעָ֖ם בְּקָדֵ֑שׁ וַתָּ֤מׇת שָׁם֙ מִרְיָ֔ם וַתִּקָּבֵ֖ר שָֽׁם׃ **ב**וְלֹא־הָ֥יָה מַ֖יִם לָעֵדָ֑ה וַיִּקָּ֣הֲל֔וּ עַל־מֹשֶׁ֖ה וְעַֽל־אַהֲרֹֽן׃ **ג**וַיָּ֥רֶב הָעָ֖ם עִם־מֹשֶׁ֑ה וַיֹּאמְר֣וּ לֵאמֹ֔ר וְל֥וּ גָוַ֛עְנוּ בִּגְוַ֥ע אַחֵ֖ינוּ לִפְנֵ֥י יְהֹוָֽה׃ **ד**וְלָמָ֤ה הֲבֵאתֶם֙ אֶת־קְהַ֣ל יְהֹוָ֔ה אֶל־הַמִּדְבָּ֖ר הַזֶּ֑ה לָמ֣וּת שָׁ֔ם אֲנַ֖חְנוּ וּבְעִירֵֽנוּ׃ **ה**וְלָמָ֤ה הֶֽעֱלִיתֻ֙נוּ֙ מִמִּצְרַ֔יִם לְהָבִ֣יא אֹתָ֔נוּ אֶל־הַמָּק֥וֹם הָרָ֖ע הַזֶּ֑ה לֹ֣א׀ מְק֣וֹם זֶ֗רַע וּתְאֵנָ֤ה וְגֶ֙פֶן֙ וְרִמּ֔וֹן וּמַ֥יִם אַ֖יִן לִשְׁתּֽוֹת׃ **ו**וַיָּבֹא֩ מֹשֶׁ֨ה וְאַהֲרֹ֜ן מִפְּנֵ֣י הַקָּהָ֗ל אֶל־פֶּ֙תַח֙ אֹ֣הֶל מוֹעֵ֔ד וַֽיִּפְּל֖וּ עַל־פְּנֵיהֶ֑ם וַיֵּרָ֥א כְבוֹד־יְהֹוָ֖ה אֲלֵיהֶֽם׃ {פ} | [[728]](#footnote-728) The whole community of Israelites came to the desert of Zin in the first month. The people stayed in Kadesh; Miriam died there and was buried. [[729]](#footnote-729) There was no water for the community and they united against Moses and Aaron. [[730]](#footnote-730) The people challenged Moses, saying “We would rather have died as our brothers died before Yahweh! [[731]](#footnote-731) And why have you brought Yahweh’s community into this desert, for us and our livestock to die here? [[732]](#footnote-732) Why did you lead us out of Egypt, only to bring us to this evil place? It is a place unfit for sowing, it has no figs, no vines, no pomegranates, and there is no water to drink!” [[733]](#footnote-733) Moses and Aaron left the assembly and went to the door of the Tent of Meeting. They fell on their faces and the glory of Yahweh appeared to them. |
| **ז**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ח**קַ֣ח אֶת־הַמַּטֶּ֗ה וְהַקְהֵ֤ל אֶת־הָעֵדָה֙ אַתָּה֙ וְאַהֲרֹ֣ן אָחִ֔יךָ וְדִבַּרְתֶּ֧ם אֶל־הַסֶּ֛לַע לְעֵינֵיהֶ֖ם וְנָתַ֣ן מֵימָ֑יו וְהוֹצֵאתָ֨ לָהֶ֥ם מַ֙יִם֙ מִן־הַסֶּ֔לַע וְהִשְׁקִיתָ֥ אֶת־הָעֵדָ֖ה וְאֶת־בְּעִירָֽם׃ **ט**וַיִּקַּ֥ח מֹשֶׁ֛ה אֶת־הַמַּטֶּ֖ה מִלִּפְנֵ֣י יְהֹוָ֑ה כַּאֲשֶׁ֖ר צִוָּֽהוּ׃ **י**וַיַּקְהִ֜לוּ מֹשֶׁ֧ה וְאַהֲרֹ֛ן אֶת־הַקָּהָ֖ל אֶל־פְּנֵ֣י הַסָּ֑לַע וַיֹּ֣אמֶר לָהֶ֗ם שִׁמְעוּ־נָא֙ הַמֹּרִ֔ים הֲמִן־הַסֶּ֣לַע הַזֶּ֔ה נוֹצִ֥יא לָכֶ֖ם מָֽיִם׃ **יא**וַיָּ֨רֶם מֹשֶׁ֜ה אֶת־יָד֗וֹ וַיַּ֧ךְ אֶת־הַסֶּ֛לַע בְּמַטֵּ֖הוּ פַּעֲמָ֑יִם וַיֵּצְאוּ֙ מַ֣יִם רַבִּ֔ים וַתֵּ֥שְׁתְּ הָעֵדָ֖ה וּבְעִירָֽם׃ {ס} | [[734]](#footnote-734) Yahweh spoke to Moses, saying, [[735]](#footnote-735) “Take the branch and call the community together, you and your brother Aaron. Then, in full view of them, order this rock to give water: you will bring water out of the rock for them, and provide drink for the community and their cattle.” [[736]](#footnote-736) Moses took up the branch from before Yahweh, as he had directed him. [[737]](#footnote-737) Then Moses and Aaron called the assembly together in front of the rock and addressed them, “Listen now, you rebels. Shall we make water gush from this rock for you?” [[738]](#footnote-738) Moses raised his hand and struck the rock twice with the branch; water gushed in abundance, and the community drank and their cattle too. |
| **יב**וַיֹּ֣אמֶר יְהֹוָה֮ אֶל־מֹשֶׁ֣ה וְאֶֽל־אַהֲרֹן֒ יַ֚עַן לֹא־הֶאֱמַנְתֶּ֣ם בִּ֔י לְהַ֨קְדִּישֵׁ֔נִי לְעֵינֵ֖י בְּנֵ֣י יִשְׂרָאֵ֑ל לָכֵ֗ן לֹ֤א תָבִ֙יאוּ֙ אֶת־הַקָּהָ֣ל הַזֶּ֔ה אֶל־הָאָ֖רֶץ אֲשֶׁר־נָתַ֥תִּי לָהֶֽם׃ **יג**הֵ֚מָּה מֵ֣י מְרִיבָ֔ה אֲשֶׁר־רָב֥וּ בְנֵֽי־יִשְׂרָאֵ֖ל אֶת־יְהֹוָ֑ה וַיִּקָּדֵ֖שׁ בָּֽם׃ {ס} | [[739]](#footnote-739) Then Yahweh said to Moses and Aaron, “Because you did not believe that I could proclaim my holiness in the eyes of the Israelites, you shall not lead this assembly into the land I am giving them.” [[740]](#footnote-740) These are the waters of Meribah, where the Israelites challenged Yahweh and he proclaimed his holiness. |
| **יד**וַיִּשְׁלַ֨ח מֹשֶׁ֧ה מַלְאָכִ֛ים מִקָּדֵ֖שׁ אֶל־מֶ֣לֶךְ אֱד֑וֹם כֹּ֤ה אָמַר֙ אָחִ֣יךָ יִשְׂרָאֵ֔ל אַתָּ֣ה יָדַ֔עְתָּ אֵ֥ת כׇּל־הַתְּלָאָ֖ה אֲשֶׁ֥ר מְצָאָֽתְנוּ׃ **טו**וַיֵּרְד֤וּ אֲבֹתֵ֙ינוּ֙ מִצְרַ֔יְמָה וַנֵּ֥שֶׁב בְּמִצְרַ֖יִם יָמִ֣ים רַבִּ֑ים וַיָּרֵ֥עוּ לָ֛נוּ מִצְרַ֖יִם וְלַאֲבֹתֵֽינוּ׃ **טז**וַנִּצְעַ֤ק אֶל־יְהֹוָה֙ וַיִּשְׁמַ֣ע קֹלֵ֔נוּ וַיִּשְׁלַ֣ח מַלְאָ֔ךְ וַיֹּצִאֵ֖נוּ מִמִּצְרָ֑יִם וְהִנֵּה֙ אֲנַ֣חְנוּ בְקָדֵ֔שׁ עִ֖יר קְצֵ֥ה גְבוּלֶֽךָ׃ **יז**נַעְבְּרָה־נָּ֣א בְאַרְצֶ֗ךָ לֹ֤א נַעֲבֹר֙ בְּשָׂדֶ֣ה וּבְכֶ֔רֶם וְלֹ֥א נִשְׁתֶּ֖ה מֵ֣י בְאֵ֑ר דֶּ֧רֶךְ הַמֶּ֣לֶךְ נֵלֵ֗ךְ לֹ֤א נִטֶּה֙ יָמִ֣ין וּשְׂמֹ֔אול עַ֥ד אֲשֶֽׁר־נַעֲבֹ֖ר גְּבֻלֶֽךָ׃ **יח**וַיֹּ֤אמֶר אֵלָיו֙ אֱד֔וֹם לֹ֥א תַעֲבֹ֖ר בִּ֑י פֶּן־בַּחֶ֖רֶב אֵצֵ֥א לִקְרָאתֶֽךָ׃ **יט**וַיֹּאמְר֨וּ אֵלָ֥יו בְּנֵֽי־יִשְׂרָאֵל֮ בַּֽמְסִלָּ֣ה נַעֲלֶה֒ וְאִם־מֵימֶ֤יךָ נִשְׁתֶּה֙ אֲנִ֣י וּמִקְנַ֔י וְנָתַתִּ֖י מִכְרָ֑ם רַ֥ק אֵין־דָּבָ֖ר בְּרַגְלַ֥י אֶֽעֱבֹֽרָה׃ **כ**וַיֹּ֖אמֶר לֹ֣א תַעֲבֹ֑ר וַיֵּצֵ֤א אֱדוֹם֙ לִקְרָאת֔וֹ בְּעַ֥ם כָּבֵ֖ד וּבְיָ֥ד חֲזָקָֽה׃ **כא**וַיְמָאֵ֣ן׀ אֱד֗וֹם נְתֹן֙ אֶת־יִשְׂרָאֵ֔ל עֲבֹ֖ר בִּגְבֻל֑וֹ וַיֵּ֥ט יִשְׂרָאֵ֖ל מֵעָלָֽיו׃ {פ} | [[741]](#footnote-741) Moses sent messengers from Kadesh, “To the king of Edom: Your brother Israel says this: You know the great hardships we have suffered. [[742]](#footnote-742) Our ancestors went down into Egypt and stayed there a long time; but the Egyptians treated us and our ancestors badly. [[743]](#footnote-743) We cried to Yahweh; he heard us and sent an angel to bring us out of Egypt. Now we are here at Kadesh, a town of the edge of your territory. [[744]](#footnote-744) Now let us pass through your land. We will not pass through field or vineyard, or drink water from any well; we will keep to the King’s Highway without turning to right or left until we are clear of your frontiers.” [[745]](#footnote-745) Edom answered, “You shall not pass through, or we will come out with the sword against you.” [[746]](#footnote-746) The Israelites said to him, “We will keep to the highway; if we and our flocks drink any of your water, then we will pay for it; we are asking only to pass through on foot.” [[747]](#footnote-747) They replied, “You shall not pass,” and Edom marched out to meet them with a great force, heavily armed. [[748]](#footnote-748) At Edom’s refusal to allow Israel passage through his territory, Israel turned away. |
| **כב**וַיִּסְע֖וּ מִקָּדֵ֑שׁ וַיָּבֹ֧אוּ בְנֵֽי־יִשְׂרָאֵ֛ל כׇּל־הָעֵדָ֖ה הֹ֥ר הָהָֽר׃ **כג**וַיֹּ֧אמֶר יְהֹוָ֛ה אֶל־מֹשֶׁ֥ה וְאֶֽל־אַהֲרֹ֖ן בְּהֹ֣ר הָהָ֑ר עַל־גְּב֥וּל אֶֽרֶץ־אֱד֖וֹם לֵאמֹֽר׃ **כד**יֵאָסֵ֤ף אַהֲרֹן֙ אֶל־עַמָּ֔יו כִּ֣י לֹ֤א יָבֹא֙ אֶל־הָאָ֔רֶץ אֲשֶׁ֥ר נָתַ֖תִּי לִבְנֵ֣י יִשְׂרָאֵ֑ל עַ֛ל אֲשֶׁר־מְרִיתֶ֥ם אֶת־פִּ֖י לְמֵ֥י מְרִיבָֽה׃ **כה**קַ֚ח אֶֽת־אַהֲרֹ֔ן וְאֶת־אֶלְעָזָ֖ר בְּנ֑וֹ וְהַ֥עַל אֹתָ֖ם הֹ֥ר הָהָֽר׃ **כו**וְהַפְשֵׁ֤ט אֶֽת־אַהֲרֹן֙ אֶת־בְּגָדָ֔יו וְהִלְבַּשְׁתָּ֖ם אֶת־אֶלְעָזָ֣ר בְּנ֑וֹ וְאַהֲרֹ֥ן יֵאָסֵ֖ף וּמֵ֥ת שָֽׁם׃ | [[749]](#footnote-749) And they set out from Kadesh, and the whole community of Israelites came to Mount Hor. [[750]](#footnote-750) Yahweh spoke to Moses and Aaron at Mount Hor, on the frontier of the land of Edom. He said, [[751]](#footnote-751) “Aaron must be gathered to his people: he is not to enter the land I am giving to the Israelites, since you disobeyed my orders at the waters of Meribah. [[752]](#footnote-752) Take Aaron and Eleazar his son, and bring them up Mount Hor. [[753]](#footnote-753) There, strip Aaron of his garments and put them on Eleazar his son; and Aaron will be gathered: he is to die there.” |
| **כז**וַיַּ֣עַשׂ מֹשֶׁ֔ה כַּאֲשֶׁ֖ר צִוָּ֣ה יְהֹוָ֑ה וַֽיַּעֲלוּ֙ אֶל־הֹ֣ר הָהָ֔ר לְעֵינֵ֖י כׇּל־הָעֵדָֽה׃ **כח**וַיַּפְשֵׁט֩ מֹשֶׁ֨ה אֶֽת־אַהֲרֹ֜ן אֶת־בְּגָדָ֗יו וַיַּלְבֵּ֤שׁ אֹתָם֙ אֶת־אֶלְעָזָ֣ר בְּנ֔וֹ וַיָּ֧מׇת אַהֲרֹ֛ן שָׁ֖ם בְּרֹ֣אשׁ הָהָ֑ר וַיֵּ֧רֶד מֹשֶׁ֛ה וְאֶלְעָזָ֖ר מִן־הָהָֽר׃ **כט**וַיִּרְאוּ֙ כׇּל־הָ֣עֵדָ֔ה כִּ֥י גָוַ֖ע אַהֲרֹ֑ן וַיִּבְכּ֤וּ אֶֽת־אַהֲרֹן֙ שְׁלֹשִׁ֣ים י֔וֹם כֹּ֖ל בֵּ֥ית יִשְׂרָאֵֽל׃ {ס} | [[754]](#footnote-754) Moses did as Yahweh ordered. In the sight of the whole community, they went up Mount Hor. [[755]](#footnote-755) And Moses stripped Aaron of his garments and put them on Eleazar his son; and Aaron died there on top of the mountain. Then Moses and Eleazar came back down the mountain. [[756]](#footnote-756) When all the congregation saw that Aaron had died, all the house of Israel mourned for Aaron thirty days. |

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| במדבר פרק כא | Numbers [[757]](#footnote-757)21 |
| **א**וַיִּשְׁמַ֞ע הַכְּנַעֲנִ֤י מֶֽלֶךְ־עֲרָד֙ יֹשֵׁ֣ב הַנֶּ֔גֶב כִּ֚י בָּ֣א יִשְׂרָאֵ֔ל דֶּ֖רֶךְ הָאֲתָרִ֑ים וַיִּלָּ֙חֶם֙ בְּיִשְׂרָאֵ֔ל וַיִּ֥שְׁבְּ׀ מִמֶּ֖נּוּ שֶֽׁבִי׃ **ב**וַיִּדַּ֨ר יִשְׂרָאֵ֥ל נֶ֛דֶר לַֽיהֹוָ֖ה וַיֹּאמַ֑ר אִם־נָתֹ֨ן תִּתֵּ֜ן אֶת־הָעָ֤ם הַזֶּה֙ בְּיָדִ֔י וְהַֽחֲרַמְתִּ֖י אֶת־עָרֵיהֶֽם׃ **ג**וַיִּשְׁמַ֨ע יְהֹוָ֜ה בְּק֣וֹל יִשְׂרָאֵ֗ל וַיִּתֵּן֙ אֶת־הַֽכְּנַעֲנִ֔י וַיַּחֲרֵ֥ם אֶתְהֶ֖ם וְאֶת־עָרֵיהֶ֑ם וַיִּקְרָ֥א שֵׁם־הַמָּק֖וֹם חׇרְמָֽה׃ {פ} | [[758]](#footnote-758) The king of Arad, a Canaanite living in the Negeb, learned that Israel was coming by the way of Atharim. He attacked Israel and took some prisoners. [[759]](#footnote-759) Israel then made this vow to Yahweh, “If you deliver this people into my power, I will lay their towns under a ban.” [[760]](#footnote-760) Yahweh heard the voice of Israel and delivered the Canaanites; and they laid them under ban, both them and their towns. This place was given the name Hormah. |
| **ד**וַיִּסְע֞וּ מֵהֹ֤ר הָהָר֙ דֶּ֣רֶךְ יַם־ס֔וּף לִסְבֹ֖ב אֶת־אֶ֣רֶץ אֱד֑וֹם וַתִּקְצַ֥ר נֶֽפֶשׁ־הָעָ֖ם בַּדָּֽרֶךְ׃ **ה**וַיְדַבֵּ֣ר הָעָ֗ם בֵּֽאלֹהִים֮ וּבְמֹשֶׁה֒ לָמָ֤ה הֶֽעֱלִיתֻ֙נוּ֙ מִמִּצְרַ֔יִם לָמ֖וּת בַּמִּדְבָּ֑ר כִּ֣י אֵ֥ין לֶ֙חֶם֙ וְאֵ֣ין מַ֔יִם וְנַפְשֵׁ֣נוּ קָ֔צָה בַּלֶּ֖חֶם הַקְּלֹקֵֽל׃ | [[761]](#footnote-761) They left Mount Hor by the road to the Sea of Suph, to skirt the land of Edom. On the way, the people lost patience. [[762]](#footnote-762) They spoke against God and against Moses, “Why did you bring us out of Egypt to die in this desert? For there is neither bread nor water here; we are sick of this miserable food.” |
| **ו**וַיְשַׁלַּ֨ח יְהֹוָ֜ה בָּעָ֗ם אֵ֚ת הַנְּחָשִׁ֣ים הַשְּׂרָפִ֔ים וַֽיְנַשְּׁכ֖וּ אֶת־הָעָ֑ם וַיָּ֥מׇת עַם־רָ֖ב מִיִּשְׂרָאֵֽל׃ **ז**וַיָּבֹא֩ הָעָ֨ם אֶל־מֹשֶׁ֜ה וַיֹּאמְר֣וּ חָטָ֗אנוּ כִּֽי־דִבַּ֤רְנוּ בַֽיהֹוָה֙ וָבָ֔ךְ הִתְפַּלֵּל֙ אֶל־יְהֹוָ֔ה וְיָסֵ֥ר מֵעָלֵ֖ינוּ אֶת־הַנָּחָ֑שׁ וַיִּתְפַּלֵּ֥ל מֹשֶׁ֖ה בְּעַ֥ד הָעָֽם׃ **ח**וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־מֹשֶׁ֗ה עֲשֵׂ֤ה לְךָ֙ שָׂרָ֔ף וְשִׂ֥ים אֹת֖וֹ עַל־נֵ֑ס וְהָיָה֙ כׇּל־הַנָּשׁ֔וּךְ וְרָאָ֥ה אֹת֖וֹ וָחָֽי׃ **ט**וַיַּ֤עַשׂ מֹשֶׁה֙ נְחַ֣שׁ נְחֹ֔שֶׁת וַיְשִׂמֵ֖הוּ עַל־הַנֵּ֑ס וְהָיָ֗ה אִם־נָשַׁ֤ךְ הַנָּחָשׁ֙ אֶת־אִ֔ישׁ וְהִבִּ֛יט אֶל־נְחַ֥שׁ הַנְּחֹ֖שֶׁת וָחָֽי׃ | [[763]](#footnote-763) At this, God sent fiery serpents among the people. Their bite brought death to many in Israel. [[764]](#footnote-764) And the people came and said to Moses, “We have sinned by speaking against Yahweh and against you. Pray for us to Yahweh to take these serpents away from us.” Moses interceded for the people, [[765]](#footnote-765) and Yahweh answered him, “Make a fiery serpent and put it on a standard. Anyone who is bitten and looks at it will survive. [[766]](#footnote-766) Therefore, Moses fashioned a bronze serpent, which he put on a standard, and if a serpent bit anyone, he looked at the bronze serpent and lived. |
| **י**וַיִּסְע֖וּ בְּנֵ֣י יִשְׂרָאֵ֑ל וַֽיַּחֲנ֖וּ בְּאֹבֹֽת׃ **יא**וַיִּסְע֖וּ מֵאֹבֹ֑ת וַֽיַּחֲנ֞וּ בְּעִיֵּ֣י הָֽעֲבָרִ֗ים בַּמִּדְבָּר֙ אֲשֶׁר֙ עַל־פְּנֵ֣י מוֹאָ֔ב מִמִּזְרַ֖ח הַשָּֽׁמֶשׁ׃ **יב**מִשָּׁ֖ם נָסָ֑עוּ וַֽיַּחֲנ֖וּ בְּנַ֥חַל זָֽרֶד׃ **יג**מִשָּׁם֮ נָסָ֒עוּ֒ וַֽיַּחֲנ֗וּ מֵעֵ֤בֶר אַרְנוֹן֙ אֲשֶׁ֣ר בַּמִּדְבָּ֔ר הַיֹּצֵ֖א מִגְּבֻ֣ל הָֽאֱמֹרִ֑י כִּ֤י אַרְנוֹן֙ גְּב֣וּל מוֹאָ֔ב בֵּ֥ין מוֹאָ֖ב וּבֵ֥ין הָאֱמֹרִֽי׃ | [[767]](#footnote-767) The Israelites set out and camped at Oboth. [[768]](#footnote-768) Then they left Oboth and camped at Iye-Abarim, in the desert that borders Moab, towards the sunrise. [[769]](#footnote-769) They set out from there and camped in the Wadi Zered. [[770]](#footnote-770) They set out from there and camped beyond the Arnon, which begins in the desert at the border of the Amorites. For the Arnon is the frontier of Moab, between the Moabites and the Amorites. |
| **יד**עַל־כֵּן֙ יֵֽאָמַ֔ר בְּסֵ֖פֶר מִלְחֲמֹ֣ת יְהֹוָ֑ה  אֶת־וָהֵ֣ב בְּסוּפָ֔ה וְאֶת־הַנְּחָלִ֖ים אַרְנֽוֹן׃  **טו** וְאֶ֙שֶׁד֙ הַנְּחָלִ֔ים  אֲשֶׁ֥ר נָטָ֖ה לְשֶׁ֣בֶת עָ֑ר  וְנִשְׁעַ֖ן לִגְב֥וּל מוֹאָֽב׃ | [[771]](#footnote-771) That is why it says in the Book of the Wars of Yahweh:  “ Waheb near Suphah and the Wadi Arnon,  [[772]](#footnote-772) and the slope of the ravine that runs down to the site of Ar and over against the frontier of Moab.” |
| **טז**וּמִשָּׁ֖ם בְּאֵ֑רָה הִ֣וא הַבְּאֵ֗ר אֲשֶׁ֨ר אָמַ֤ר יְהֹוָה֙ לְמֹשֶׁ֔ה אֱסֹף֙ אֶת־הָעָ֔ם וְאֶתְּנָ֥ה לָהֶ֖ם מָֽיִם׃ {ס} | [[773]](#footnote-773) Thence, they went on to Beer; that is, the well of which Yahweh said to Moses, “Call the people together and I will give them water.” |
| **יז**אָ֚ז יָשִׁ֣יר יִשְׂרָאֵ֔ל אֶת־הַשִּׁירָ֖ה הַזֹּ֑את  עֲלִ֥י בְאֵ֖ר עֱנוּ־לָֽהּ׃  **יח** בְּאֵ֞ר חֲפָר֣וּהָ שָׂרִ֗ים  כָּר֙וּהָ֙ נְדִיבֵ֣י הָעָ֔ם  בִּמְחֹקֵ֖ק בְּמִשְׁעֲנֹתָ֑ם  וּמִמִּדְבָּ֖ר מַתָּנָֽה׃ **יט**וּמִמַּתָּנָ֖ה נַחֲלִיאֵ֑ל וּמִנַּחֲלִיאֵ֖ל בָּמֽוֹת׃ **כ**וּמִבָּמ֗וֹת הַגַּיְא֙ אֲשֶׁר֙ בִּשְׂדֵ֣ה מוֹאָ֔ב רֹ֖אשׁ הַפִּסְגָּ֑ה וְנִשְׁקָ֖פָה עַל־פְּנֵ֥י הַיְשִׁימֹֽן׃ {פ} | [[774]](#footnote-774) Then it was that Israel sang this song:  “ Spring up, well! Sing out for the well, [[775]](#footnote-775) sunk by the princes,  dug by the people’s leaders with the sceptre, with their staves!”From the desert to Mattanah, [[776]](#footnote-776) and from Mattanah to Nahaliel, and from Nahaliel to Bamoth, [[777]](#footnote-777) and from Bamoth to the valley lying in the Plains of Moab, by the Heights of Pisgah overlooking the desert. |
| **כא**וַיִּשְׁלַ֤ח יִשְׂרָאֵל֙ מַלְאָכִ֔ים אֶל־סִיחֹ֥ן מֶֽלֶךְ־הָאֱמֹרִ֖י לֵאמֹֽר׃ **כב**אֶעְבְּרָ֣ה בְאַרְצֶ֗ךָ לֹ֤א נִטֶּה֙ בְּשָׂדֶ֣ה וּבְכֶ֔רֶם לֹ֥א נִשְׁתֶּ֖ה מֵ֣י בְאֵ֑ר בְּדֶ֤רֶךְ הַמֶּ֙לֶךְ֙ נֵלֵ֔ךְ עַ֥ד אֲשֶֽׁר־נַעֲבֹ֖ר גְּבֻלֶֽךָ׃ **כג**וְלֹא־נָתַ֨ן סִיחֹ֣ן אֶת־יִשְׂרָאֵל֮ עֲבֹ֣ר בִּגְבֻלוֹ֒ וַיֶּאֱסֹ֨ף סִיחֹ֜ן אֶת־כׇּל־עַמּ֗וֹ וַיֵּצֵ֞א לִקְרַ֤את יִשְׂרָאֵל֙ הַמִּדְבָּ֔רָה וַיָּבֹ֖א יָ֑הְצָה וַיִּלָּ֖חֶם בְּיִשְׂרָאֵֽל׃ **כד**וַיַּכֵּ֥הוּ יִשְׂרָאֵ֖ל לְפִי־חָ֑רֶב וַיִּירַ֨שׁ אֶת־אַרְצ֜וֹ מֵֽאַרְנֹ֗ן עַד־יַבֹּק֙ עַד־בְּנֵ֣י עַמּ֔וֹן כִּ֣י עַ֔ז גְּב֖וּל בְּנֵ֥י עַמּֽוֹן׃ | [[778]](#footnote-778) Israel sent messengers to Sihon, king of the Amorites, saying [[779]](#footnote-779) “Let me pass through your land. We will not stray into field or vineyard; we will not drink water from the wells; we will go by the king’s highway until we are clear of your border.” [[780]](#footnote-780) But Sihon would not allow Israel to pass through his land. He mustered his people, marched into the desert against Israel, and reached Jahaz, where he fought Israel. [[781]](#footnote-781) Israel struck him with sword and conquered his land from the Arnon to the Jabbok, as far as the Ammonites; for, the Ammonite border was strong. |
| **כה**וַיִּקַּח֙ יִשְׂרָאֵ֔ל אֵ֥ת כׇּל־הֶעָרִ֖ים הָאֵ֑לֶּה וַיֵּ֤שֶׁב יִשְׂרָאֵל֙ בְּכׇל־עָרֵ֣י הָֽאֱמֹרִ֔י בְּחֶשְׁבּ֖וֹן וּבְכׇל־בְּנֹתֶֽיהָ׃ **כו**כִּ֣י חֶשְׁבּ֔וֹן עִ֗יר סִיחֹ֛ן מֶ֥לֶךְ הָאֱמֹרִ֖י הִ֑וא וְה֣וּא נִלְחַ֗ם בְּמֶ֤לֶךְ מוֹאָב֙ הָֽרִאשׁ֔וֹן וַיִּקַּ֧ח אֶת־כׇּל־אַרְצ֛וֹ מִיָּד֖וֹ עַד־אַרְנֹֽן׃ **כז**עַל־כֵּ֛ן יֹאמְר֥וּ הַמֹּשְׁלִ֖ים  בֹּ֣אוּ חֶשְׁבּ֑וֹן  תִּבָּנֶ֥ה וְתִכּוֹנֵ֖ן  עִ֥יר סִיחֽוֹן׃ | [[782]](#footnote-782) Israel took all these towns, and occupied all the Amorite towns, Heshbon and in all it villages, [[783]](#footnote-783) For Heshbon was the city of King Sihon of the Amorites, and he had waged war on the previous king of Moab and had taken all the land out of his control, as far as the Arnon. [[784]](#footnote-784) Hence, the poets sing:  “Come to Heshbon! Let the city of Sihon be rebuilt on firm foundations! |
| **כח** כִּי־אֵשׁ֙ יָֽצְאָ֣ה מֵֽחֶשְׁבּ֔וֹן  לֶהָבָ֖ה מִקִּרְיַ֣ת סִיחֹ֑ן  אָֽכְלָה֙ עָ֣ר מוֹאָ֔ב  בַּעֲלֵ֖י בָּמ֥וֹת אַרְנֹֽן׃  **כט** אוֹי־לְךָ֣ מוֹאָ֔ב  אָבַ֖דְתָּ עַם־כְּמ֑וֹשׁ  נָתַ֨ן בָּנָ֤יו פְּלֵיטִם֙  וּבְנֹתָ֣יו בַּשְּׁבִ֔ית  לְמֶ֥לֶךְ אֱמֹרִ֖י סִיחֽוֹן׃  **ל** וַנִּירָ֛ם אָבַ֥ד חֶשְׁבּ֖וֹן  עַד־דִּיבֹ֑ן  וַנַּשִּׁ֣ים עַד־נֹ֔פַח  אֲשֶׁ֖רׄ עַד־מֵֽידְבָֽא׃ | [[785]](#footnote-785) For fire came out from Heshbon,  flame from the city of Sihon. It devoured Ar of Moab,  and engulfed the heights of the Arnon.  [[786]](#footnote-786) Woe to you, O Moab! People of Chemosh, you are lost! He has resigned his sons as fugitives,  and his daughters as prisoners to Sihon, king of the Amorites.  [[787]](#footnote-787) Their posterity has been destroyed from Heshbon all the way to Dibon,  and we have lit a fire all the way from Nophah to Medeba.” |
| **לא**וַיֵּ֙שֶׁב֙ יִשְׂרָאֵ֔ל בְּאֶ֖רֶץ הָאֱמֹרִֽי׃ **לב**וַיִּשְׁלַ֤ח מֹשֶׁה֙ לְרַגֵּ֣ל אֶת־יַעְזֵ֔ר וַֽיִּלְכְּד֖וּ בְּנֹתֶ֑יהָ ויירש וַיּ֖וֹרֶשׁ אֶת־הָאֱמֹרִ֥י אֲשֶׁר־שָֽׁם׃ **לג**וַיִּפְנוּ֙ וַֽיַּעֲל֔וּ דֶּ֖רֶךְ הַבָּשָׁ֑ן וַיֵּצֵ֣א עוֹג֩ מֶֽלֶךְ־הַבָּשָׁ֨ן לִקְרָאתָ֜ם ה֧וּא וְכׇל־עַמּ֛וֹ לַמִּלְחָמָ֖ה אֶדְרֶֽעִי׃ **לד**וַיֹּ֨אמֶר יְהֹוָ֤ה אֶל־מֹשֶׁה֙ אַל־תִּירָ֣א אֹת֔וֹ כִּ֣י בְיָדְךָ֞ נָתַ֧תִּי אֹת֛וֹ וְאֶת־כׇּל־עַמּ֖וֹ וְאֶת־אַרְצ֑וֹ וְעָשִׂ֣יתָ לּ֔וֹ כַּאֲשֶׁ֣ר עָשִׂ֗יתָ לְסִיחֹן֙ מֶ֣לֶךְ הָֽאֱמֹרִ֔י אֲשֶׁ֥ר יוֹשֵׁ֖ב בְּחֶשְׁבּֽוֹן׃ **לה**וַיַּכּ֨וּ אֹת֤וֹ וְאֶת־בָּנָיו֙ וְאֶת־כׇּל־עַמּ֔וֹ עַד־בִּלְתִּ֥י הִשְׁאִֽיר־ל֖וֹ שָׂרִ֑יד וַיִּֽירְשׁ֖וּ אֶת־אַרְצֽוֹ׃ | [[788]](#footnote-788) Israel settled in the land of the Amorites. [[789]](#footnote-789) Moses sent men to spy out Jazer, and they took it and all its villages and evicted the Amorites who were there. [[790]](#footnote-790) Then they turned and marched towards Bashan. Og king of Bashan marched out to meet them with all his people to give battle at Edrei. [[791]](#footnote-791) Yahweh said to Moses, “Do not be afraid of him, for I have given him into your power, him and all his people and his country. Deal with him as you dealt with Sihon, king of the Amorites, who lived in Heshbon.” [[792]](#footnote-792) So, they defeated him, his sons and all his people – there was no survivor – and they took possession of his country. |

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| במדבר פרק כב | Numbers [[793]](#footnote-793)22 |
| **א**וַיִּסְע֖וּ בְּנֵ֣י יִשְׂרָאֵ֑ל וַֽיַּחֲנוּ֙ בְּעַֽרְב֣וֹת מוֹאָ֔ב מֵעֵ֖בֶר לְיַרְדֵּ֥ן יְרֵחֽוֹ׃ {ס} | [[794]](#footnote-794) Then the Israelites set out and pitched their camp in the Plains of Moab, beyond the Jordan opposite Jericho. |
| **ב**וַיַּ֥רְא בָּלָ֖ק בֶּן־צִפּ֑וֹר אֵ֛ת כׇּל־אֲשֶׁר־עָשָׂ֥ה יִשְׂרָאֵ֖ל לָֽאֱמֹרִֽי׃ **ג**וַיָּ֨גׇר מוֹאָ֜ב מִפְּנֵ֥י הָעָ֛ם מְאֹ֖ד כִּ֣י רַב־ה֑וּא וַיָּ֣קׇץ מוֹאָ֔ב מִפְּנֵ֖י בְּנֵ֥י יִשְׂרָאֵֽל׃ **ד**וַיֹּ֨אמֶר מוֹאָ֜ב אֶל־זִקְנֵ֣י מִדְיָ֗ן עַתָּ֞ה יְלַחֲכ֤וּ הַקָּהָל֙ אֶת־כׇּל־סְבִ֣יבֹתֵ֔ינוּ כִּלְחֹ֣ךְ הַשּׁ֔וֹר אֵ֖ת יֶ֣רֶק הַשָּׂדֶ֑ה וּבָלָ֧ק בֶּן־צִפּ֛וֹר מֶ֥לֶךְ לְמוֹאָ֖ב בָּעֵ֥ת הַהִֽוא׃ **ה**וַיִּשְׁלַ֨ח מַלְאָכִ֜ים אֶל־בִּלְעָ֣ם בֶּן־בְּעֹ֗ר פְּ֠ת֠וֹרָה אֲשֶׁ֧ר עַל־הַנָּהָ֛ר אֶ֥רֶץ בְּנֵי־עַמּ֖וֹ לִקְרֹא־ל֑וֹ לֵאמֹ֗ר הִ֠נֵּ֠ה עַ֣ם יָצָ֤א מִמִּצְרַ֙יִם֙ הִנֵּ֤ה כִסָּה֙ אֶת־עֵ֣ין הָאָ֔רֶץ וְה֥וּא יֹשֵׁ֖ב מִמֻּלִֽי׃ **ו**וְעַתָּה֩ לְכָה־נָּ֨א אָֽרָה־לִּ֜י אֶת־הָעָ֣ם הַזֶּ֗ה כִּֽי־עָצ֥וּם הוּא֙ מִמֶּ֔נִּי אוּלַ֤י אוּכַל֙ נַכֶּה־בּ֔וֹ וַאֲגָרְשֶׁ֖נּוּ מִן־הָאָ֑רֶץ כִּ֣י יָדַ֗עְתִּי אֵ֤ת אֲשֶׁר־תְּבָרֵךְ֙ מְבֹרָ֔ךְ וַאֲשֶׁ֥ר תָּאֹ֖ר יוּאָֽר׃ | [[795]](#footnote-795) Now Balak son of Zippor saw all that Israel had done to the Amorites, [[796]](#footnote-796) and Moab was terrified of the people, because there were so many of them. Moab was overcome with fear of the Israelites; [[797]](#footnote-797) and he said to the elders of Midian, “This horde will soon have cropped everything round us as closely as an ox crops the grass of the fields.” Now Balak son of Zippor was king of Moab at the time. [[798]](#footnote-798) He sent messengers to summon Balaam son of Beor, at Pethor on the River, in the land of the Amawites, saying, “Look how this people coming from Egypt has overrun the whole countryside; they have settled at my door. [[799]](#footnote-799) Come, please, and curse this people for me; for, they are stronger than I am. We may then be able to defeat them and drive them out of the country. For, this I know: the man you bless is blessed, the man you curse is cursed.” |
| **ז**וַיֵּ֨לְכ֜וּ זִקְנֵ֤י מוֹאָב֙ וְזִקְנֵ֣י מִדְיָ֔ן וּקְסָמִ֖ים בְּיָדָ֑ם וַיָּבֹ֙אוּ֙ אֶל־בִּלְעָ֔ם וַיְדַבְּר֥וּ אֵלָ֖יו דִּבְרֵ֥י בָלָֽק׃ **ח**וַיֹּ֣אמֶר אֲלֵיהֶ֗ם לִ֤ינוּ פֹה֙ הַלַּ֔יְלָה וַהֲשִׁבֹתִ֤י אֶתְכֶם֙ דָּבָ֔ר כַּאֲשֶׁ֛ר יְדַבֵּ֥ר יְהֹוָ֖ה אֵלָ֑י וַיֵּשְׁב֥וּ שָׂרֵֽי־מוֹאָ֖ב עִם־בִּלְעָֽם׃ **ט**וַיָּבֹ֥א אֱלֹהִ֖ים אֶל־בִּלְעָ֑ם וַיֹּ֕אמֶר מִ֛י הָאֲנָשִׁ֥ים הָאֵ֖לֶּה עִמָּֽךְ׃ **י**וַיֹּ֥אמֶר בִּלְעָ֖ם אֶל־הָאֱלֹהִ֑ים בָּלָ֧ק בֶּן־צִפֹּ֛ר מֶ֥לֶךְ מוֹאָ֖ב שָׁלַ֥ח אֵלָֽי׃ **יא**הִנֵּ֤ה הָעָם֙ הַיֹּצֵ֣א מִמִּצְרַ֔יִם וַיְכַ֖ס אֶת־עֵ֣ין הָאָ֑רֶץ עַתָּ֗ה לְכָ֤ה קָֽבָה־לִּי֙ אֹת֔וֹ אוּלַ֥י אוּכַ֛ל לְהִלָּ֥חֶם בּ֖וֹ וְגֵרַשְׁתִּֽיו׃ **יב**וַיֹּ֤אמֶר אֱלֹהִים֙ אֶל־בִּלְעָ֔ם לֹ֥א תֵלֵ֖ךְ עִמָּהֶ֑ם לֹ֤א תָאֹר֙ אֶת־הָעָ֔ם כִּ֥י בָר֖וּךְ הֽוּא׃ **יג**וַיָּ֤קׇם בִּלְעָם֙ בַּבֹּ֔קֶר וַיֹּ֙אמֶר֙ אֶל־שָׂרֵ֣י בָלָ֔ק לְכ֖וּ אֶֽל־אַרְצְכֶ֑ם כִּ֚י מֵאֵ֣ן יְהֹוָ֔ה לְתִתִּ֖י לַהֲלֹ֥ךְ עִמָּכֶֽם׃ **יד**וַיָּק֙וּמוּ֙ שָׂרֵ֣י מוֹאָ֔ב וַיָּבֹ֖אוּ אֶל־בָּלָ֑ק וַיֹּ֣אמְר֔וּ מֵאֵ֥ן בִּלְעָ֖ם הֲלֹ֥ךְ עִמָּֽנוּ׃ | [[800]](#footnote-800) The elders of Moab and the elders of Midian set out, taking the fee for the divination with them. They found Balaam and gave him Balak’s message. [[801]](#footnote-801) He said to them, “Stay the night here and I will answer as Yahweh directs me.” So, the chiefs of Moab stayed with Balaam. [[802]](#footnote-802) And God came to Balaam and said, “Who are these men staying with you?” [[803]](#footnote-803) And Balaam gave God this answer, “Balak son of Zippor has sent a message to me, saying, [[804]](#footnote-804) “Look how this people coming from Egypt has spread over the face of the earth. Come and curse them for me; perhaps I will then be able to fight against them and drive them out.”” [[805]](#footnote-805) But God said to Balaam, “You are not to go with them. You are not to curse this people; for, they are blessed.” [[806]](#footnote-806) So, Balaam rose in the morning and said to the chiefs sent by Balak, “Go back to your country! For, Yahweh will not let me go with you.” [[807]](#footnote-807) So, the chiefs of Moab rose and returned to Balak and said, “Balaam would not come with us.” |
| **טו**וַיֹּ֥סֶף ע֖וֹד בָּלָ֑ק שְׁלֹ֣חַ שָׂרִ֔ים רַבִּ֥ים וְנִכְבָּדִ֖ים מֵאֵֽלֶּה׃ **טז**וַיָּבֹ֖אוּ אֶל־בִּלְעָ֑ם וַיֹּ֣אמְרוּ ל֗וֹ כֹּ֤ה אָמַר֙ בָּלָ֣ק בֶּן־צִפּ֔וֹר אַל־נָ֥א תִמָּנַ֖ע מֵהֲלֹ֥ךְ אֵלָֽי׃ **יז**כִּֽי־כַבֵּ֤ד אֲכַבֶּדְךָ֙ מְאֹ֔ד וְכֹ֛ל אֲשֶׁר־תֹּאמַ֥ר אֵלַ֖י אֶֽעֱשֶׂ֑ה וּלְכָה־נָּא֙ קָֽבָה־לִּ֔י אֵ֖ת הָעָ֥ם הַזֶּֽה׃ **יח**וַיַּ֣עַן בִּלְעָ֗ם וַיֹּ֙אמֶר֙ אֶל־עַבְדֵ֣י בָלָ֔ק אִם־יִתֶּן־לִ֥י בָלָ֛ק מְלֹ֥א בֵית֖וֹ כֶּ֣סֶף וְזָהָ֑ב לֹ֣א אוּכַ֗ל לַעֲבֹר֙ אֶת־פִּי֙ יְהֹוָ֣ה אֱלֹהָ֔י לַעֲשׂ֥וֹת קְטַנָּ֖ה א֥וֹ גְדוֹלָֽה׃ **יט**וְעַתָּ֗ה שְׁב֨וּ נָ֥א בָזֶ֛ה גַּם־אַתֶּ֖ם הַלָּ֑יְלָה וְאֵ֣דְעָ֔ה מַה־יֹּסֵ֥ף יְהֹוָ֖ה דַּבֵּ֥ר עִמִּֽי׃ **כ**וַיָּבֹ֨א אֱלֹהִ֥ים׀ אֶל־בִּלְעָם֮ לַ֒יְלָה֒ וַיֹּ֣אמֶר ל֗וֹ אִם־לִקְרֹ֤א לְךָ֙ בָּ֣אוּ הָאֲנָשִׁ֔ים ק֖וּם לֵ֣ךְ אִתָּ֑ם וְאַ֗ךְ אֶת־הַדָּבָ֛ר אֲשֶׁר־אֲדַבֵּ֥ר אֵלֶ֖יךָ אֹת֥וֹ תַעֲשֶֽׂה׃ **כא**וַיָּ֤קׇם בִּלְעָם֙ בַּבֹּ֔קֶר וַֽיַּחֲבֹ֖שׁ אֶת־אֲתֹנ֑וֹ וַיֵּ֖לֶךְ עִם־שָׂרֵ֥י מוֹאָֽב׃ | [[808]](#footnote-808) Once again, Balak sent chiefs, more, and more renowned than the first. [[809]](#footnote-809) And they came to Balaam and said to him, “Thus says Balak son of Zippor, “Please do not let anything hinder you from coming to me; [[810]](#footnote-810) for, I will surely load you with honours and do whatever you say. Come, I beg you, and curse this people for me.”” [[811]](#footnote-811) But Balaam answered the envoys of Balak, “Even if Balak gave me his house full of silver and gold, I could not go against the order of Yahweh my God in anything, great or small. [[812]](#footnote-812) Now, therefore, please stay the night here yourselves, and I will learn what more Yahweh has to tell me.” [[813]](#footnote-813) And God came to Balaam during the night and said to him, “Have not these men come to summon you? Get up and go with them; but you must do nothing except what I tell you.” [[814]](#footnote-814) So, in the morning, Balaam rose, saddled his donkey, and set out with the officials of Moab. |
| **כב**וַיִּֽחַר־אַ֣ף אֱלֹהִים֮ כִּֽי־הוֹלֵ֣ךְ הוּא֒ וַיִּתְיַצֵּ֞ב מַלְאַ֧ךְ יְהֹוָ֛ה בַּדֶּ֖רֶךְ לְשָׂטָ֣ן ל֑וֹ וְהוּא֙ רֹכֵ֣ב עַל־אֲתֹנ֔וֹ וּשְׁנֵ֥י נְעָרָ֖יו עִמּֽוֹ׃ **כג**וַתֵּ֣רֶא הָאָתוֹן֩ אֶת־מַלְאַ֨ךְ יְהֹוָ֜ה נִצָּ֣ב בַּדֶּ֗רֶךְ וְחַרְבּ֤וֹ שְׁלוּפָה֙ בְּיָד֔וֹ וַתֵּ֤ט הָֽאָתוֹן֙ מִן־הַדֶּ֔רֶךְ וַתֵּ֖לֶךְ בַּשָּׂדֶ֑ה וַיַּ֤ךְ בִּלְעָם֙ אֶת־הָ֣אָת֔וֹן לְהַטֹּתָ֖הּ הַדָּֽרֶךְ׃ | [[815]](#footnote-815) His going kindled the wrath of God, and the Angel of Yahweh took his stand on the road to bar his way. He was riding his donkey and his two servants were with him. [[816]](#footnote-816) Now, the donkey saw the Angel of Yahweh standing on the road, with his drawn sword in his hand, and she turned off the road and made off across country; but Balaam beat her to turn her back on to the road. |
| **כד**וַֽיַּעֲמֹד֙ מַלְאַ֣ךְ יְהֹוָ֔ה בְּמִשְׁע֖וֹל הַכְּרָמִ֑ים גָּדֵ֥ר מִזֶּ֖ה וְגָדֵ֥ר מִזֶּֽה׃ **כה**וַתֵּ֨רֶא הָאָת֜וֹן אֶת־מַלְאַ֣ךְ יְהֹוָ֗ה וַתִּלָּחֵץ֙ אֶל־הַקִּ֔יר וַתִּלְחַ֛ץ אֶת־רֶ֥גֶל בִּלְעָ֖ם אֶל־הַקִּ֑יר וַיֹּ֖סֶף לְהַכֹּתָֽהּ׃ | [[817]](#footnote-817) The Angel of Yahweh then took his stand on a narrow path among the vineyards, with a wall to the right and a wall to the left. [[818]](#footnote-818) The donkey saw the Angel of Yahweh and brushed against the wall, grazing Balaam’s foot. Balaam beat her again. |
| **כו**וַיּ֥וֹסֶף מַלְאַךְ־יְהֹוָ֖ה עֲב֑וֹר וַֽיַּעֲמֹד֙ בְּמָק֣וֹם צָ֔ר אֲשֶׁ֛ר אֵֽין־דֶּ֥רֶךְ לִנְט֖וֹת יָמִ֥ין וּשְׂמֹֽאול׃ **כז**וַתֵּ֤רֶא הָֽאָתוֹן֙ אֶת־מַלְאַ֣ךְ יְהֹוָ֔ה וַתִּרְבַּ֖ץ תַּ֣חַת בִּלְעָ֑ם וַיִּֽחַר־אַ֣ף בִּלְעָ֔ם וַיַּ֥ךְ אֶת־הָאָת֖וֹן בַּמַּקֵּֽל׃ | [[819]](#footnote-819) The Angel of Yahweh moved and took up his stand in a place so narrow that there was no room to pass, right or left. [[820]](#footnote-820) When the donkey saw the Angel of Yahweh, she lay down under Balaam. Balaam flew into a rage and beat the donkey with his stick. |
| **כח**וַיִּפְתַּ֥ח יְהֹוָ֖ה אֶת־פִּ֣י הָאָת֑וֹן וַתֹּ֤אמֶר לְבִלְעָם֙ מֶה־עָשִׂ֣יתִֽי לְךָ֔ כִּ֣י הִכִּיתַ֔נִי זֶ֖ה שָׁלֹ֥שׁ רְגָלִֽים׃ **כט**וַיֹּ֤אמֶר בִּלְעָם֙ לָֽאָת֔וֹן כִּ֥י הִתְעַלַּ֖לְתְּ בִּ֑י ל֤וּ יֶשׁ־חֶ֙רֶב֙ בְּיָדִ֔י כִּ֥י עַתָּ֖ה הֲרַגְתִּֽיךְ׃ **ל**וַתֹּ֨אמֶר הָאָת֜וֹן אֶל־בִּלְעָ֗ם הֲלוֹא֩ אָנֹכִ֨י אֲתֹֽנְךָ֜ אֲשֶׁר־רָכַ֣בְתָּ עָלַ֗י מֵעֽוֹדְךָ֙ עַד־הַיּ֣וֹם הַזֶּ֔ה הַֽהַסְכֵּ֣ן הִסְכַּ֔נְתִּי לַעֲשׂ֥וֹת לְךָ֖ כֹּ֑ה וַיֹּ֖אמֶר לֹֽא׃ | [[821]](#footnote-821) Then Yahweh opened the mouth of the donkey, which said to Balaam, “What have I done to you, that you have beaten me thrice?” [[822]](#footnote-822) Balaam answered the donkey, “Because you have mocked me! If I had had a sword in my hand, I would now have killed you.” [[823]](#footnote-823) The donkey said to Balaam, “Am I not your donkey and have I not been your mount from your youth? Have I been in the habit of treating you this way?” He said, “No.” |
| **לא**וַיְגַ֣ל יְהֹוָה֮ אֶת־עֵינֵ֣י בִלְעָם֒ וַיַּ֞רְא אֶת־מַלְאַ֤ךְ יְהֹוָה֙ נִצָּ֣ב בַּדֶּ֔רֶךְ וְחַרְבּ֥וֹ שְׁלֻפָ֖ה בְּיָד֑וֹ וַיִּקֹּ֥ד וַיִּשְׁתַּ֖חוּ לְאַפָּֽיו׃ **לב**וַיֹּ֤אמֶר אֵלָיו֙ מַלְאַ֣ךְ יְהֹוָ֔ה עַל־מָ֗ה הִכִּ֙יתָ֙ אֶת־אֲתֹ֣נְךָ֔ זֶ֖ה שָׁל֣וֹשׁ רְגָלִ֑ים הִנֵּ֤ה אָנֹכִי֙ יָצָ֣אתִי לְשָׂטָ֔ן כִּֽי־יָרַ֥ט הַדֶּ֖רֶךְ לְנֶגְדִּֽי׃ **לג**וַתִּרְאַ֙נִי֙ הָֽאָת֔וֹן וַתֵּ֣ט לְפָנַ֔י זֶ֖ה שָׁלֹ֣שׁ רְגָלִ֑ים אוּלַי֙ נָטְתָ֣ה מִפָּנַ֔י כִּ֥י עַתָּ֛ה גַּם־אֹתְכָ֥ה הָרַ֖גְתִּי וְאוֹתָ֥הּ הֶחֱיֵֽיתִי׃ **לד**וַיֹּ֨אמֶר בִּלְעָ֜ם אֶל־מַלְאַ֤ךְ יְהֹוָה֙ חָטָ֔אתִי כִּ֚י לֹ֣א יָדַ֔עְתִּי כִּ֥י אַתָּ֛ה נִצָּ֥ב לִקְרָאתִ֖י בַּדָּ֑רֶךְ וְעַתָּ֛ה אִם־רַ֥ע בְּעֵינֶ֖יךָ אָשׁ֥וּבָה לִּֽי׃ **לה**וַיֹּ֩אמֶר֩ מַלְאַ֨ךְ יְהֹוָ֜ה אֶל־בִּלְעָ֗ם לֵ֚ךְ עִם־הָ֣אֲנָשִׁ֔ים וְאֶ֗פֶס אֶת־הַדָּבָ֛ר אֲשֶׁר־אֲדַבֵּ֥ר אֵלֶ֖יךָ אֹת֣וֹ תְדַבֵּ֑ר וַיֵּ֥לֶךְ בִּלְעָ֖ם עִם־שָׂרֵ֥י בָלָֽק׃ | [[824]](#footnote-824) Then Yahweh opened the eyes of Balaam. He saw the Angel of Yahweh standing on the road, a drawn sword in his hand; and he bowed down and fell prostrate on his face. [[825]](#footnote-825) The Angel of Yahweh said to him, “Why did you beat your donkey three times like that? I myself had come to bar your way; while I am here, your road is blocked. [[826]](#footnote-826) The donkey saw me and turned aside from me three times. If she did not turn aside, then I would have killed you by now, though I would have spared her.” [[827]](#footnote-827) Balaam answered the Angel of Yahweh, “I have sinned. I did not know you were standing in my path. However, if you are angry with me, I will go back.” [[828]](#footnote-828) The Angel of Yahweh answered Balaam, “Go with these men but only say what I tell you to say.” Therefore, Balaam went with the officials of Balak. |
| **לו**וַיִּשְׁמַ֥ע בָּלָ֖ק כִּ֣י בָ֣א בִלְעָ֑ם וַיֵּצֵ֨א לִקְרָאת֜וֹ אֶל־עִ֣יר מוֹאָ֗ב אֲשֶׁר֙ עַל־גְּב֣וּל אַרְנֹ֔ן אֲשֶׁ֖ר בִּקְצֵ֥ה הַגְּבֽוּל׃ **לז**וַיֹּ֨אמֶר בָּלָ֜ק אֶל־בִּלְעָ֗ם הֲלֹא֩ שָׁלֹ֨חַ שָׁלַ֤חְתִּי אֵלֶ֙יךָ֙ לִקְרֹא־לָ֔ךְ לָ֥מָּה לֹא־הָלַ֖כְתָּ אֵלָ֑י הַֽאֻמְנָ֔ם לֹ֥א אוּכַ֖ל כַּבְּדֶֽךָ׃ **לח**וַיֹּ֨אמֶר בִּלְעָ֜ם אֶל־בָּלָ֗ק הִֽנֵּה־בָ֙אתִי֙ אֵלֶ֔יךָ עַתָּ֕ה הֲיָכֹ֥ל אוּכַ֖ל דַּבֵּ֣ר מְא֑וּמָה הַדָּבָ֗ר אֲשֶׁ֨ר יָשִׂ֧ים אֱלֹהִ֛ים בְּפִ֖י אֹת֥וֹ אֲדַבֵּֽר׃ | [[829]](#footnote-829) Then Balak learned that Balaam was coming and went out to meet him, in the direction of Ar of Moab, at the border formed by the Arnon, the farthest point of the border. [[830]](#footnote-830) Balak said to Balaam, “Did I not send messengers to summon you? Why did you not come to me? Did you think, perhaps, I could confer no honours on you?” [[831]](#footnote-831) Balaam answered Balak, “Here I am at your side. May I make myself clear to you now? The word that God puts into my mouth, this I must speak.” |
| **לט**וַיֵּ֥לֶךְ בִּלְעָ֖ם עִם־בָּלָ֑ק וַיָּבֹ֖אוּ קִרְיַ֥ת חֻצֽוֹת׃ **מ**וַיִּזְבַּ֥ח בָּלָ֖ק בָּקָ֣ר וָצֹ֑אן וַיְשַׁלַּ֣ח לְבִלְעָ֔ם וְלַשָּׂרִ֖ים אֲשֶׁ֥ר אִתּֽוֹ׃ **מא**וַיְהִ֣י בַבֹּ֔קֶר וַיִּקַּ֤ח בָּלָק֙ אֶת־בִּלְעָ֔ם וַֽיַּעֲלֵ֖הוּ בָּמ֣וֹת בָּ֑עַל וַיַּ֥רְא מִשָּׁ֖ם קְצֵ֥ה הָעָֽם׃ | [[832]](#footnote-832) Balaam went with Balak and they came to Kiriath-Huzoth. [[833]](#footnote-833) Balak sacrificed oxen and sheep, and sent some to Balaam and the officials with him. [[834]](#footnote-834) Next morning, Balak took Balaam and brought him up to Bamoth-Baal, from where he could see the end of the camp. |

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| במדבר פרק כג | Numbers [[835]](#footnote-835)23 |
| **א**וַיֹּ֤אמֶר בִּלְעָם֙ אֶל־בָּלָ֔ק בְּנֵה־לִ֥י בָזֶ֖ה שִׁבְעָ֣ה מִזְבְּחֹ֑ת וְהָכֵ֥ן לִי֙ בָּזֶ֔ה שִׁבְעָ֥ה פָרִ֖ים וְשִׁבְעָ֥ה אֵילִֽים׃ **ב**וַיַּ֣עַשׂ בָּלָ֔ק כַּאֲשֶׁ֖ר דִּבֶּ֣ר בִּלְעָ֑ם וַיַּ֨עַל בָּלָ֧ק וּבִלְעָ֛ם פָּ֥ר וָאַ֖יִל בַּמִּזְבֵּֽחַ׃ **ג**וַיֹּ֨אמֶר בִּלְעָ֜ם לְבָלָ֗ק הִתְיַצֵּב֮ עַל־עֹלָתֶ֒ךָ֒ וְאֵֽלְכָ֗ה אוּלַ֞י יִקָּרֵ֤ה יְהֹוָה֙ לִקְרָאתִ֔י וּדְבַ֥ר מַה־יַּרְאֵ֖נִי וְהִגַּ֣דְתִּי לָ֑ךְ וַיֵּ֖לֶךְ שֶֽׁפִי׃ | [[836]](#footnote-836) Balaam said to Balak, “Build me seven altars, and bring here to me seven bulls and seven rams.” [[837]](#footnote-837) Balak did as Balaam asked and they made a high-offering of one bull and one ram on each altar. [[838]](#footnote-838) Balaam then said to Balak, “Stand beside your high-offerings. I will go; perhaps Yahweh will allow me to meet him. Whatever he shows me I shall tell you.” Then he withdrew to a bare hill. |
| **ד**וַיִּקָּ֥ר אֱלֹהִ֖ים אֶל־בִּלְעָ֑ם וַיֹּ֣אמֶר אֵלָ֗יו אֶת־שִׁבְעַ֤ת הַֽמִּזְבְּחֹת֙ עָרַ֔כְתִּי וָאַ֛עַל פָּ֥ר וָאַ֖יִל בַּמִּזְבֵּֽחַ׃ **ה**וַיָּ֧שֶׂם יְהֹוָ֛ה דָּבָ֖ר בְּפִ֣י בִלְעָ֑ם וַיֹּ֛אמֶר שׁ֥וּב אֶל־בָּלָ֖ק וְכֹ֥ה תְדַבֵּֽר׃ **ו**וַיָּ֣שׇׁב אֵלָ֔יו וְהִנֵּ֥ה נִצָּ֖ב עַל־עֹלָת֑וֹ ה֖וּא וְכׇל־שָׂרֵ֥י מוֹאָֽב׃ **ז**וַיִּשָּׂ֥א מְשָׁל֖וֹ וַיֹּאמַ֑ר  מִן־אֲ֠רָ֠ם יַנְחֵ֨נִי בָלָ֤ק  מֶֽלֶךְ־מוֹאָב֙ מֵֽהַרְרֵי־קֶ֔דֶם  לְכָה֙ אָֽרָה־לִּ֣י יַעֲקֹ֔ב  וּלְכָ֖ה זֹעֲמָ֥ה יִשְׂרָאֵֽל ׃ | [[839]](#footnote-839) God met Balaam, who said to him, “I have prepared the seven altars and offered a bull and a ram on each altar.” [[840]](#footnote-840) Yahweh then put a word in his mouth and said, “Go back to Balak and this is what you must say.” [[841]](#footnote-841) So, he went back to him and found him standing by his high-offering, with all the chiefs of Moab. [[842]](#footnote-842) And he recited his poem, saying:  “Balak brought me from Aram,  the king of Moab from the hills of Kedem:  Come curse Jacob for me;  come, denounce Israel.” |
| **ח** מָ֣ה אֶקֹּ֔ב לֹ֥א קַבֹּ֖ה אֵ֑ל וּמָ֣ה  אֶזְעֹ֔ם לֹ֥א זָעַ֖ם יְהֹוָֽה׃  **ט** כִּֽי־מֵרֹ֤אשׁ צֻרִים֙ אֶרְאֶ֔נּוּ  וּמִגְּבָע֖וֹת אֲשׁוּרֶ֑נּוּ  הֶן־עָם֙ לְבָדָ֣ד יִשְׁכֹּ֔ן  וּבַגּוֹיִ֖ם לֹ֥א יִתְחַשָּֽׁב׃  **י** מִ֤י מָנָה֙ עֲפַ֣ר יַעֲקֹ֔ב  וּמִסְפָּ֖ר אֶת־רֹ֣בַע יִשְׂרָאֵ֑ל  תָּמֹ֤ת נַפְשִׁי֙ מ֣וֹת יְשָׁרִ֔ים  וּתְהִ֥י אַחֲרִיתִ֖י כָּמֹֽהוּ׃ | [[843]](#footnote-843) How shall I curse one when God does not curse? How shall I denounce when God does not denounce?  [[844]](#footnote-844) Yes, from the top of the crags I see him,  from the hills I observe him. See, a people dwelling apart,  not reckoned among the nations.  [[845]](#footnote-845) Who can count the dust of Jacob? Who can number the dust-cloud of Israel? Let me die the death of the just,  and let my end be one with his!” |
| **יא**וַיֹּ֤אמֶר בָּלָק֙ אֶל־בִּלְעָ֔ם מֶ֥ה עָשִׂ֖יתָ לִ֑י לָקֹ֤ב אֹיְבַי֙ לְקַחְתִּ֔יךָ וְהִנֵּ֖ה בֵּרַ֥כְתָּ בָרֵֽךְ׃ **יב**וַיַּ֖עַן וַיֹּאמַ֑ר הֲלֹ֗א אֵת֩ אֲשֶׁ֨ר יָשִׂ֤ים יְהֹוָה֙ בְּפִ֔י אֹת֥וֹ אֶשְׁמֹ֖ר לְדַבֵּֽר׃ **יג**וַיֹּ֨אמֶר אֵלָ֜יו בָּלָ֗ק לך לְכָה־נָּ֨א אִתִּ֜י אֶל־מָק֤וֹם אַחֵר֙ אֲשֶׁ֣ר תִּרְאֶ֣נּוּ מִשָּׁ֔ם אֶ֚פֶס קָצֵ֣הוּ תִרְאֶ֔ה וְכֻלּ֖וֹ לֹ֣א תִרְאֶ֑ה וְקׇבְנוֹ־לִ֖י מִשָּֽׁם׃ **יד**וַיִּקָּחֵ֙הוּ֙ שְׂדֵ֣ה צֹפִ֔ים אֶל־רֹ֖אשׁ הַפִּסְגָּ֑ה וַיִּ֙בֶן֙ שִׁבְעָ֣ה מִזְבְּחֹ֔ת וַיַּ֛עַל פָּ֥ר וָאַ֖יִל בַּמִּזְבֵּֽחַ׃ **טו**וַיֹּ֙אמֶר֙ אֶל־בָּלָ֔ק הִתְיַצֵּ֥ב כֹּ֖ה עַל־עֹלָתֶ֑ךָ וְאָנֹכִ֖י אִקָּ֥רֶה כֹּֽה׃ **טז**וַיִּקָּ֤ר יְהֹוָה֙ אֶל־בִּלְעָ֔ם וַיָּ֥שֶׂם דָּבָ֖ר בְּפִ֑יו וַיֹּ֛אמֶר שׁ֥וּב אֶל־בָּלָ֖ק וְכֹ֥ה תְדַבֵּֽר׃ **יז**וַיָּבֹ֣א אֵלָ֗יו וְהִנּ֤וֹ נִצָּב֙ עַל־עֹ֣לָת֔וֹ וְשָׂרֵ֥י מוֹאָ֖ב אִתּ֑וֹ וַיֹּ֤אמֶר לוֹ֙ בָּלָ֔ק מַה־דִּבֶּ֖ר יְהֹוָֽה׃ | [[846]](#footnote-846) Balak said to Balaam, “What have you done to me? I brought you to curse my enemies but you bless them altogether!” [[847]](#footnote-847) He answered, “Must I not take heed to say what Yahweh puts in my mouth?” [[848]](#footnote-848) Balak said to him, “Come with me to another place from which you may see them; you shall see only part of them and shall not see them all; curse them for me from there.” [[849]](#footnote-849) He led him the Field of Spies, to the top of Pisgah. He built seven altars and offered a bull and a ram on each altar. [[850]](#footnote-850) He said to Balak, “Stand here by your high-offering, while I meet God there.” [[851]](#footnote-851) Yahweh met Balaam, put a word in his mouth, and said to him, “Return to Balak and say this.” [[852]](#footnote-852) When he came to him, he found him still standing beside his high-offering with all the officials of Moab. Balak asked him, “What did Yahweh say?” |
| **יח**וַיִּשָּׂ֥א מְשָׁל֖וֹ וַיֹּאמַ֑ר  ק֤וּם בָּלָק֙ וּֽשְׁﬞמָ֔ע  הַאֲזִ֥ינָה עָדַ֖י בְּנ֥וֹ צִפֹּֽר׃  **יט** לֹ֣א אִ֥ישׁ אֵל֙ וִֽיכַזֵּ֔ב  וּבֶן־אָדָ֖ם וְיִתְנֶחָ֑ם  הַה֤וּא אָמַר֙ וְלֹ֣א יַעֲשֶׂ֔ה  וְדִבֶּ֖ר וְלֹ֥א יְקִימֶֽנָּה׃ | [[853]](#footnote-853) Then Balaam declaimed his poem. He said:  “Arise, Balak, and listen,  give ear to me, son of Zippor.  [[854]](#footnote-854) God is no man that he should lie,  no son of Adam to draw back. Is it his to say and not to do,  to speak and not fulfil? |
| **כ** הִנֵּ֥ה בָרֵ֖ךְ לָקָ֑חְתִּי  וּבֵרֵ֖ךְ וְלֹ֥א אֲשִׁיבֶֽנָּה׃  **כא** לֹֽא־הִבִּ֥יט אָ֙וֶן֙ בְּיַעֲקֹ֔ב  וְלֹא־רָאָ֥ה עָמָ֖ל בְּיִשְׂרָאֵ֑ל  יְהֹוָ֤ה אֱלֹהָיו֙ עִמּ֔וֹ  וּתְרוּעַ֥ת מֶ֖לֶךְ בּֽוֹ׃  **כב** אֵ֖ל מוֹצִיאָ֣ם מִמִּצְרָ֑יִם  כְּתוֹעֲפֹ֥ת רְאֵ֖ם לֽוֹ׃  **כג** כִּ֤י לֹא־נַ֙חַשׁ֙ בְּיַעֲקֹ֔ב  וְלֹא־קֶ֖סֶם בְּיִשְׂרָאֵ֑ל  כָּעֵ֗ת יֵאָמֵ֤ר לְיַעֲקֹב֙  וּלְיִשְׂרָאֵ֔ל מַה־פָּ֖עַל אֵֽל׃  **כד** הֶן־עָם֙ כְּלָבִ֣יא יָק֔וּם  וְכַאֲרִ֖י יִתְנַשָּׂ֑א  לֹ֤א יִשְׁכַּב֙ עַד־יֹ֣אכַל טֶ֔רֶף  וְדַם־חֲלָלִ֖ים יִשְׁתֶּֽה׃ | [[855]](#footnote-855) The charge laid on me is to bless;  he has blessed and I cannot take it back.  [[856]](#footnote-856) He has seen no guilt in Jacob;  marked no perversity in Israel. Yahweh his God is with him;  in him sounds the royal acclaim.  [[857]](#footnote-857) God has brought him out of Egypt;  he is like the wild ox’s horns to him.  [[858]](#footnote-858) There is no omen against Jacob,  no divination against Israel. Though men say to Jacob,  say to Israel, “What wonder has God to show?”  [[859]](#footnote-859) Here is a people like a lioness rising, poised like a lion to spring; not lying down till he has devoured his prey and drunk the blood of his victims.” |
| **כה**וַיֹּ֤אמֶר בָּלָק֙ אֶל־בִּלְעָ֔ם גַּם־קֹ֖ב לֹ֣א תִקֳּבֶ֑נּוּ גַּם־בָּרֵ֖ךְ לֹ֥א תְבָרְﬞכֶֽנּוּ׃ **כו**וַיַּ֣עַן בִּלְעָ֔ם וַיֹּ֖אמֶר אֶל־בָּלָ֑ק הֲלֹ֗א דִּבַּ֤רְתִּי אֵלֶ֙יךָ֙ לֵאמֹ֔ר כֹּ֛ל אֲשֶׁר־יְדַבֵּ֥ר יְהֹוָ֖ה אֹת֥וֹ אֶֽעֱשֶֽׂה׃ | [[860]](#footnote-860) Then Balak said to Balaam, “Very well! Do not curse them at all; but at least do not bless them at all!” [[861]](#footnote-861) Balaam answered, saying to Balak, “Have I not told you, saying: whatever Yahweh says, that is what I must do?” |
| **כז**וַיֹּ֤אמֶר בָּלָק֙ אֶל־בִּלְעָ֔ם לְכָה־נָּא֙ אֶקָּ֣חֲךָ֔ אֶל־מָק֖וֹם אַחֵ֑ר אוּלַ֤י יִישַׁר֙ בְּעֵינֵ֣י הָאֱלֹהִ֔ים וְקַבֹּ֥תוֹ לִ֖י מִשָּֽׁם׃ **כח**וַיִּקַּ֥ח בָּלָ֖ק אֶת־בִּלְעָ֑ם רֹ֣אשׁ הַפְּע֔וֹר הַנִּשְׁקָ֖ף עַל־פְּנֵ֥י הַיְשִׁימֹֽן׃ **כט**וַיֹּ֤אמֶר בִּלְעָם֙ אֶל־בָּלָ֔ק בְּנֵה־לִ֥י בָזֶ֖ה שִׁבְעָ֣ה מִזְבְּחֹ֑ת וְהָכֵ֥ן לִי֙ בָּזֶ֔ה שִׁבְעָ֥ה פָרִ֖ים וְשִׁבְעָ֥ה אֵילִֽם׃ **ל**וַיַּ֣עַשׂ בָּלָ֔ק כַּאֲשֶׁ֖ר אָמַ֣ר בִּלְעָ֑ם וַיַּ֛עַל פָּ֥ר וָאַ֖יִל בַּמִּזְבֵּֽחַ׃ | [[862]](#footnote-862) Then Balak said to Balaam, “Come then, let me take you to another place. From there, perhaps it will please God that you may curse them for me from there.” [[863]](#footnote-863) Therefore, Balak took Balaam to the summit of Peor, which overlooks the desert. [[864]](#footnote-864) Then Balaam said to Balak, “Build me seven altars here and prepare seven bulls and seven rams for me.” [[865]](#footnote-865) And Balak did as Balaam asked and offered up one bull and one ram on each altar. |

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| במדבר פרק כד | Numbers [[866]](#footnote-866)24 |
| **א**וַיַּ֣רְא בִּלְעָ֗ם כִּ֣י ט֞וֹב בְּעֵינֵ֤י יְהֹוָה֙ לְבָרֵ֣ךְ אֶת־יִשְׂרָאֵ֔ל וְלֹא־הָלַ֥ךְ כְּפַֽעַם־בְּפַ֖עַם לִקְרַ֣את נְחָשִׁ֑ים וַיָּ֥שֶׁת אֶל־הַמִּדְבָּ֖ר פָּנָֽיו׃ **ב**וַיִּשָּׂ֨א בִלְעָ֜ם אֶת־עֵינָ֗יו וַיַּרְא֙ אֶת־יִשְׂרָאֵ֔ל שֹׁכֵ֖ן לִשְׁבָטָ֑יו וַתְּהִ֥י עָלָ֖יו ר֥וּחַ אֱלֹהִֽים׃ **ג**וַיִּשָּׂ֥א מְשָׁל֖וֹ וַיֹּאמַ֑ר  נְאֻ֤ם בִּלְעָם֙ בְּנ֣וֹ בְעֹ֔ר  וּנְאֻ֥ם הַגֶּ֖בֶר שְׁתֻ֥ם הָעָֽיִן׃ | [[867]](#footnote-867) Then, when Balaam saw that it pleased Yahweh to bless Israel, he did not go, as at other times, to look for omens but set his face towards the desert. [[868]](#footnote-868) When he lifted up his eyes, Balaam saw Israel, encamped tribe by tribe; and the spirit of God came on him [[869]](#footnote-869) and he recited his oracle, saying:  “The prophecy of Balaam son of Beor,  the prophecy of the man whose eyes are far-seeing, |
| **ד** נְאֻ֕ם שֹׁמֵ֖עַ אִמְרֵי־אֵ֑ל  אֲשֶׁ֨ר מַחֲזֵ֤ה שַׁדַּי֙ יֶֽחֱזֶ֔ה  נֹפֵ֖ל וּגְל֥וּי עֵינָֽיִם׃  **ה** מַה־טֹּ֥בוּ אֹהָלֶ֖יךָ יַעֲקֹ֑ב  מִשְׁכְּנֹתֶ֖יךָ יִשְׂרָאֵֽל׃  **ו** כִּנְחָלִ֣ים נִטָּ֔יוּ  כְּגַנֹּ֖ת עֲלֵ֣י נָהָ֑ר  כַּאֲהָלִים֙ נָטַ֣ע יְהֹוָ֔ה  כַּאֲרָזִ֖ים עֲלֵי־מָֽיִם׃ | [[870]](#footnote-870) the prophecy of one who hears the word of God. He sees what Shaddai makes him see,  who falls down, but his eyes are opened.  [[871]](#footnote-871) How fair are your tents, O Jacob,  how fair your dwellings, O Israel!  [[872]](#footnote-872) Like valleys that stretch afar,  like gardens by the banks of a river,  like aloes planted by Yahweh,  like cedars beside the waters! |
| **ז** יִֽזַּל־מַ֙יִם֙ מִדָּ֣לְיָ֔ו  וְזַרְע֖וֹ בְּמַ֣יִם רַבִּ֑ים  וְיָרֹ֤ם מֵֽאֲגַג֙ מַלְכּ֔וֹ  וְתִנַּשֵּׂ֖א מַלְכֻתֽוֹ׃  **ח** אֵ֚ל מוֹצִיא֣וֹ מִמִּצְרַ֔יִם  כְּתוֹעֲפֹ֥ת רְאֵ֖ם ל֑וֹ  יֹאכַ֞ל גּוֹיִ֣ם צָרָ֗יו  וְעַצְמֹתֵיהֶ֛ם יְגָרֵ֖ם  וְחִצָּ֥יו יִמְחָֽץ׃  **ט** כָּרַ֨ע שָׁכַ֧ב כַּאֲרִ֛י וּכְלָבִ֖יא  מִ֣י יְקִימֶ֑נּוּ  מְבָרְﬞכֶ֣יךָ בָר֔וּךְ  וְאֹרְרֶ֖יךָ אָרֽוּר׃ | [[873]](#footnote-873) Water shall flow from his buckets,  and his seed shall have abundant water. His king is greater than Agag,  and his kingdom held in honour.  [[874]](#footnote-874) God brings him out of Egypt;  he is like the wild ox’s horns to him. He devours the corpses of his enemies,  breaking their bones,  piercing them with his arrows. [[875]](#footnote-875) He has crouched, he has lain down,  like a lion, like a lioness; who dare rouse him? Blessed be those who bless you,  and accursed be those who curse you!” |
| **י**וַיִּֽחַר־אַ֤ף בָּלָק֙ אֶל־בִּלְעָ֔ם וַיִּסְפֹּ֖ק אֶת־כַּפָּ֑יו וַיֹּ֨אמֶר בָּלָ֜ק אֶל־בִּלְעָ֗ם לָקֹ֤ב אֹֽיְבַי֙ קְרָאתִ֔יךָ וְהִנֵּה֙ בֵּרַ֣כְתָּ בָרֵ֔ךְ זֶ֖ה שָׁלֹ֥שׁ פְּעָמִֽים׃ **יא**וְעַתָּ֖ה בְּרַח־לְךָ֣ אֶל־מְקוֹמֶ֑ךָ אָמַ֙רְתִּי֙ כַּבֵּ֣ד אֲכַבֶּדְךָ֔ וְהִנֵּ֛ה מְנָעֲךָ֥ יְהֹוָ֖ה מִכָּבֽוֹד׃ **יב**וַיֹּ֥אמֶר בִּלְעָ֖ם אֶל־בָּלָ֑ק הֲלֹ֗א גַּ֧ם אֶל־מַלְאָכֶ֛יךָ אֲשֶׁר־שָׁלַ֥חְתָּ אֵלַ֖י דִּבַּ֥רְתִּי לֵאמֹֽר׃ **יג**אִם־יִתֶּן־לִ֨י בָלָ֜ק מְלֹ֣א בֵיתוֹ֮ כֶּ֣סֶף וְזָהָב֒ לֹ֣א אוּכַ֗ל לַעֲבֹר֙ אֶת־פִּ֣י יְהֹוָ֔ה לַעֲשׂ֥וֹת טוֹבָ֛ה א֥וֹ רָעָ֖ה מִלִּבִּ֑י אֲשֶׁר־יְדַבֵּ֥ר יְהֹוָ֖ה אֹת֥וֹ אֲדַבֵּֽר׃ **יד**וְעַתָּ֕ה הִנְנִ֥י הוֹלֵ֖ךְ לְעַמִּ֑י לְכָה֙ אִיעָ֣צְךָ֔ אֲשֶׁ֨ר יַעֲשֶׂ֜ה הָעָ֥ם הַזֶּ֛ה לְעַמְּךָ֖ בְּאַחֲרִ֥ית הַיָּמִֽים׃ | [[876]](#footnote-876) And Balak’s anger was kindled against Balaam, and he beat his hands together, and Balak said to Balaam, “I brought you to curse my enemies, but, instead, you have blessed them three times over! [[877]](#footnote-877) Therefore, be off with you, and go home. I promised to load you with honours, but Yahweh himself has deprived you of those honours.” [[878]](#footnote-878) And Balaam answered Balak, “Did I not tell your messengers you sent to me: [[879]](#footnote-879) Even if Balak gave me his house full of gold and silver I could not go against the command of Yahweh and do anything of my own accord, good or evil; what Yahweh says is what I will say. [[880]](#footnote-880) Now that I am going back to my own people, let me warn you what this people will do to your people, in time to come.” |
| **טו**וַיִּשָּׂ֥א מְשָׁל֖וֹ וַיֹּאמַ֑ר  נְאֻ֤ם בִּלְעָם֙ בְּנ֣וֹ בְעֹ֔ר  וּנְאֻ֥ם הַגֶּ֖בֶר שְׁתֻ֥ם הָעָֽיִן׃  **טז** נְאֻ֗ם שֹׁמֵ֙עַ֙ אִמְרֵי־אֵ֔ל  וְיֹדֵ֖עַ דַּ֣עַת עֶלְי֑וֹן  מַחֲזֵ֤ה שַׁדַּי֙ יֶֽחֱזֶ֔ה  נֹפֵ֖ל וּגְל֥וּי עֵינָֽיִם׃ | [[881]](#footnote-881) Then he declaimed his poem. He said:  “The prophecy of Balaam son of Beor, the prophecy of the man with far-seeing eyes,  [[882]](#footnote-882) the prophecy of one who hears the word of God:  of one who knows the knowledge of the Most High. He sees what Shaddai makes him see,  who falls down, but his eyes are opened. |
| **יז** אֶרְאֶ֙נּוּ֙ וְלֹ֣א עַתָּ֔ה  אֲשׁוּרֶ֖נּוּ וְלֹ֣א קָר֑וֹב  דָּרַ֨ךְ כּוֹכָ֜ב מִֽיַּעֲקֹ֗ב  וְקָ֥ם שֵׁ֙בֶט֙ מִיִּשְׂרָאֵ֔ל  וּמָחַץ֙ פַּאֲתֵ֣י מוֹאָ֔ב  וְקַרְקַ֖ר כׇּל־בְּנֵי־שֵֽׁת׃  **יח** וְהָיָ֨ה אֱד֜וֹם יְרֵשָׁ֗ה  וְהָיָ֧ה יְרֵשָׁ֛ה שֵׂעִ֖יר אֹיְבָ֑יו  וְיִשְׂרָאֵ֖ל עֹ֥שֶׂה חָֽיִל׃  **יט** וְיֵ֖רְדְּ מִֽיַּעֲקֹ֑ב  וְהֶֽאֱבִ֥יד שָׂרִ֖יד מֵעִֽיר׃ | [[883]](#footnote-883) I see him – but not in the present,  I behold him – but not close at hand:  a star from Jacob takes the leadership;  a sceptre arises from Israel. It crushed the forehead of Moab like the skulls of all the sons of Seth.  [[884]](#footnote-884) Edom becomes a conquered land;  a conquered land is Seir. Israel exerts his strength,  [[885]](#footnote-885) Jacob dominates his enemies and destroys the fugitives from Ar.” |
| **כ**וַיַּרְא֙ אֶת־עֲמָלֵ֔ק וַיִּשָּׂ֥א מְשָׁל֖וֹ וַיֹּאמַ֑ר  רֵאשִׁ֤ית גּוֹיִם֙ עֲמָלֵ֔ק  וְאַחֲרִית֖וֹ עֲדֵ֥י אֹבֵֽד׃ | [[886]](#footnote-886) Balaam looked on Amalek and declaimed his poem. He said: “Amalek was first among the nations! But his posterity shall perish forever.” |
| **כא**וַיַּרְא֙ אֶת־הַקֵּינִ֔י וַיִּשָּׂ֥א מְשָׁל֖וֹ וַיֹּאמַ֑ר  אֵיתָן֙ מֽוֹשָׁבֶ֔ךָ  וְשִׂ֥ים בַּסֶּ֖לַע קִנֶּֽךָ׃  **כב** כִּ֥י אִם־יִהְיֶ֖ה לְבָ֣עֵֽר קָ֑יִן  עַד־מָ֖ה אַשּׁ֥וּר תִּשְׁבֶּֽךָּ׃ | [[887]](#footnote-887) Then he looked on the Kenites and declaimed his poem. He said:  “Your house was firm, Kain,  and your nest perched high in the rock.  [[888]](#footnote-888) But the nest belongs to Beor;  how long will you be Asshur’s captive?” |
| **כג**וַיִּשָּׂ֥א מְשָׁל֖וֹ וַיֹּאמַ֑ר  א֕וֹי מִ֥י יִחְיֶ֖ה מִשֻּׂמ֥וֹ אֵֽל׃  **כד** וְצִים֙ מִיַּ֣ד כִּתִּ֔ים  וְעִנּ֥וּ אַשּׁ֖וּר וְעִנּוּ־עֵ֑בֶר  וְגַם־ה֖וּא עֲדֵ֥י אֹבֵֽד׃ | [[889]](#footnote-889) Then he declaimed his poem. He said:  “The Sea-people gather in the north.  [[890]](#footnote-890) Ships come from the coasts of Kittim. They bear down on Asshur, they bear down on Eber;  he too shall perish forever.” |
| **כה**וַיָּ֣קׇם בִּלְעָ֔ם וַיֵּ֖לֶךְ וַיָּ֣שׇׁב לִמְקֹמ֑וֹ וְגַם־בָּלָ֖ק הָלַ֥ךְ לְדַרְכּֽוֹ׃ {פ} | [[891]](#footnote-891) Then Balaam rose up, left, and returned to his home; and Balak too went his way. |

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| במדבר פרק כה | Numbers [[892]](#footnote-892)25 |
| **א**וַיֵּ֥שֶׁב יִשְׂרָאֵ֖ל בַּשִּׁטִּ֑ים וַיָּ֣חֶל הָעָ֔ם לִזְנ֖וֹת אֶל־בְּנ֥וֹת מוֹאָֽב׃ **ב**וַתִּקְרֶ֣אןָ לָעָ֔ם לְזִבְחֵ֖י אֱלֹהֵיהֶ֑ן וַיֹּ֣אכַל הָעָ֔ם וַיִּֽשְׁתַּחֲו֖וּ לֵאלֹֽהֵיהֶֽן׃ **ג**וַיִּצָּ֥מֶד יִשְׂרָאֵ֖ל לְבַ֣עַל פְּע֑וֹר וַיִּֽחַר־אַ֥ף יְהֹוָ֖ה בְּיִשְׂרָאֵֽל׃ | [[893]](#footnote-893) Israel settled at Shittim; the people took up prostitution with Moabite women. [[894]](#footnote-894) They called them to the sacrifices of their gods and the people ate and bowed down to their gods. [[895]](#footnote-895) With Israel thus joined to the Baal of Peor, the anger of Yahweh blazed out against Israel. |
| **ד**וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־מֹשֶׁ֗ה קַ֚ח אֶת־כׇּל־רָאשֵׁ֣י הָעָ֔ם וְהוֹקַ֥ע אוֹתָ֛ם לַיהֹוָ֖ה נֶ֣גֶד הַשָּׁ֑מֶשׁ וְיָשֹׁ֛ב חֲר֥וֹן אַף־יְהֹוָ֖ה מִיִּשְׂרָאֵֽל׃ **ה**וַיֹּ֣אמֶר מֹשֶׁ֔ה אֶל־שֹׁפְטֵ֖י יִשְׂרָאֵ֑ל הִרְגוּ֙ אִ֣ישׁ אֲנָשָׁ֔יו הַנִּצְמָדִ֖ים לְבַ֥עַל פְּעֽוֹר׃ | [[896]](#footnote-896) Yahweh said to Moses, “Take all the leaders of the people; impale them in the sun before Yahweh; then the burning anger of Yahweh will turn away from Israel.” [[897]](#footnote-897) Moses said to the judges in Israel, “Each of you must kill the men who have joined themselves to the Baal of Peor.” |
| **ו**וְהִנֵּ֡ה אִישׁ֩ מִבְּנֵ֨י יִשְׂרָאֵ֜ל בָּ֗א וַיַּקְרֵ֤ב אֶל־אֶחָיו֙ אֶת־הַמִּדְיָנִ֔ית לְעֵינֵ֣י מֹשֶׁ֔ה וּלְעֵינֵ֖י כׇּל־עֲדַ֣ת בְּנֵי־יִשְׂרָאֵ֑ל וְהֵ֣מָּה בֹכִ֔ים פֶּ֖תַח אֹ֥הֶל מוֹעֵֽד׃ **ז**וַיַּ֗רְא פִּֽינְחָס֙ בֶּן־אֶלְעָזָ֔ר בֶּֽן־אַהֲרֹ֖ן הַכֹּהֵ֑ן וַיָּ֙קׇם֙ מִתּ֣וֹךְ הָֽעֵדָ֔ה וַיִּקַּ֥ח רֹ֖מַח בְּיָדֽוֹ׃ **ח**וַ֠יָּבֹ֠א אַחַ֨ר אִֽישׁ־יִשְׂרָאֵ֜ל אֶל־הַקֻּבָּ֗ה וַיִּדְקֹר֙ אֶת־שְׁנֵיהֶ֔ם אֵ֚ת אִ֣ישׁ יִשְׂרָאֵ֔ל וְאֶת־הָאִשָּׁ֖ה אֶל־קֳבָתָ֑הּ וַתֵּֽעָצַר֙ הַמַּגֵּפָ֔ה מֵעַ֖ל בְּנֵ֥י יִשְׂרָאֵֽל׃ **ט**וַיִּהְי֕וּ הַמֵּתִ֖ים בַּמַּגֵּפָ֑ה אַרְבָּעָ֥ה וְעֶשְׂרִ֖ים אָֽלֶף׃ {פ} | [[898]](#footnote-898) Then, one of the Israelites came along, bringing the Midianite woman into his family, under the very eyes of Moses and the whole community of Israelites as they wept at the door of the Tent of Meeting. [[899]](#footnote-899) When Phinehas son of Eleazar, the son of Aaron the priest saw this, he stood up and left the assembly, seized a lance, [[900]](#footnote-900) followed the Israelite into the alcove, and there ran them both through, the Israelite and the woman, right through the groin; and the plague that had struck the Israelites was arrested. [[901]](#footnote-901) In the plague, twenty-four thousand of them had died. |
| **י**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **יא**פִּֽינְחָ֨ס בֶּן־אֶלְעָזָ֜ר בֶּן־אַהֲרֹ֣ן הַכֹּהֵ֗ן הֵשִׁ֤יב אֶת־חֲמָתִי֙ מֵעַ֣ל בְּנֵֽי־יִשְׂרָאֵ֔ל בְּקַנְא֥וֹ אֶת־קִנְאָתִ֖י בְּתוֹכָ֑ם וְלֹא־כִלִּ֥יתִי אֶת־בְּנֵֽי־יִשְׂרָאֵ֖ל בְּקִנְאָתִֽי׃ **יב**לָכֵ֖ן אֱמֹ֑ר הִנְנִ֨י נֹתֵ֥ן ל֛וֹ אֶת־בְּרִיתִ֖י שָׁלֽוֹם׃ **יג**וְהָ֤יְתָה לּוֹ֙ וּלְזַרְע֣וֹ אַחֲרָ֔יו בְּרִ֖ית כְּהֻנַּ֣ת עוֹלָ֑ם תַּ֗חַת אֲשֶׁ֤ר קִנֵּא֙ לֵֽאלֹהָ֔יו וַיְכַפֵּ֖ר עַל־בְּנֵ֥י יִשְׂרָאֵֽל׃ **יד**וְשֵׁם֩ אִ֨ישׁ יִשְׂרָאֵ֜ל הַמֻּכֶּ֗ה אֲשֶׁ֤ר הֻכָּה֙ אֶת־הַמִּדְיָנִ֔ית זִמְרִ֖י בֶּן־סָל֑וּא נְשִׂ֥יא בֵֽית־אָ֖ב לַשִּׁמְעֹנִֽי׃ **טו**וְשֵׁ֨ם הָֽאִשָּׁ֧ה הַמֻּכָּ֛ה הַמִּדְיָנִ֖ית כׇּזְבִּ֣י בַת־צ֑וּר רֹ֣אשׁ אֻמּ֥וֹת בֵּֽית־אָ֛ב בְּמִדְיָ֖ן הֽוּא׃ {פ} | [[902]](#footnote-902) Yahweh said to Moses, saying: [[903]](#footnote-903) “Phinehas son of Eleazar, son of Aaron the priest, has turned back my wrath from the Israelites, when he manifested such zeal for my sake among them, so I did not consume the Israelites in my zeal. [[904]](#footnote-904) So say: To him I grant my Covenant of peace. [[905]](#footnote-905) For him and his descendants after him, this shall be a covenant of perpetual priesthood, because he was zealous for his God, and made atonement for the Israelites.” [[906]](#footnote-906) The name of the slain Israelite, who was killed with the Midianite woman, was Zimri son of Salu, leader of a clan of Simeon. [[907]](#footnote-907) The name of the Midianite woman who was killed was Cozbi, daughter of Zur, chief of a clan in Midian. |
| **טז**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **יז**צָר֖וֹר אֶת־הַמִּדְיָנִ֑ים וְהִכִּיתֶ֖ם אוֹתָֽם׃ **יח**כִּ֣י צֹרְﬞרִ֥ים הֵם֙ לָכֶ֔ם בְּנִכְלֵיהֶ֛ם אֲשֶׁר־נִכְּל֥וּ לָכֶ֖ם עַל־דְּבַר־פְּע֑וֹר וְעַל־דְּבַ֞ר כׇּזְבִּ֨י בַת־נְשִׂ֤יא מִדְיָן֙ אֲחֹתָ֔ם הַמֻּכָּ֥ה בְיוֹם־הַמַּגֵּפָ֖ה עַל־דְּבַר־פְּעֽוֹר׃ | [[908]](#footnote-908) Then Yahweh spoke to Moses and said, [[909]](#footnote-909) “Bring trouble to the Midianites and destroy them, [[910]](#footnote-910) for they bring trouble to you with their guile in the Peor affair and in the affair of Cozbi their sister, daughter of a prince of Midian, the woman who was killed the day the plague came on account of Peor.” |

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| במדבר פרק כו | Numbers [[911]](#footnote-911)26 |
| **א**וַיְהִ֖י אַחֲרֵ֣י הַמַּגֵּפָ֑ה {פ} וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה וְאֶ֧ל אֶלְעָזָ֛ר בֶּן־אַהֲרֹ֥ן הַכֹּהֵ֖ן לֵאמֹֽר׃ **ב**שְׂא֞וּ אֶת־רֹ֣אשׁ׀ כׇּל־עֲדַ֣ת בְּנֵי־יִשְׂרָאֵ֗ל מִבֶּ֨ן עֶשְׂרִ֥ים שָׁנָ֛ה וָמַ֖עְלָה לְבֵ֣ית אֲבֹתָ֑ם כׇּל־יֹצֵ֥א צָבָ֖א בְּיִשְׂרָאֵֽל׃ **ג**וַיְדַבֵּ֨ר מֹשֶׁ֜ה וְאֶלְעָזָ֧ר הַכֹּהֵ֛ן אֹתָ֖ם בְּעַֽרְבֹ֣ת מוֹאָ֑ב עַל־יַרְדֵּ֥ן יְרֵח֖וֹ לֵאמֹֽר׃ **ד**מִבֶּ֛ן עֶשְׂרִ֥ים שָׁנָ֖ה וָמָ֑עְלָה כַּאֲשֶׁר֩ צִוָּ֨ה יְהֹוָ֤ה אֶת־מֹשֶׁה֙ וּבְנֵ֣י יִשְׂרָאֵ֔ל הַיֹּצְאִ֖ים מֵאֶ֥רֶץ מִצְרָֽיִם׃ **ה**רְאוּבֵ֖ן בְּכ֣וֹר יִשְׂרָאֵ֑ל בְּנֵ֣י רְאוּבֵ֗ן חֲנוֹךְ֙ מִשְׁפַּ֣חַת הַחֲנֹכִ֔י לְפַלּ֕וּא מִשְׁפַּ֖חַת הַפַּלֻּאִֽי׃ **ו**לְחֶצְרֹ֕ן מִשְׁפַּ֖חַת הַֽחֶצְרוֹנִ֑י לְכַרְמִ֕י מִשְׁפַּ֖חַת הַכַּרְמִֽי׃ **ז**אֵ֖לֶּה מִשְׁפְּחֹ֣ת הָראוּבֵנִ֑י וַיִּהְי֣וּ פְקֻדֵיהֶ֗ם שְׁלֹשָׁ֤ה וְאַרְבָּעִים֙ אֶ֔לֶף וּשְׁבַ֥ע מֵא֖וֹת וּשְׁלֹשִֽׁים׃ **ח**וּבְנֵ֥י פַלּ֖וּא אֱלִיאָֽב׃ **ט**וּבְנֵ֣י אֱלִיאָ֔ב נְמוּאֵ֖ל וְדָתָ֣ן וַאֲבִירָ֑ם הֽוּא־דָתָ֨ן וַאֲבִירָ֜ם קרואי קְרִיאֵ֣י הָעֵדָ֗ה אֲשֶׁ֨ר הִצּ֜וּ עַל־מֹשֶׁ֤ה וְעַֽל־אַהֲרֹן֙ בַּעֲדַת־קֹ֔רַח בְּהַצֹּתָ֖ם עַל־יְהֹוָֽה׃ **י**וַתִּפְתַּ֨ח הָאָ֜רֶץ אֶת־פִּ֗יהָ וַתִּבְלַ֥ע אֹתָ֛ם וְאֶת־קֹ֖רַח בְּמ֣וֹת הָעֵדָ֑ה בַּאֲכֹ֣ל הָאֵ֗שׁ אֵ֣ת חֲמִשִּׁ֤ים וּמָאתַ֙יִם֙ אִ֔ישׁ וַיִּהְי֖וּ לְנֵֽס׃ **יא**וּבְנֵי־קֹ֖רַח לֹא־מֵֽתוּ׃ {ס} | [[912]](#footnote-912) After this plague,    Yahweh spoke to Moses and to Eleazar son of Aaron, the priest. He said: [[913]](#footnote-913) “Take a census of the whole community of the Israelites, by their Patriarchal houses: all those of twenty year of ages and over, fit to bear arms in Israel.” [[914]](#footnote-914) Therefore, Moses and Eleazar the priest spoke to the people in the plains of Moab, near the Jordan opposite Jericho. They said: [[915]](#footnote-915) “Take a census of the people, men of twenty years and over,” as Yahweh had ordered Moses and the Israelites when they came out of the land of Egypt: [[916]](#footnote-916) Reuben, the firstborn of Israel: The sons of Reuben: for Hanoch, the Hanochite clan; for Pallu, the Palluite clan; [[917]](#footnote-917) for Hezron, the Hezronite clan; for Carmi, the Carmite clan. [[918]](#footnote-918) These were the Reubenite clans. They numbered forty-three thousand seven hundred and thirty men. [[919]](#footnote-919) The sons of Pallu: Eliab. [[920]](#footnote-920) The sons of Eliab: Nemuel, Dathan and Abiram. These two, Dathan and Abiram, men of repute in the community, were the ones who challenged Moses and Aaron; they belonged to the followers of Korah who challenged Yahweh. [[921]](#footnote-921) The earth opened its mouth and swallowed them (Korah perished with his followers), when fire consumed the two hundred and fifty men. They became a warning. [[922]](#footnote-922) Notwithstanding, the sons of Korah did not perish. |
| **יב**בְּנֵ֣י שִׁמְעוֹן֮ לְמִשְׁפְּחֹתָם֒ לִנְמוּאֵ֗ל מִשְׁפַּ֙חַת֙ הַנְּמ֣וּאֵלִ֔י לְיָמִ֕ין מִשְׁפַּ֖חַת הַיָּמִינִ֑י לְיָכִ֕ין מִשְׁפַּ֖חַת הַיָּכִינִֽי׃ **יג**לְזֶ֕רַח מִשְׁפַּ֖חַת הַזַּרְחִ֑י לְשָׁא֕וּל מִשְׁפַּ֖חַת הַשָּׁאוּלִֽי׃ **יד**אֵ֖לֶּה מִשְׁפְּחֹ֣ת הַשִּׁמְעֹנִ֑י שְׁנַ֧יִם וְעֶשְׂרִ֛ים אֶ֖לֶף וּמָאתָֽיִם׃ {ס} | [[923]](#footnote-923) The sons of Simeon by their families: for Nemuel, the Nemuelite family; for Jamin, the Jaminite family; for Jachin, the Jachinite family; [[924]](#footnote-924) for Zerah, the Zerahite family; for Shaul, the Shaulite family. [[925]](#footnote-925) These were the Simeonite family. They numbered twenty-two thousand and two hundred men. |
| **טו**בְּנֵ֣י גָד֮ לְמִשְׁפְּחֹתָם֒ לִצְפ֗וֹן מִשְׁפַּ֙חַת֙ הַצְּפוֹנִ֔י לְחַגִּ֕י מִשְׁפַּ֖חַת הַֽחַגִּ֑י לְשׁוּנִ֕י מִשְׁפַּ֖חַת הַשּׁוּנִֽי׃ **טז**לְאׇזְנִ֕י מִשְׁפַּ֖חַת הָאׇזְנִ֑י לְעֵרִ֕י מִשְׁפַּ֖חַת הָעֵרִֽי׃ **יז**לַאֲר֕וֹד מִשְׁפַּ֖חַת הָאֲרוֹדִ֑י לְאַ֨רְאֵלִ֔י מִשְׁפַּ֖חַת הָאַרְאֵלִֽי׃ **יח**אֵ֛לֶּה מִשְׁפְּחֹ֥ת בְּנֵֽי־גָ֖ד לִפְקֻדֵיהֶ֑ם אַרְבָּעִ֥ים אֶ֖לֶף וַחֲמֵ֥שׁ מֵאֽוֹת׃ {ס} | [[926]](#footnote-926) The sons of Gad by their families: for Zephon, the Zephonite family; for Haggi, the Haggite family; for Shuni, the Shunite family; [[927]](#footnote-927) for  Ozni, the Oznite family; for Eri, the Erite family; [[928]](#footnote-928) for Arod, the  Arodite family; for Areli, the Arelite family. [[929]](#footnote-929) These were the families of the sons of Gad counted. They numbered forty thousand and five hundred men. |
| **יט**בְּנֵ֥י יְהוּדָ֖ה עֵ֣ר וְאוֹנָ֑ן וַיָּ֥מׇת עֵ֛ר וְאוֹנָ֖ן בְּאֶ֥רֶץ כְּנָֽעַן׃ **כ**וַיִּהְי֣וּ בְנֵי־יְהוּדָה֮ לְמִשְׁפְּחֹתָם֒ לְשֵׁלָ֗ה מִשְׁפַּ֙חַת֙ הַשֵּׁ֣לָנִ֔י לְפֶ֕רֶץ מִשְׁפַּ֖חַת הַפַּרְצִ֑י לְזֶ֕רַח מִשְׁפַּ֖חַת הַזַּרְחִֽי׃ **כא**וַיִּהְי֣וּ בְנֵי־פֶ֔רֶץ לְחֶצְרֹ֕ן מִשְׁפַּ֖חַת הַֽחֶצְרֹנִ֑י לְחָמ֕וּל מִשְׁפַּ֖חַת הֶחָמוּלִֽי׃ **כב**אֵ֛לֶּה מִשְׁפְּחֹ֥ת יְהוּדָ֖ה לִפְקֻדֵיהֶ֑ם שִׁשָּׁ֧ה וְשִׁבְעִ֛ים אֶ֖לֶף וַחֲמֵ֥שׁ מֵאֽוֹת׃ {ס} | [[930]](#footnote-930) The sons of Judah: Er and Onan, but Er and Onan died in the land of Canaan. [[931]](#footnote-931) The sons of Judah by their families: for Shelah, the Shelahite family; for Perez, the Perezzite family; for Zerah, the Zerahite family. [[932]](#footnote-932) The sons of Perez were: for Hezron, the Hezronite family and for Hamul, the Hamulite family. [[933]](#footnote-933) These were the families of Judah counted. They numbered seventy-six thousand and five hundred men. |
| **כג**בְּנֵ֤י יִשָּׂשכָר֙ לְמִשְׁפְּחֹתָ֔ם תּוֹלָ֕ע מִשְׁפַּ֖חַת הַתּוֹלָעִ֑י לְפֻוָ֕ה מִשְׁפַּ֖חַת הַפּוּנִֽי׃ **כד**לְיָשׁ֕וּב מִשְׁפַּ֖חַת הַיָּשֻׁבִ֑י לְשִׁמְרֹ֕ן מִשְׁפַּ֖חַת הַשִּׁמְרֹנִֽי׃ **כה**אֵ֛לֶּה מִשְׁפְּחֹ֥ת יִשָּׂשכָ֖ר לִפְקֻדֵיהֶ֑ם אַרְבָּעָ֧ה וְשִׁשִּׁ֛ים אֶ֖לֶף וּשְׁלֹ֥שׁ מֵאֽוֹת׃ {ס} | [[934]](#footnote-934) The sons of Issachar, by their families: for Tola, the Tolaite family;  for Puvah, the Puvahite family; [[935]](#footnote-935) for Jashub, the Jashubite family;  for Shimron, the Shimronite family. [[936]](#footnote-936) These were the families of Issachar counted. They numbered sixty-four thousand and three hundred men. |
| **כו**בְּנֵ֣י זְבוּלֻן֮ לְמִשְׁפְּחֹתָם֒ לְסֶ֗רֶד מִשְׁפַּ֙חַת֙ הַסַּרְדִּ֔י לְאֵל֕וֹן מִשְׁפַּ֖חַת הָאֵלֹנִ֑י לְיַ֨חְלְאֵ֔ל מִשְׁפַּ֖חַת הַיַּחְלְאֵלִֽי׃ **כז**אֵ֛לֶּה מִשְׁפְּחֹ֥ת הַזְּבוּלֹנִ֖י לִפְקֻדֵיהֶ֑ם שִׁשִּׁ֥ים אֶ֖לֶף וַחֲמֵ֥שׁ מֵאֽוֹת׃ {ס} | [[937]](#footnote-937) The sons of Zebulun by their families: for Sered, the Seredite family; for Elon, the Elonite family; for Jahleel, the Jahleelite family. [[938]](#footnote-938) These were the families of Zebulun counted. They numbered sixty thousand and five hundred men. |
| **כח**בְּנֵ֥י יוֹסֵ֖ף לְמִשְׁפְּחֹתָ֑ם מְנַשֶּׁ֖ה וְאֶפְרָֽיִם׃ **כט**בְּנֵ֣י מְנַשֶּׁ֗ה לְמָכִיר֙ מִשְׁפַּ֣חַת הַמָּכִירִ֔י וּמָכִ֖יר הוֹלִ֣יד אֶת־גִּלְעָ֑ד לְגִלְעָ֕ד מִשְׁפַּ֖חַת הַגִּלְעָדִֽי׃ **ל**אֵ֚לֶּה בְּנֵ֣י גִלְעָ֔ד אִיעֶ֕זֶר מִשְׁפַּ֖חַת הָאִֽיעֶזְרִ֑י לְחֵ֕לֶק מִשְׁפַּ֖חַת הַֽחֶלְקִֽי׃ **לא**וְאַ֨שְׂרִיאֵ֔ל מִשְׁפַּ֖חַת הָאַשְׂרִֽאֵלִ֑י וְשֶׁ֕כֶם מִשְׁפַּ֖חַת הַשִּׁכְמִֽי׃ **לב**וּשְׁמִידָ֕ע מִשְׁפַּ֖חַת הַשְּׁמִידָעִ֑י וְחֵ֕פֶר מִשְׁפַּ֖חַת הַֽחֶפְרִֽי׃ **לג**וּצְלׇפְחָ֣ד בֶּן־חֵ֗פֶר לֹא־הָ֥יוּ ל֛וֹ בָּנִ֖ים כִּ֣י אִם־בָּנ֑וֹת וְשֵׁם֙ בְּנ֣וֹת צְלׇפְחָ֔ד מַחְלָ֣ה וְנֹעָ֔ה חׇגְלָ֥ה מִלְכָּ֖ה וְתִרְצָֽה׃ **לד**אֵ֖לֶּה מִשְׁפְּחֹ֣ת מְנַשֶּׁ֑ה וּפְקֻ֣דֵיהֶ֔ם שְׁנַ֧יִם וַחֲמִשִּׁ֛ים אֶ֖לֶף וּשְׁבַ֥ע מֵאֽוֹת׃ {ס} | [[939]](#footnote-939) The sons of Joseph by their families: Manasseh and Ephraim. [[940]](#footnote-940) The sons of Manasseh: for Machir, the Machirite family; now, Machir became the father of Gilead: for Gilead, the Gileadite family. [[941]](#footnote-941) These were the families of Gilead: for Iezer, the Iezerite family; for Helek, the Helekite family; [[942]](#footnote-942) and for Asriel, the Asrielite family; Shechem, the Shechemite family; [[943]](#footnote-943) and for Shemida, the Shemidaite family; Hepher, the Hepherite family. [[944]](#footnote-944) Now Zelophehad son of Hepher had no sons but only daughters; and these are the names of Zelophehad’s daughters: Mahlah, Noah, Hoglah, Milcah and Tirzah. [[945]](#footnote-945) These were the families of Manasseh. They numbered fifty-two thousand and seven hundred men. |
| **לה**אֵ֣לֶּה בְנֵי־אֶפְרַ֘יִם֮ לְמִשְׁפְּחֹתָם֒ לְשׁוּתֶ֗לַח מִשְׁפַּ֙חַת֙ הַשֻּׁ֣תַלְחִ֔י לְבֶ֕כֶר מִשְׁפַּ֖חַת הַבַּכְרִ֑י לְתַ֕חַן מִשְׁפַּ֖חַת הַֽתַּחֲנִֽי׃ **לו**וְאֵ֖לֶּה בְּנֵ֣י שׁוּתָ֑לַח לְעֵרָ֕ן מִשְׁפַּ֖חַת הָעֵרָנִֽי׃ **לז**אֵ֣לֶּה מִשְׁפְּחֹ֤ת בְּנֵי־אֶפְרַ֙יִם֙ לִפְקֻ֣דֵיהֶ֔ם שְׁנַ֧יִם וּשְׁלֹשִׁ֛ים אֶ֖לֶף וַחֲמֵ֣שׁ מֵא֑וֹת אֵ֥לֶּה בְנֵי־יוֹסֵ֖ף לְמִשְׁפְּחֹתָֽם׃ {ס} | [[946]](#footnote-946) These are the sons of Ephraim by their families: for Shuthelah,  the Shuthelahite family; and, for Becher, the Becherite family; and,  for Tahan, the Tahanite family. [[947]](#footnote-947) And these are the sons of Shuthelah:  for Eran, the Eranite family. [[948]](#footnote-948) These were the families of Ephraim counted. They numbered thirty-two thousand and five hundred men. |
| **לח**בְּנֵ֣י בִנְיָמִן֮ לְמִשְׁפְּחֹתָם֒ לְבֶ֗לַע מִשְׁפַּ֙חַת֙ הַבַּלְעִ֔י לְאַשְׁבֵּ֕ל מִשְׁפַּ֖חַת הָֽאַשְׁבֵּלִ֑י לַאֲחִירָ֕ם מִשְׁפַּ֖חַת הָאֲחִירָמִֽי׃ **לט**לִשְׁפוּפָ֕ם מִשְׁפַּ֖חַת הַשּׁוּפָמִ֑י לְחוּפָ֕ם מִשְׁפַּ֖חַת הַחוּפָמִֽי׃ **מ**וַיִּהְי֥וּ בְנֵי־בֶ֖לַע אַ֣רְדְּ וְנַעֲמָ֑ן מִשְׁפַּ֙חַת֙ הָֽאַרְדִּ֔י לְנַֽעֲמָ֔ן מִשְׁפַּ֖חַת הַֽנַּעֲמִֽי׃ **מא**אֵ֥לֶּה בְנֵי־בִנְיָמִ֖ן לְמִשְׁפְּחֹתָ֑ם וּפְקֻ֣דֵיהֶ֔ם חֲמִשָּׁ֧ה וְאַרְבָּעִ֛ים אֶ֖לֶף וְשֵׁ֥שׁ מֵאֽוֹת׃ {ס} | [[949]](#footnote-949) The sons of Benjamin, by their families: for Bela, the Belaite family; and for Ashbel, the Ashbelite family; and for Ahiram, the Ahiramite family; [[950]](#footnote-950) for Shephupham, the Shephuphamite family; for Hupham, the Huphamite family. [[951]](#footnote-951) Bela had Ard and Naaman for sons: for Ard, the Ardite family and for Naaman, the Naamanite family. [[952]](#footnote-952) These were the sons of Benjamin by clans. They numbered forty-five thousand and six hundred men. |
| **מב**אֵ֤לֶּה בְנֵי־דָן֙ לְמִשְׁפְּחֹתָ֔ם לְשׁוּחָ֕ם מִשְׁפַּ֖חַת הַשּׁוּחָמִ֑י אֵ֛לֶּה מִשְׁפְּחֹ֥ת דָּ֖ן לְמִשְׁפְּחֹתָֽם׃ **מג**כׇּל־מִשְׁפְּחֹ֥ת הַשּׁוּחָמִ֖י לִפְקֻדֵיהֶ֑ם אַרְבָּעָ֧ה וְשִׁשִּׁ֛ים אֶ֖לֶף וְאַרְבַּ֥ע מֵאֽוֹת׃ {ס} | [[953]](#footnote-953) These were the sons of Dan, by their families: for Shuham, the Shuhamite family. These were the sons of Dan, by their families. [[954]](#footnote-954) All the Shuhamite families numbered sixty-four thousand and four hundred men. |
| **מד**בְּנֵ֣י אָשֵׁר֮ לְמִשְׁפְּחֹתָם֒ לְיִמְנָ֗ה מִשְׁפַּ֙חַת֙ הַיִּמְנָ֔ה לְיִשְׁוִ֕י מִשְׁפַּ֖חַת הַיִּשְׁוִ֑י לִבְרִיעָ֕ה מִשְׁפַּ֖חַת הַבְּרִיעִֽי׃ **מה**לִבְנֵ֣י בְרִיעָ֔ה לְחֶ֕בֶר מִשְׁפַּ֖חַת הַֽחֶבְרִ֑י לְמַ֨לְכִּיאֵ֔ל מִשְׁפַּ֖חַת הַמַּלְכִּיאֵלִֽי׃ **מו**וְשֵׁ֥ם בַּת־אָשֵׁ֖ר שָֽׂרַח׃ **מז**אֵ֛לֶּה מִשְׁפְּחֹ֥ת בְּנֵי־אָשֵׁ֖ר לִפְקֻדֵיהֶ֑ם שְׁלֹשָׁ֧ה וַחֲמִשִּׁ֛ים אֶ֖לֶף וְאַרְבַּ֥ע מֵאֽוֹת׃ {ס} | [[955]](#footnote-955) The sons of Asher, by their families: for Imnah the Imnahite family; for Ishvi, the Ishvihite family; for Beriah, the Beriahite family. [[956]](#footnote-956) For the sons of Beriah: for Heber, the Heberite family and for Malchiel, the Malchielite family. [[957]](#footnote-957) The name of the daughter of Asher was Serah. [[958]](#footnote-958) These were the families of Asher. They numbered fifty-three thousand and four hundred men. |
| **מח**בְּנֵ֤י נַפְתָּלִי֙ לְמִשְׁפְּחֹתָ֔ם לְיַ֨חְצְאֵ֔ל מִשְׁפַּ֖חַת הַיַּחְצְאֵלִ֑י לְגוּנִ֕י מִשְׁפַּ֖חַת הַגּוּנִֽי׃ **מט**לְיֵ֕צֶר מִשְׁפַּ֖חַת הַיִּצְרִ֑י לְשִׁלֵּ֕ם מִשְׁפַּ֖חַת הַשִּׁלֵּמִֽי׃ **נ**אֵ֛לֶּה מִשְׁפְּחֹ֥ת נַפְתָּלִ֖י לְמִשְׁפְּחֹתָ֑ם וּפְקֻ֣דֵיהֶ֔ם חֲמִשָּׁ֧ה וְאַרְבָּעִ֛ים אֶ֖לֶף וְאַרְבַּ֥ע מֵאֽוֹת׃ **נא**אֵ֗לֶּה פְּקוּדֵי֙ בְּנֵ֣י יִשְׂרָאֵ֔ל שֵׁשׁ־מֵא֥וֹת אֶ֖לֶף וָאָ֑לֶף שְׁבַ֥ע מֵא֖וֹת וּשְׁלֹשִֽׁים׃ {פ} | [[959]](#footnote-959) The sons of Naphtali, by their families: for Jahzeel, the Jahzeelite family; for Guni, the Gunite family; [[960]](#footnote-960) for Jezer, the Jezerite family; for Shillem, the Shillemite family. [[961]](#footnote-961) These were the Naphtalites grouped by their families. The sons of Naphtali counted numbered forty-five thousand and four hundred men. [[962]](#footnote-962) The Israelites counted numbered in all six hundred and one thousand seven hundred and thirty men. |
| **נב**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **נג**לָאֵ֗לֶּה תֵּחָלֵ֥ק הָאָ֛רֶץ בְּנַחֲלָ֖ה בְּמִסְפַּ֥ר שֵׁמֽוֹת׃ **נד**לָרַ֗ב תַּרְבֶּה֙ נַחֲלָת֔וֹ וְלַמְעַ֕ט תַּמְעִ֖יט נַחֲלָת֑וֹ אִ֚ישׁ לְפִ֣י פְקֻדָ֔יו יֻתַּ֖ן נַחֲלָתֽוֹ׃ **נה**אַךְ־בְּגוֹרָ֕ל יֵחָלֵ֖ק אֶת־הָאָ֑רֶץ לִשְׁמ֥וֹת מַטּוֹת־אֲבֹתָ֖ם יִנְחָֽלוּ׃ **נו**עַל־פִּי֙ הַגּוֹרָ֔ל תֵּחָלֵ֖ק נַחֲלָת֑וֹ בֵּ֥ין רַ֖ב לִמְעָֽט׃ {ס} | [[963]](#footnote-963) Yahweh said to Moses: [[964]](#footnote-964) “To these the land is to be shared out as a heritage, according to the number of names. [[965]](#footnote-965) To more you are to give a large area of land, to fewer a small area; to each the heritage will be according to its enrolment. [[966]](#footnote-966) But the land shall be divided by lot. They shall inherit according to the names of their fathers’ tribes; [[967]](#footnote-967) their inheritance is to be divided by lot, between the more and the fewer. |
| **נז**וְאֵ֨לֶּה פְקוּדֵ֣י הַלֵּוִי֮ לְמִשְׁפְּחֹתָם֒ לְגֵרְשׁ֗וֹן מִשְׁפַּ֙חַת֙ הַגֵּ֣רְשֻׁנִּ֔י לִקְהָ֕ת מִשְׁפַּ֖חַת הַקְּהָתִ֑י לִמְרָרִ֕י מִשְׁפַּ֖חַת הַמְּרָרִֽי׃ **נח**אֵ֣לֶּה׀ מִשְׁפְּחֹ֣ת לֵוִ֗י מִשְׁפַּ֨חַת הַלִּבְנִ֜י מִשְׁפַּ֤חַת הַֽחֶבְרֹנִי֙ מִשְׁפַּ֤חַת הַמַּחְלִי֙ מִשְׁפַּ֣חַת הַמּוּשִׁ֔י מִשְׁפַּ֖חַת הַקׇּרְחִ֑י וּקְהָ֖ת הוֹלִ֥ד אֶת־עַמְרָֽם׃ **נט**וְשֵׁ֣ם׀ אֵ֣שֶׁת עַמְרָ֗ם יוֹכֶ֙בֶד֙ בַּת־לֵוִ֔י אֲשֶׁ֨ר יָלְדָ֥ה אֹתָ֛הּ לְלֵוִ֖י בְּמִצְרָ֑יִם וַתֵּ֣לֶד לְעַמְרָ֗ם אֶֽת־אַהֲרֹן֙ וְאֶת־מֹשֶׁ֔ה וְאֵ֖ת מִרְיָ֥ם אֲחֹתָֽם׃ **ס**וַיִּוָּלֵ֣ד לְאַהֲרֹ֔ן אֶת־נָדָ֖ב וְאֶת־אֲבִיה֑וּא אֶת־אֶלְעָזָ֖ר וְאֶת־אִיתָמָֽר׃ **סא**וַיָּ֥מׇת נָדָ֖ב וַאֲבִיה֑וּא בְּהַקְרִיבָ֥ם אֵשׁ־זָרָ֖ה לִפְנֵ֥י יְהֹוָֽה׃ **סב**וַיִּהְי֣וּ פְקֻדֵיהֶ֗ם שְׁלֹשָׁ֤ה וְעֶשְׂרִים֙ אֶ֔לֶף כׇּל־זָכָ֖ר מִבֶּן־חֹ֣דֶשׁ וָמָ֑עְלָה כִּ֣י׀ לֹ֣א הׇתְפָּקְד֗וּ בְּתוֹךְ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל כִּ֠י לֹא־נִתַּ֤ן לָהֶם֙ נַחֲלָ֔ה בְּת֖וֹךְ בְּנֵ֥י יִשְׂרָאֵֽל׃ **סג**אֵ֚לֶּה פְּקוּדֵ֣י מֹשֶׁ֔ה וְאֶלְעָזָ֖ר הַכֹּהֵ֑ן אֲשֶׁ֨ר פָּֽקְד֜וּ אֶת־בְּנֵ֤י יִשְׂרָאֵל֙ בְּעַֽרְבֹ֣ת מוֹאָ֔ב עַ֖ל יַרְדֵּ֥ן יְרֵחֽוֹ׃ **סד**וּבְאֵ֙לֶּה֙ לֹא־הָ֣יָה אִ֔ישׁ מִפְּקוּדֵ֣י מֹשֶׁ֔ה וְאַהֲרֹ֖ן הַכֹּהֵ֑ן אֲשֶׁ֥ר פָּקְד֛וּ אֶת־בְּנֵ֥י יִשְׂרָאֵ֖ל בְּמִדְבַּ֥ר סִינָֽי׃ **סה**כִּֽי־אָמַ֤ר יְהֹוָה֙ לָהֶ֔ם מ֥וֹת יָמֻ֖תוּ בַּמִּדְבָּ֑ר וְלֹא־נוֹתַ֤ר מֵהֶם֙ אִ֔ישׁ כִּ֚י אִם־כָּלֵ֣ב בֶּן־יְפֻנֶּ֔ה וִיהוֹשֻׁ֖עַ בִּן־נֽוּן׃ {ס} | [[968]](#footnote-968) These, by their families, are the Levites that were registered: for Gershon, the Gershonite family; for Kohath, the Kohathite family; for Merari, the Merarite family. [[969]](#footnote-969) These are the Levite families: the Libnite family, the Hebronite family, the Mahlite family, the Mushite family and the Korahite family. Kohath was the father of Amram. [[970]](#footnote-970) The name of Amram’s wife was Jochebed, the daughter of Levi, born to him in Egypt. To Amram she bore Aaron and Moses, and Miriam their sister. [[971]](#footnote-971) Aaron was the father of Nadab and Abihu and Eleazar and Ithamar. [[972]](#footnote-972) But Nadab and Abihu died when they brought unlawful fire before Yahweh. [[973]](#footnote-973) Altogether, the number of those enrolled was twenty-three thousand – every male of one month and over, for they were not numbered among the Israelites because they received no inheritance among the Israelites. [[974]](#footnote-974) Such were the men registered by Moses and Eleazar the priest, who took this census of the Israelites in the plains of Moab, near the Jordan, opposite Jericho. [[975]](#footnote-975) However, not one of them was among those who had been registered by Moses and Aaron when they numbered the Israelites in the desert of Sinai; [[976]](#footnote-976) for Yahweh had said of them, “They will surely die in the desert,” and not one of them remained, except Caleb the son of Jephunneh and Joshua the son of Nun. |

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| במדבר פרק כז | Numbers [[977]](#footnote-977)27 |
| **א**וַתִּקְרַ֜בְנָה בְּנ֣וֹת צְלׇפְחָ֗ד בֶּן־חֵ֤פֶר בֶּן־גִּלְעָד֙ בֶּן־מָכִ֣יר בֶּן־מְנַשֶּׁ֔ה לְמִשְׁפְּחֹ֖ת מְנַשֶּׁ֣ה בֶן־יוֹסֵ֑ף וְאֵ֙לֶּה֙ שְׁמ֣וֹת בְּנֹתָ֔יו מַחְלָ֣ה נֹעָ֔ה וְחׇגְלָ֥ה וּמִלְכָּ֖ה וְתִרְצָֽה׃ **ב**וַֽתַּעֲמֹ֜דְנָה לִפְנֵ֣י מֹשֶׁ֗ה וְלִפְנֵי֙ אֶלְעָזָ֣ר הַכֹּהֵ֔ן וְלִפְנֵ֥י הַנְּשִׂיאִ֖ם וְכׇל־הָעֵדָ֑ה פֶּ֥תַח אֹֽהֶל־מוֹעֵ֖ד לֵאמֹֽר׃ **ג**אָבִ֘ינוּ֮ מֵ֣ת בַּמִּדְבָּר֒ וְה֨וּא לֹא־הָיָ֜ה בְּת֣וֹךְ הָעֵדָ֗ה הַנּוֹעָדִ֛ים עַל־יְהֹוָ֖ה בַּעֲדַת־קֹ֑רַח כִּֽי־בְחֶטְא֣וֹ מֵ֔ת וּבָנִ֖ים לֹא־הָ֥יוּ לֽוֹ׃ **ד**לָ֣מָּה יִגָּרַ֤ע שֵׁם־אָבִ֙ינוּ֙ מִתּ֣וֹךְ מִשְׁפַּחְתּ֔וֹ כִּ֛י אֵ֥ין ל֖וֹ בֵּ֑ן תְּנָה־לָּ֣נוּ אֲחֻזָּ֔ה בְּת֖וֹךְ אֲחֵ֥י אָבִֽינוּ׃ **ה**וַיַּקְרֵ֥ב מֹשֶׁ֛ה אֶת־מִשְׁפָּטָ֖ן לִפְנֵ֥י יְהֹוָֽה׃ {פ} | [[978]](#footnote-978) Then the daughters of Zelophehad, the son of Hepher son of Gilead, son of Machir, son of Manasseh son of Joseph, of the family of Manasseh came. These are the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah. [[979]](#footnote-979) They stood before Moses, Eleazar the priest, and the leaders of the whole community, at the door of the Tent of Meeting, saying, [[980]](#footnote-980) “Our father died in the desert; he was not among the company of those who conspired against Yahweh, Korah’s party; it was for his own sin that he died without sons. [[981]](#footnote-981) Why must our father’s name be lost to his clan? Since he had no son, give us some property among our father’s kinsmen.” [[982]](#footnote-982) Moses brought their case before Yahweh. |
| **ו**וַיֹּ֥אמֶר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ז**כֵּ֗ן בְּנ֣וֹת צְלׇפְחָד֮ דֹּבְרֹת֒ נָתֹ֨ן תִּתֵּ֤ן לָהֶם֙ אֲחֻזַּ֣ת נַחֲלָ֔ה בְּת֖וֹךְ אֲחֵ֣י אֲבִיהֶ֑ם וְהַֽעֲבַרְתָּ֛ אֶת־נַחֲלַ֥ת אֲבִיהֶ֖ן לָהֶֽן׃ **ח**וְאֶל־בְּנֵ֥י יִשְׂרָאֵ֖ל תְּדַבֵּ֣ר לֵאמֹ֑ר אִ֣ישׁ אֶת־נַחֲלַ֥ת אֲבִיהֶ֖ן לָהֶֽן׃ **ט**וְאִם־אֵ֥ין ל֖וֹ כִּֽי־יָמ֗וּת וּבֵן֙ אֵ֣ין ל֔וֹ וְהַֽעֲבַרְתֶּ֥ם אֶת־נַחֲלָת֖וֹ לְבִתּֽוֹ׃ **י**וְאִם־אֵ֥ין ל֖וֹ אַחִ֑ים וּנְתַתֶּ֥ם אֶת־נַחֲלָת֖וֹ לַאֲחֵ֥י אָבִֽיו׃ **יא**וְאִם־אֵ֣ין אַחִים֮ לְאָבִיו֒ וּנְתַתֶּ֣ם אֶת־נַחֲלָת֗וֹ לִשְׁאֵר֞וֹ הַקָּרֹ֥ב אֵלָ֛יו מִמִּשְׁפַּחְתּ֖וֹ וְיָרַ֣שׁ אֹתָ֑הּ וְֽהָ֨יְתָ֜ה לִבְנֵ֤י יִשְׂרָאֵל֙ לְחֻקַּ֣ת מִשְׁפָּ֔ט כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ {פ} | [[983]](#footnote-983) And Yahweh spoke to Moses, saying, [[984]](#footnote-984) “The daughters of Zelophehad have a just case. Give them a property for their inheritance among their father’s kinsmen; and pass on to them their father’s inheritance. [[985]](#footnote-985) Then say this to the Israelites, “If a man dies without sons, his inheritance is to pass to his daughter; [[986]](#footnote-986) and, if he has no daughter, then his inheritance is to go to his brothers; [[987]](#footnote-987) and, if he has no brothers, then his inheritance is to go to his father’s brothers. [[988]](#footnote-988) If his father has no brothers, then his inheritance is to go to the nearest kinsman of his clan: he is to take possession. This shall be a statutory ordinance for the Israelites, as Yahweh has ordered Moses.”” |
| **יב**וַיֹּ֤אמֶר יְהֹוָה֙ אֶל־מֹשֶׁ֔ה עֲלֵ֛ה אֶל־הַ֥ר הָעֲבָרִ֖ים הַזֶּ֑ה וּרְאֵה֙ אֶת־הָאָ֔רֶץ אֲשֶׁ֥ר נָתַ֖תִּי לִבְנֵ֥י יִשְׂרָאֵֽל׃ **יג**וְרָאִ֣יתָה אֹתָ֔הּ וְנֶאֱסַפְתָּ֥ אֶל־עַמֶּ֖יךָ גַּם־אָ֑תָּה כַּאֲשֶׁ֥ר נֶאֱסַ֖ף אַהֲרֹ֥ן אָחִֽיךָ׃ **יד**כַּאֲשֶׁר֩ מְרִיתֶ֨ם פִּ֜י בְּמִדְבַּר־צִ֗ן בִּמְרִיבַת֙ הָֽעֵדָ֔ה לְהַקְדִּישֵׁ֥נִי בַמַּ֖יִם לְעֵינֵיהֶ֑ם הֵ֛ם מֵֽי־מְרִיבַ֥ת קָדֵ֖שׁ מִדְבַּר־צִֽן׃ {ס} | [[989]](#footnote-989) Yahweh said to Moses, “Climb this mountain of Abarim, and see the land I have given to the Israelites. [[990]](#footnote-990) After you have seen it, you shall be gathered to your people, as Aaron your brother was. [[991]](#footnote-991) For you rebelled in the desert of Zin when the community complained against me, when I ordered you to sanctify me before their eyes by means of the water.” (These were the waters of Meribah of Kadesh, in the desert of Zin.) |
| **טו**וַיְדַבֵּ֣ר מֹשֶׁ֔ה אֶל־יְהֹוָ֖ה לֵאמֹֽר׃ **טז**יִפְקֹ֣ד יְהֹוָ֔ה אֱלֹהֵ֥י הָרוּחֹ֖ת לְכׇל־בָּשָׂ֑ר אִ֖ישׁ עַל־הָעֵדָֽה׃ **יז**אֲשֶׁר־יֵצֵ֣א לִפְנֵיהֶ֗ם וַאֲשֶׁ֤ר יָבֹא֙ לִפְנֵיהֶ֔ם וַאֲשֶׁ֥ר יוֹצִיאֵ֖ם וַאֲשֶׁ֣ר יְבִיאֵ֑ם וְלֹ֤א תִהְיֶה֙ עֲדַ֣ת יְהֹוָ֔ה כַּצֹּ֕אן אֲשֶׁ֥ר אֵין־לָהֶ֖ם רֹעֶֽה׃ | [[992]](#footnote-992) Then Moses said to Yahweh, saying, [[993]](#footnote-993) “May Yahweh, God of the spirits that give life to all living creatures, appoint a leader for this community, [[994]](#footnote-994) to be at their head in all they do, a man who will lead them out and bring them in, so that the community of Yahweh may not be like sheep without a shepherd.” |
| **יח**וַיֹּ֨אמֶר יְהֹוָ֜ה אֶל־מֹשֶׁ֗ה קַח־לְךָ֙ אֶת־יְהוֹשֻׁ֣עַ בִּן־נ֔וּן אִ֖ישׁ אֲשֶׁר־ר֣וּחַ בּ֑וֹ וְסָמַכְתָּ֥ אֶת־יָדְךָ֖ עָלָֽיו׃ **יט**וְהַֽעֲמַדְתָּ֣ אֹת֗וֹ לִפְנֵי֙ אֶלְעָזָ֣ר הַכֹּהֵ֔ן וְלִפְנֵ֖י כׇּל־הָעֵדָ֑ה וְצִוִּיתָ֥ה אֹת֖וֹ לְעֵינֵיהֶֽם׃ **כ**וְנָתַתָּ֥ה מֵהֽוֹדְךָ֖ עָלָ֑יו לְמַ֣עַן יִשְׁמְע֔וּ כׇּל־עֲדַ֖ת בְּנֵ֥י יִשְׂרָאֵֽל׃ **כא**וְלִפְנֵ֨י אֶלְעָזָ֤ר הַכֹּהֵן֙ יַעֲמֹ֔ד וְשָׁ֥אַל ל֛וֹ בְּמִשְׁפַּ֥ט הָאוּרִ֖ים לִפְנֵ֣י יְהֹוָ֑ה עַל־פִּ֨יו יֵצְא֜וּ וְעַל־פִּ֣יו יָבֹ֗אוּ ה֛וּא וְכׇל־בְּנֵי־יִשְׂרָאֵ֥ל אִתּ֖וֹ וְכׇל־הָעֵדָֽה׃ **כב**וַיַּ֣עַשׂ מֹשֶׁ֔ה כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֹת֑וֹ וַיִּקַּ֣ח אֶת־יְהוֹשֻׁ֗עַ וַיַּֽעֲמִדֵ֙הוּ֙ לִפְנֵי֙ אֶלְעָזָ֣ר הַכֹּהֵ֔ן וְלִפְנֵ֖י כׇּל־הָעֵדָֽה׃ **כג**וַיִּסְמֹ֧ךְ אֶת־יָדָ֛יו עָלָ֖יו וַיְצַוֵּ֑הוּ כַּאֲשֶׁ֛ר דִּבֶּ֥ר יְהֹוָ֖ה בְּיַד־מֹשֶֽׁה׃ {פ} | [[995]](#footnote-995) Yahweh answered Moses, “Take Joshua son of Nun, a man in whom is the spirit. Lay your hand on him. [[996]](#footnote-996) Then bring him before Eleazar the priest and the whole community and commission him in their presence [[997]](#footnote-997) and to give him your authority, so that the whole community of Israelites may obey him. [[998]](#footnote-998) He shall present himself to Eleazar the priest, who is to make inquiry for him before Yahweh, according to the rite of the Urim. At his command, all the Israelites shall go out and come in with him, the whole community.” [[999]](#footnote-999) Moses did as Yahweh had ordered. He took Joshua and brought him before Eleazar the priest and the whole community, [[1000]](#footnote-1000) laid his hands on him and gave him his orders, as Yahweh had commanded through the authority of Moses. |

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| במדבר פרק כח | Numbers [[1001]](#footnote-1001)28 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**צַ֚ו אֶת־בְּנֵ֣י יִשְׂרָאֵ֔ל וְאָמַרְתָּ֖ אֲלֵהֶ֑ם אֶת־קׇרְבָּנִ֨י לַחְמִ֜י לְאִשַּׁ֗י רֵ֚יחַ נִֽיחֹחִ֔י תִּשְׁמְר֕וּ לְהַקְרִ֥יב לִ֖י בְּמוֹעֲדֽוֹ׃ **ג**וְאָמַרְתָּ֣ לָהֶ֔ם זֶ֚ה הָֽאִשֶּׁ֔ה אֲשֶׁ֥ר תַּקְרִ֖יבוּ לַיהֹוָ֑ה כְּבָשִׂ֨ים בְּנֵֽי־שָׁנָ֧ה תְמִימִ֛ם שְׁנַ֥יִם לַיּ֖וֹם עֹלָ֥ה תָמִֽיד׃ **ד**אֶת־הַכֶּ֥בֶשׂ אֶחָ֖ד תַּעֲשֶׂ֣ה בַבֹּ֑קֶר וְאֵת֙ הַכֶּ֣בֶשׂ הַשֵּׁנִ֔י תַּעֲשֶׂ֖ה בֵּ֥ין הָֽעַרְבָּֽיִם׃ **ה**וַעֲשִׂירִ֧ית הָאֵיפָ֛ה סֹ֖לֶת לְמִנְחָ֑ה בְּלוּלָ֛ה בְּשֶׁ֥מֶן כָּתִ֖ית רְבִיעִ֥ת הַהִֽין׃ **ו**עֹלַ֖ת תָּמִ֑יד הָעֲשֻׂיָה֙ בְּהַ֣ר סִינַ֔י לְרֵ֣יחַ נִיחֹ֔חַ אִשֶּׁ֖ה לַֽיהֹוָֽה׃ **ז**וְנִסְכּוֹ֙ רְבִיעִ֣ת הַהִ֔ין לַכֶּ֖בֶשׂ הָאֶחָ֑ד בַּקֹּ֗דֶשׁ הַסֵּ֛ךְ נֶ֥סֶךְ שֵׁכָ֖ר לַיהֹוָֽה׃ **ח**וְאֵת֙ הַכֶּ֣בֶשׂ הַשֵּׁנִ֔י תַּעֲשֶׂ֖ה בֵּ֣ין הָֽעַרְבָּ֑יִם כְּמִנְחַ֨ת הַבֹּ֤קֶר וּכְנִסְכּוֹ֙ תַּעֲשֶׂ֔ה אִשֵּׁ֛ה רֵ֥יחַ נִיחֹ֖חַ לַיהֹוָֽה׃ {פ} | [[1002]](#footnote-1002) Yahweh spoke to Moses, [[1003]](#footnote-1003) “Command the Israelites: “Be sure to bring my offering, my food of burnt offering, a pleasing aroma for me, at the due time.” [[1004]](#footnote-1004) “Tell them: This is the burnt offering you must offer to Yahweh: Two yearling lambs without blemish, daily, as a continual high-offering. [[1005]](#footnote-1005) One lamb you must offer in the morning, the other at dusk, [[1006]](#footnote-1006) with an oblation of one-tenth of an ephah of fine flour mixed with one quarter of a hin of beaten oil. [[1007]](#footnote-1007) It is a continual high-offering ordained at Mount Sinai as a pleasing aroma, a burnt offering to Yahweh. [[1008]](#footnote-1008) Its libation shall be of one quarter of a hin for each lamb; in the sanctuary, you shall pour out a libation of strong drink for Yahweh. [[1009]](#footnote-1009) The other lamb you must offer at dusk; as the oblation and libation of the morning, give it as a burnt offering, a pleasing aroma for Yahweh. |
| **ט**וּבְיוֹם֙ הַשַּׁבָּ֔ת שְׁנֵֽי־כְבָשִׂ֥ים בְּנֵֽי־שָׁנָ֖ה תְּמִימִ֑ם וּשְׁנֵ֣י עֶשְׂרֹנִ֗ים סֹ֧לֶת מִנְחָ֛ה בְּלוּלָ֥ה בַשֶּׁ֖מֶן וְנִסְכּֽוֹ׃ **י**עֹלַ֥ת שַׁבַּ֖ת בְּשַׁבַּתּ֑וֹ עַל־עֹלַ֥ת הַתָּמִ֖יד וְנִסְכָּֽהּ׃ {פ} | [[1010]](#footnote-1010) “On the Sabbath day: two yearling rams without blemish and two-tenths of an ephah of fine flour as an oblation, mixed with oil, and its libation. [[1011]](#footnote-1011) This is the high-offering for every Sabbath, beside the continual high-offering and its libation. |
| **יא**וּבְרָאשֵׁי֙ חׇדְשֵׁיכֶ֔ם תַּקְרִ֥יבוּ עֹלָ֖ה לַיהֹוָ֑ה פָּרִ֨ים בְּנֵֽי־בָקָ֤ר שְׁנַ֙יִם֙ וְאַ֣יִל אֶחָ֔ד כְּבָשִׂ֧ים בְּנֵי־שָׁנָ֛ה שִׁבְעָ֖ה תְּמִימִֽם׃ **יב**וּשְׁלֹשָׁ֣ה עֶשְׂרֹנִ֗ים סֹ֤לֶת מִנְחָה֙ בְּלוּלָ֣ה בַשֶּׁ֔מֶן לַפָּ֖ר הָאֶחָ֑ד וּשְׁנֵ֣י עֶשְׂרֹנִ֗ים סֹ֤לֶת מִנְחָה֙ בְּלוּלָ֣ה בַשֶּׁ֔מֶן לָאַ֖יִל הָֽאֶחָֽד׃ **יג**וְעִשָּׂרֹ֣ן עִשָּׂר֗וֹן סֹ֤לֶת מִנְחָה֙ בְּלוּלָ֣ה בַשֶּׁ֔מֶן לַכֶּ֖בֶשׂ הָאֶחָ֑ד עֹלָה֙ רֵ֣יחַ נִיחֹ֔חַ אִשֶּׁ֖ה לַיהֹוָֽה׃ **יד**וְנִסְכֵּיהֶ֗ם חֲצִ֣י הַהִין֩ יִהְיֶ֨ה לַפָּ֜ר וּשְׁלִישִׁ֧ת הַהִ֣ין לָאַ֗יִל וּרְבִיעִ֥ת הַהִ֛ין לַכֶּ֖בֶשׂ יָ֑יִן זֹ֣את עֹלַ֥ת חֹ֙דֶשׁ֙ בְּחׇדְשׁ֔וֹ לְחׇדְשֵׁ֖י הַשָּׁנָֽה׃ **טו**וּשְׂעִ֨יר עִזִּ֥ים אֶחָ֛ד לְחַטָּ֖את לַיהֹוָ֑ה עַל־עֹלַ֧ת הַתָּמִ֛יד יֵעָשֶׂ֖ה וְנִסְכּֽוֹ׃ {ס} | [[1012]](#footnote-1012) “At each new moon, you must offer a high-offering to Yahweh: two young bulls, one ram, and seven yearling lambs without blemish; [[1013]](#footnote-1013) for each bull, an oblation of three-tenths of an ephah of fine flour mixed with oil; for each ram, an oblation of two-tenths of an ephah of fine flour mixed with oil; [[1014]](#footnote-1014) for each lamb, an oblation of one-tenth of an ephah of fine flour mixed with oil; this is a high-offering, a pleasing aroma, a burnt offering to Yahweh. [[1015]](#footnote-1015) Their libation is to be half a hin of wine for a bull, one third of a hin for a ram, and one quarter of a hin for a lamb. This is the high-offering for each new moon, every month of the year. [[1016]](#footnote-1016) Beside the continual high-offering, one male goat shall be offered to Yahweh, as a sin offering, with its libation. |
| **טז**וּבַחֹ֣דֶשׁ הָרִאשׁ֗וֹן בְּאַרְבָּעָ֥ה עָשָׂ֛ר י֖וֹם לַחֹ֑דֶשׁ פֶּ֖סַח לַיהֹוָֽה׃ **יז**וּבַחֲמִשָּׁ֨ה עָשָׂ֥ר י֛וֹם לַחֹ֥דֶשׁ הַזֶּ֖ה חָ֑ג שִׁבְעַ֣ת יָמִ֔ים מַצּ֖וֹת יֵאָכֵֽל׃ **יח**בַּיּ֥וֹם הָרִאשׁ֖וֹן מִקְרָא־קֹ֑דֶשׁ כׇּל־מְלֶ֥אכֶת עֲבֹדָ֖ה לֹ֥א תַעֲשֽׂוּ׃ **יט**וְהִקְרַבְתֶּ֨ם אִשֶּׁ֤ה עֹלָה֙ לַֽיהֹוָ֔ה פָּרִ֧ים בְּנֵי־בָקָ֛ר שְׁנַ֖יִם וְאַ֣יִל אֶחָ֑ד וְשִׁבְעָ֤ה כְבָשִׂים֙ בְּנֵ֣י שָׁנָ֔ה תְּמִימִ֖ם יִהְי֥וּ לָכֶֽם׃ **כ**וּמִ֨נְחָתָ֔ם סֹ֖לֶת בְּלוּלָ֣ה בַשָּׁ֑מֶן שְׁלֹשָׁ֨ה עֶשְׂרֹנִ֜ים לַפָּ֗ר וּשְׁנֵ֧י עֶשְׂרֹנִ֛ים לָאַ֖יִל תַּעֲשֽׂוּ׃ **כא**עִשָּׂר֤וֹן עִשָּׂרוֹן֙ תַּעֲשֶׂ֔ה לַכֶּ֖בֶשׂ הָאֶחָ֑ד לְשִׁבְעַ֖ת הַכְּבָשִֽׂים׃ **כב**וּשְׂעִ֥יר חַטָּ֖את אֶחָ֑ד לְכַפֵּ֖ר עֲלֵיכֶֽם׃ **כג**מִלְּבַד֙ עֹלַ֣ת הַבֹּ֔קֶר אֲשֶׁ֖ר לְעֹלַ֣ת הַתָּמִ֑יד תַּעֲשׂ֖וּ אֶת־אֵֽלֶּה׃ **כד**כָּאֵ֜לֶּה תַּעֲשׂ֤וּ לַיּוֹם֙ שִׁבְעַ֣ת יָמִ֔ים לֶ֛חֶם אִשֵּׁ֥ה רֵֽיחַ־נִיחֹ֖חַ לַיהֹוָ֑ה עַל־עוֹלַ֧ת הַתָּמִ֛יד יֵעָשֶׂ֖ה וְנִסְכּֽוֹ׃ **כה**וּבַיּוֹם֙ הַשְּׁבִיעִ֔י מִקְרָא־קֹ֖דֶשׁ יִהְיֶ֣ה לָכֶ֑ם כׇּל־מְלֶ֥אכֶת עֲבֹדָ֖ה לֹ֥א תַעֲשֽׂוּ׃ {ס} | [[1017]](#footnote-1017) “The fourteenth day of the first month is the Passover of Yahweh, [[1018]](#footnote-1018) and the fifteenth day of this month is a feast day. For seven days, unleavened bread shall be eaten. [[1019]](#footnote-1019) On the first day, there will be a holy convocation. You must do no ordinary work. [[1020]](#footnote-1020) You shall offer to Yahweh a burnt offering as a high-offering: two young bulls, a ram and seven yearling lambs without blemish. [[1021]](#footnote-1021) Their oblation of fine flour mixed with oil is to be three-tenths of an ephah for the bull, two-tenths for the ram [[1022]](#footnote-1022) and one-tenth for each of the seven lambs. [[1023]](#footnote-1023) There must also be a he-goat for the sin offering, to make atonement for you. [[1024]](#footnote-1024) You shall offer these in addition to the morning high-offering, which is a continual high-offering. [[1025]](#footnote-1025) You must do this every day for seven days. It is nourishment, a burnt offering – a pleasing aroma for Yahweh, to be offered in addition to the perpetual high-offering and its accompanying libation. [[1026]](#footnote-1026) On the seventh day, you must hold a solemn assembly; you will do no ordinary work. |
| **כו**וּבְי֣וֹם הַבִּכּוּרִ֗ים בְּהַקְרִ֨יבְכֶ֜ם מִנְחָ֤ה חֲדָשָׁה֙ לַֽיהֹוָ֔ה בְּשָׁבֻעֹ֖תֵיכֶ֑ם מִֽקְרָא־קֹ֙דֶשׁ֙ יִהְיֶ֣ה לָכֶ֔ם כׇּל־מְלֶ֥אכֶת עֲבֹדָ֖ה לֹ֥א תַעֲשֽׂוּ׃ **כז**וְהִקְרַבְתֶּ֨ם עוֹלָ֜ה לְרֵ֤יחַ נִיחֹ֙חַ֙ לַֽיהֹוָ֔ה פָּרִ֧ים בְּנֵי־בָקָ֛ר שְׁנַ֖יִם אַ֣יִל אֶחָ֑ד שִׁבְעָ֥ה כְבָשִׂ֖ים בְּנֵ֥י שָׁנָֽה׃ **כח**וּמִ֨נְחָתָ֔ם סֹ֖לֶת בְּלוּלָ֣ה בַשָּׁ֑מֶן שְׁלֹשָׁ֤ה עֶשְׂרֹנִים֙ לַפָּ֣ר הָֽאֶחָ֔ד שְׁנֵי֙ עֶשְׂרֹנִ֔ים לָאַ֖יִל הָאֶחָֽד׃ **כט**עִשָּׂרוֹן֙ עִשָּׂר֔וֹן לַכֶּ֖בֶשׂ הָאֶחָ֑ד לְשִׁבְעַ֖ת הַכְּבָשִֽׂים׃ **ל**שְׂעִ֥יר עִזִּ֖ים אֶחָ֑ד לְכַפֵּ֖ר עֲלֵיכֶֽם׃ **לא**מִלְּבַ֞ד עֹלַ֧ת הַתָּמִ֛יד וּמִנְחָת֖וֹ תַּעֲשׂ֑וּ תְּמִימִ֥ם יִהְיוּ־לָכֶ֖ם וְנִסְכֵּיהֶֽם׃ {פ} | [[1027]](#footnote-1027) “On the day of the first-fruits, when you make your offering of new grain to Yahweh at your feast of Weeks, you are to hold a holy convocation; you must do no ordinary work. [[1028]](#footnote-1028) You must offer as a high-offering, a pleasing aroma for Yahweh: two young bulls, one ram and seven yearling lambs. [[1029]](#footnote-1029) Their oblation of fine flour mixed with oil is to be three-tenths of an ephah for each bull, [[1030]](#footnote-1030) two-tenths for the ram and one-tenth for each of the seven lambs. [[1031]](#footnote-1031) There must also be a goat, for performing the rite of atonement over you. [[1032]](#footnote-1032) You shall offer these in addition to the perpetual high-offering and its accompanying oblation. They shall be without blemish. |

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| במדבר פרק כט | Numbers [[1033]](#footnote-1033)29 |
| **א**וּבַחֹ֨דֶשׁ הַשְּׁבִיעִ֜י בְּאֶחָ֣ד לַחֹ֗דֶשׁ מִֽקְרָא־קֹ֙דֶשׁ֙ יִהְיֶ֣ה לָכֶ֔ם כׇּל־מְלֶ֥אכֶת עֲבֹדָ֖ה לֹ֣א תַעֲשׂ֑וּ י֥וֹם תְּרוּעָ֖ה יִהְיֶ֥ה לָכֶֽם׃ **ב**וַעֲשִׂיתֶ֨ם עֹלָ֜ה לְרֵ֤יחַ נִיחֹ֙חַ֙ לַֽיהֹוָ֔ה פַּ֧ר בֶּן־בָּקָ֛ר אֶחָ֖ד אַ֣יִל אֶחָ֑ד כְּבָשִׂ֧ים בְּנֵי־שָׁנָ֛ה שִׁבְעָ֖ה תְּמִימִֽם׃ **ג**וּמִ֨נְחָתָ֔ם סֹ֖לֶת בְּלוּלָ֣ה בַשָּׁ֑מֶן שְׁלֹשָׁ֤ה עֶשְׂרֹנִים֙ לַפָּ֔ר שְׁנֵ֥י עֶשְׂרֹנִ֖ים לָאָֽיִל׃ **ד**וְעִשָּׂר֣וֹן אֶחָ֔ד לַכֶּ֖בֶשׂ הָאֶחָ֑ד לְשִׁבְעַ֖ת הַכְּבָשִֽׂים׃ **ה**וּשְׂעִיר־עִזִּ֥ים אֶחָ֖ד חַטָּ֑את לְכַפֵּ֖ר עֲלֵיכֶֽם׃ **ו**מִלְּבַד֩ עֹלַ֨ת הַחֹ֜דֶשׁ וּמִנְחָתָ֗הּ וְעֹלַ֤ת הַתָּמִיד֙ וּמִנְחָתָ֔הּ וְנִסְכֵּיהֶ֖ם כְּמִשְׁפָּטָ֑ם לְרֵ֣יחַ נִיחֹ֔חַ אִשֶּׁ֖ה לַיהֹוָֽה׃ {ס} | [[1034]](#footnote-1034) “On the first day of the seventh month you are to hold a solemn assembly; you must do no heavy work. It is a day for you to blow the horns. [[1035]](#footnote-1035) You must offer as a high-offering, a pleasing aroma for Yahweh: one young bull, one ram, seven yearling lambs without blemish. [[1036]](#footnote-1036) Their oblation of fine flour mixed with oil is three-tenths of an ephah for the bull, two-tenths for the ram, [[1037]](#footnote-1037) and one-tenth for each of the seven lambs. [[1038]](#footnote-1038) There must also be a he-goat for the sin offering, to make atonement for you. [[1039]](#footnote-1039) This is beside the monthly high-offering and its oblation, the continual high-offering and its oblation, and their libations according to the law – a pleasing aroma, a burnt offering to Yahweh. |
| **ז**וּבֶעָשׂוֹר֩ לַחֹ֨דֶשׁ הַשְּׁבִיעִ֜י הַזֶּ֗ה מִֽקְרָא־קֹ֙דֶשׁ֙ יִהְיֶ֣ה לָכֶ֔ם וְעִנִּיתֶ֖ם אֶת־נַפְשֹׁתֵיכֶ֑ם כׇּל־מְלָאכָ֖ה לֹ֥א תַעֲשֽׂוּ׃ **ח**וְהִקְרַבְתֶּ֨ם עֹלָ֤ה לַֽיהֹוָה֙ רֵ֣יחַ נִיחֹ֔חַ פַּ֧ר בֶּן־בָּקָ֛ר אֶחָ֖ד אַ֣יִל אֶחָ֑ד כְּבָשִׂ֤ים בְּנֵֽי־שָׁנָה֙ שִׁבְעָ֔ה תְּמִימִ֖ם יִהְי֥וּ לָכֶֽם׃ **ט**וּמִ֨נְחָתָ֔ם סֹ֖לֶת בְּלוּלָ֣ה בַשָּׁ֑מֶן שְׁלֹשָׁ֤ה עֶשְׂרֹנִים֙ לַפָּ֔ר שְׁנֵי֙ עֶשְׂרֹנִ֔ים לָאַ֖יִל הָאֶחָֽד׃ **י**עִשָּׂרוֹן֙ עִשָּׂר֔וֹן לַכֶּ֖בֶשׂ הָאֶחָ֑ד לְשִׁבְעַ֖ת הַכְּבָשִֽׂים׃ **יא**שְׂעִיר־עִזִּ֥ים אֶחָ֖ד חַטָּ֑את מִלְּבַ֞ד חַטַּ֤את הַכִּפֻּרִים֙ וְעֹלַ֣ת הַתָּמִ֔יד וּמִנְחָתָ֖הּ וְנִסְכֵּיהֶֽם׃ {ס} | [[1040]](#footnote-1040) “On the tenth day of this seventh month, you are to hold a solemn assembly. You shall fast and do no work. [[1041]](#footnote-1041) You shall offer as a high-offering to Yahweh, a pleasing aroma: one young bull, one ram and seven yearling lambs without blemish. [[1042]](#footnote-1042) The accompanying oblation of fine flour mixed with oil is to be three-tenths of an ephah for the bull, two-tenths for the ram [[1043]](#footnote-1043) and one-tenth for each of the seven lambs. [[1044]](#footnote-1044) You shall offer a he-goat for the sin offering, in addition to the sin offering of atonement, and to the continual high-offering with its accompanying oblation and libations. |
| **יב**וּבַחֲמִשָּׁה֩ עָשָׂ֨ר י֜וֹם לַחֹ֣דֶשׁ הַשְּׁבִיעִ֗י מִֽקְרָא־קֹ֙דֶשׁ֙ יִהְיֶ֣ה לָכֶ֔ם כׇּל־מְלֶ֥אכֶת עֲבֹדָ֖ה לֹ֣א תַעֲשׂ֑וּ וְחַגֹּתֶ֥ם חַ֛ג לַיהֹוָ֖ה שִׁבְעַ֥ת יָמִֽים׃ **יג**וְהִקְרַבְתֶּ֨ם עֹלָ֜ה אִשֵּׁ֨ה רֵ֤יחַ נִיחֹ֙חַ֙ לַֽיהֹוָ֔ה פָּרִ֧ים בְּנֵי־בָקָ֛ר שְׁלֹשָׁ֥ה עָשָׂ֖ר אֵילִ֣ם שְׁנָ֑יִם כְּבָשִׂ֧ים בְּנֵֽי־שָׁנָ֛ה אַרְבָּעָ֥ה עָשָׂ֖ר תְּמִימִ֥ם יִהְיֽוּ׃ **יד**וּמִ֨נְחָתָ֔ם סֹ֖לֶת בְּלוּלָ֣ה בַשָּׁ֑מֶן שְׁלֹשָׁ֨ה עֶשְׂרֹנִ֜ים לַפָּ֣ר הָֽאֶחָ֗ד לִשְׁלֹשָׁ֤ה עָשָׂר֙ פָּרִ֔ים שְׁנֵ֤י עֶשְׂרֹנִים֙ לָאַ֣יִל הָֽאֶחָ֔ד לִשְׁנֵ֖י הָאֵילִֽם׃ **טו**וְעִשָּׂרוֹׄן֙ עִשָּׂר֔וֹן לַכֶּ֖בֶשׂ הָאֶחָ֑ד לְאַרְבָּעָ֥ה עָשָׂ֖ר כְּבָשִֽׂים׃ **טז**וּשְׂעִיר־עִזִּ֥ים אֶחָ֖ד חַטָּ֑את מִלְּבַד֙ עֹלַ֣ת הַתָּמִ֔יד מִנְחָתָ֖הּ וְנִסְכָּֽהּ׃ {ס} | [[1045]](#footnote-1045) “On the fifteenth day of the seventh month you are to hold a  solemn assembly, you must do no heavy work, and for the space  of seven days you are to celebrate a festival for Yahweh. [[1046]](#footnote-1046) You must offer as a high-offering, a burnt offering, and a pleasing aroma for  Yahweh: thirteen young bulls, two rams and fourteen yearling  lambs without blemish. [[1047]](#footnote-1047) And the accompanying oblation of fine  flour mixed with oil is to be three-tenths of an ephah for each of  the thirteen bulls, two-tenths for each of the two rams [[1048]](#footnote-1048) and one  tenth for each of the fourteen lambs, [[1049]](#footnote-1049) along with one he-goat as a sin offering. This is in addition to the perpetual high-offering and its oblation and its libation. |
| **יז**וּבַיּ֣וֹם הַשֵּׁנִ֗י פָּרִ֧ים בְּנֵי־בָקָ֛ר שְׁנֵ֥ים עָשָׂ֖ר אֵילִ֣ם שְׁנָ֑יִם כְּבָשִׂ֧ים בְּנֵי־שָׁנָ֛ה אַרְבָּעָ֥ה עָשָׂ֖ר תְּמִימִֽם׃ **יח**וּמִנְחָתָ֣ם וְנִסְכֵּיהֶ֡ם לַ֠פָּרִ֠ים לָאֵילִ֧ם וְלַכְּבָשִׂ֛ים בְּמִסְפָּרָ֖ם כַּמִּשְׁפָּֽט׃ **יט**וּשְׂעִיר־עִזִּ֥ים אֶחָ֖ד חַטָּ֑את מִלְּבַד֙ עֹלַ֣ת הַתָּמִ֔יד וּמִנְחָתָ֖הּ וְנִסְכֵּיהֶֽם׃ {ס} | [[1050]](#footnote-1050) “On the second day: twelve young bulls, two rams and fourteen yearling lambs without blemish, [[1051]](#footnote-1051) and their oblation and libations, as prescribed, in proportion to the number of bulls, rams and lambs; [[1052]](#footnote-1052) also one he-goat for the sacrifice for sin. This is in addition to the continual high-offering with its oblation and libations. |
| **כ**וּבַיּ֧וֹם הַשְּׁלִישִׁ֛י פָּרִ֥ים עַשְׁתֵּי־עָשָׂ֖ר אֵילִ֣ם שְׁנָ֑יִם כְּבָשִׂ֧ים בְּנֵי־שָׁנָ֛ה אַרְבָּעָ֥ה עָשָׂ֖ר תְּמִימִֽם׃ **כא**וּמִנְחָתָ֣ם וְנִסְכֵּיהֶ֡ם לַ֠פָּרִ֠ים לָאֵילִ֧ם וְלַכְּבָשִׂ֛ים בְּמִסְפָּרָ֖ם כַּמִּשְׁפָּֽט׃ **כב**וּשְׂעִ֥יר חַטָּ֖את אֶחָ֑ד מִלְּבַד֙ עֹלַ֣ת הַתָּמִ֔יד וּמִנְחָתָ֖הּ וְנִסְכָּֽהּ׃ {ס} | [[1053]](#footnote-1053) “On the third day: eleven bulls, two rams and fourteen yearling lambs without blemish, [[1054]](#footnote-1054) and their oblation and libations, as prescribed, in proportion to the number of bulls, rams and lambs; [[1055]](#footnote-1055) also one he-goat for the sin offering. This is in addition to the continual high-offering with its oblation and libations. |
| **כג**וּבַיּ֧וֹם הָרְבִיעִ֛י פָּרִ֥ים עֲשָׂרָ֖ה אֵילִ֣ם שְׁנָ֑יִם כְּבָשִׂ֧ים בְּנֵֽי־שָׁנָ֛ה אַרְבָּעָ֥ה עָשָׂ֖ר תְּמִימִֽם׃ **כד**מִנְחָתָ֣ם וְנִסְכֵּיהֶ֡ם לַ֠פָּרִ֠ים לָאֵילִ֧ם וְלַכְּבָשִׂ֛ים בְּמִסְפָּרָ֖ם כַּמִּשְׁפָּֽט׃ **כה**וּשְׂעִיר־עִזִּ֥ים אֶחָ֖ד חַטָּ֑את מִלְּבַד֙ עֹלַ֣ת הַתָּמִ֔יד מִנְחָתָ֖הּ וְנִסְכָּֽהּ׃ {ס} | [[1056]](#footnote-1056) “On the fourth day: ten bulls, two rams and fourteen yearling lambs without blemish, [[1057]](#footnote-1057) and their oblation and libations, as prescribed, in proportion to the number of bulls, rams and lambs; [[1058]](#footnote-1058) also one he-goat for the sin offering. This is in addition to the continual high-offering with its oblation and libations. |
| **כו**וּבַיּ֧וֹם הַחֲמִישִׁ֛י פָּרִ֥ים תִּשְׁעָ֖ה אֵילִ֣ם שְׁנָ֑יִם כְּבָשִׂ֧ים בְּנֵֽי־שָׁנָ֛ה אַרְבָּעָ֥ה עָשָׂ֖ר תְּמִימִֽם׃ **כז**וּמִנְחָתָ֣ם וְנִסְכֵּיהֶ֡ם לַ֠פָּרִ֠ים לָאֵילִ֧ם וְלַכְּבָשִׂ֛ים בְּמִסְפָּרָ֖ם כַּמִּשְׁפָּֽט׃ **כח**וּשְׂעִ֥יר חַטָּ֖את אֶחָ֑ד מִלְּבַד֙ עֹלַ֣ת הַתָּמִ֔יד וּמִנְחָתָ֖הּ וְנִסְכָּֽהּ׃ {ס} | [[1059]](#footnote-1059) “On the fifth day: nine bulls, two rams and fourteen yearling lambs without blemish, [[1060]](#footnote-1060) and oblation and libations, as prescribed, in proportion to the number of bulls, rams and lambs; [[1061]](#footnote-1061) also one he-goat for the sin offering. This is in addition to the continual high-offering with its oblation and libations. |
| **כט**וּבַיּ֧וֹם הַשִּׁשִּׁ֛י פָּרִ֥ים שְׁמֹנָ֖ה אֵילִ֣ם שְׁנָ֑יִם כְּבָשִׂ֧ים בְּנֵי־שָׁנָ֛ה אַרְבָּעָ֥ה עָשָׂ֖ר תְּמִימִֽם׃ **ל**וּמִנְחָתָ֣ם וְנִסְכֵּיהֶ֡ם לַ֠פָּרִ֠ים לָאֵילִ֧ם וְלַכְּבָשִׂ֛ים בְּמִסְפָּרָ֖ם כַּמִּשְׁפָּֽט׃ **לא**וּשְׂעִ֥יר חַטָּ֖את אֶחָ֑ד מִלְּבַד֙ עֹלַ֣ת הַתָּמִ֔יד מִנְחָתָ֖הּ וּנְסָכֶֽיהָ׃ {ס} | [[1062]](#footnote-1062) “On the sixth day: eight bulls, two rams and fourteen yearling lambs without blemish, [[1063]](#footnote-1063) and their oblation and libations, as prescribed, in proportion to the number of bulls, rams and lambs; [[1064]](#footnote-1064) also one he-goat for the sin offering. This is in addition to the continual high-offering with its oblation and libations. |
| **לב**וּבַיּ֧וֹם הַשְּׁבִיעִ֛י פָּרִ֥ים שִׁבְעָ֖ה אֵילִ֣ם שְׁנָ֑יִם כְּבָשִׂ֧ים בְּנֵי־שָׁנָ֛ה אַרְבָּעָ֥ה עָשָׂ֖ר תְּמִימִֽם׃ **לג**וּמִנְחָתָ֣ם וְנִסְכֵּהֶ֡ם לַ֠פָּרִ֠ים לָאֵילִ֧ם וְלַכְּבָשִׂ֛ים בְּמִסְפָּרָ֖ם כְּמִשְׁפָּטָֽם׃ **לד**וּשְׂעִ֥יר חַטָּ֖את אֶחָ֑ד מִלְּבַד֙ עֹלַ֣ת הַתָּמִ֔יד מִנְחָתָ֖הּ וְנִסְכָּֽהּ׃ {ס} | [[1065]](#footnote-1065) “On the seventh day: seven bulls, two rams and fourteen yearling lambs without blemish, [[1066]](#footnote-1066) and their oblation and libations, as prescribed, in proportion to the number of bulls, rams and lambs; [[1067]](#footnote-1067) also one he-goat for the sin offering. This is in addition to the continual high-offering with its oblation and libations. |
| **לה**בַּיּוֹם֙ הַשְּׁמִינִ֔י עֲצֶ֖רֶת תִּהְיֶ֣ה לָכֶ֑ם כׇּל־מְלֶ֥אכֶת עֲבֹדָ֖ה לֹ֥א תַעֲשֽׂוּ׃ **לו**וְהִקְרַבְתֶּ֨ם עֹלָ֜ה אִשֵּׁ֨ה רֵ֤יחַ נִיחֹ֙חַ֙ לַֽיהֹוָ֔ה פַּ֥ר אֶחָ֖ד אַ֣יִל אֶחָ֑ד כְּבָשִׂ֧ים בְּנֵי־שָׁנָ֛ה שִׁבְעָ֖ה תְּמִימִֽם׃ **לז**מִנְחָתָ֣ם וְנִסְכֵּיהֶ֗ם לַפָּ֨ר לָאַ֧יִל וְלַכְּבָשִׂ֛ים בְּמִסְפָּרָ֖ם כַּמִּשְׁפָּֽט׃ **לח**וּשְׂעִ֥יר חַטָּ֖את אֶחָ֑ד מִלְּבַד֙ עֹלַ֣ת הַתָּמִ֔יד וּמִנְחָתָ֖הּ וְנִסְכָּֽהּ׃ **לט**אֵ֛לֶּה תַּעֲשׂ֥וּ לַיהֹוָ֖ה בְּמוֹעֲדֵיכֶ֑ם לְבַ֨ד מִנִּדְרֵיכֶ֜ם וְנִדְבֹתֵיכֶ֗ם לְעֹלֹֽתֵיכֶם֙ וּלְמִנְחֹ֣תֵיכֶ֔ם וּלְנִסְכֵּיכֶ֖ם וּלְשַׁלְמֵיכֶֽם׃ | [[1068]](#footnote-1068) “On the eighth day you must all assemble. You must do no heavy work. [[1069]](#footnote-1069) You must offer as a high-offering, a burnt offering, an pleasing aroma for Yahweh: one bull, one ram and seven yearling rams without blemish, [[1070]](#footnote-1070) their oblation and libations, as prescribed, according to the number of bulls, rams and lambs; [[1071]](#footnote-1071) also one he-goat for the sin offering, along with the continual high-offering with its oblation and libations. [[1072]](#footnote-1072) This is what you are to do for Yahweh at your solemn feasts, beside your votive and voluntary offerings, your high-offerings, oblations and libations, and your communion sacrifice.” |

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| במדבר פרק ל | Numbers [[1073]](#footnote-1073)30 |
| **א**וַיֹּ֥אמֶר מֹשֶׁ֖ה אֶל־בְּנֵ֣י יִשְׂרָאֵ֑ל כְּכֹ֛ל אֲשֶׁר־צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ {פ} | [[1074]](#footnote-1074) And Moses told the Israelites exactly what Yahweh had commanded him. |
| **ב**וַיְדַבֵּ֤ר מֹשֶׁה֙ אֶל־רָאשֵׁ֣י הַמַּטּ֔וֹת לִבְנֵ֥י יִשְׂרָאֵ֖ל לֵאמֹ֑ר זֶ֣ה הַדָּבָ֔ר אֲשֶׁ֖ר צִוָּ֥ה יְהֹוָֽה׃ **ג**אִישׁ֩ כִּֽי־יִדֹּ֨ר נֶ֜דֶר לַֽיהֹוָ֗ה אֽוֹ־הִשָּׁ֤בַע שְׁבֻעָה֙ לֶאְסֹ֤ר אִסָּר֙ עַל־נַפְשׁ֔וֹ לֹ֥א יַחֵ֖ל דְּבָר֑וֹ כְּכׇל־הַיֹּצֵ֥א מִפִּ֖יו יַעֲשֶֽׂה׃ | [[1075]](#footnote-1075) Moses spoke to the leaders of the tribes of the Israelites. He said, “This is what Yahweh has ordered: [[1076]](#footnote-1076) “If a man makes a vow to Yahweh or takes a formal pledge under oath, he must not break his word: whatever he promises by word of mouth he must do. |
| **ד**וְאִשָּׁ֕ה כִּֽי־תִדֹּ֥ר נֶ֖דֶר לַיהֹוָ֑ה וְאָסְרָ֥ה אִסָּ֛ר בְּבֵ֥ית אָבִ֖יהָ בִּנְעֻרֶֽיהָ׃ **ה**וְשָׁמַ֨ע אָבִ֜יהָ אֶת־נִדְרָ֗הּ וֶֽאֱסָרָהּ֙ אֲשֶׁ֣ר אָֽסְרָ֣ה עַל־נַפְשָׁ֔הּ וְהֶחֱרִ֥ישׁ לָ֖הּ אָבִ֑יהָ וְקָ֙מוּ֙ כׇּל־נְדָרֶ֔יהָ וְכׇל־אִסָּ֛ר אֲשֶׁר־אָסְרָ֥ה עַל־נַפְשָׁ֖הּ יָקֽוּם׃ **ו**וְאִם־הֵנִ֨יא אָבִ֣יהָ אֹתָהּ֮ בְּי֣וֹם שׇׁמְעוֹ֒ כׇּל־נְדָרֶ֗יהָ וֶֽאֱסָרֶ֛יהָ אֲשֶׁר־אָסְרָ֥ה עַל־נַפְשָׁ֖הּ לֹ֣א יָק֑וּם וַֽיהֹוָה֙ יִֽסְלַח־לָ֔הּ כִּי־הֵנִ֥יא אָבִ֖יהָ אֹתָֽהּ׃ | [[1077]](#footnote-1077) “If a woman makes a vow to Yahweh or takes a formal pledge, while still in her father’s house, in her youth, [[1078]](#footnote-1078) and if he hears of this vow or pledge made by her and says nothing to her, her vow, whatever it may be, shall stand, and the pledge she has taken, whatever it may be, shall stand. [[1079]](#footnote-1079) But if the father, on the day he learns of it, disallows it, then none of the vows or pledges she has taken shall stand. Yahweh will absolve her, since her father has expressed his disapproval. |
| **ז**וְאִם־הָי֤וֹ תִֽהְיֶה֙ לְאִ֔ישׁ וּנְדָרֶ֖יהָ עָלֶ֑יהָ א֚וֹ מִבְטָ֣א שְׂפָתֶ֔יהָ אֲשֶׁ֥ר אָסְרָ֖ה עַל־נַפְשָֽׁהּ׃ **ח**וְשָׁמַ֥ע אִישָׁ֛הּ בְּי֥וֹם שׇׁמְע֖וֹ וְהֶחֱרִ֣ישׁ לָ֑הּ וְקָ֣מוּ נְדָרֶ֗יהָ וֶֽאֱסָרֶ֛הָ אֲשֶׁר־אָסְרָ֥ה עַל־נַפְשָׁ֖הּ יָקֻֽמוּ׃ **ט**וְ֠אִ֠ם בְּי֨וֹם שְׁמֹ֣עַ אִישָׁהּ֮ יָנִ֣יא אוֹתָהּ֒ וְהֵפֵ֗ר אֶת־נִדְרָהּ֙ אֲשֶׁ֣ר עָלֶ֔יהָ וְאֵת֙ מִבְטָ֣א שְׂפָתֶ֔יהָ אֲשֶׁ֥ר אָסְרָ֖ה עַל־נַפְשָׁ֑הּ וַיהֹוָ֖ה יִֽסְלַֽח־לָֽהּ׃ | [[1080]](#footnote-1080) And if she takes a husband, while being bound by her vows or by a pledge voiced without due reflection, [[1081]](#footnote-1081) and her husband hears of it but remains silent about her on the day he learns of it, her vows shall stand and the pledge she has taken shall stand. [[1082]](#footnote-1082) But if, on the day he learns of it, he disallows her, this will annul the vow that she has made or the pledge that binds her, voiced without due reflection. Yahweh will absolve her. |
| **י**וְנֵ֥דֶר אַלְמָנָ֖ה וּגְרוּשָׁ֑ה כֹּ֛ל אֲשֶׁר־אָסְרָ֥ה עַל־נַפְשָׁ֖הּ יָק֥וּם עָלֶֽיהָ׃ **יא**וְאִם־בֵּ֥ית אִישָׁ֖הּ נָדָ֑רָה אֽוֹ־אָסְרָ֥ה אִסָּ֛ר עַל־נַפְשָׁ֖הּ בִּשְׁבֻעָֽה׃ **יב**וְשָׁמַ֤ע אִישָׁהּ֙ וְהֶחֱרִ֣שׁ לָ֔הּ לֹ֥א הֵנִ֖יא אֹתָ֑הּ וְקָ֙מוּ֙ כׇּל־נְדָרֶ֔יהָ וְכׇל־אִסָּ֛ר אֲשֶׁר־אָסְרָ֥ה עַל־נַפְשָׁ֖הּ יָקֽוּם׃ **יג**וְאִם־הָפֵר֩ יָפֵ֨ר אֹתָ֥ם׀ אִישָׁהּ֮ בְּי֣וֹם שׇׁמְעוֹ֒ כׇּל־מוֹצָ֨א שְׂפָתֶ֧יהָ לִנְדָרֶ֛יהָ וּלְאִסַּ֥ר נַפְשָׁ֖הּ לֹ֣א יָק֑וּם אִישָׁ֣הּ הֲפֵרָ֔ם וַיהֹוָ֖ה יִֽסְלַֽח־לָֽהּ׃ | [[1083]](#footnote-1083) “The vow of a widow or of a divorced woman and all pledges taken by her are binding on her. [[1084]](#footnote-1084) If she has made a vow or taken a pledge under oath while in her husband’s house [[1085]](#footnote-1085) and if, when the husband learned of it, he said nothing to her and did not disallow her, then all her vows shall stand and all her pledges shall stand. [[1086]](#footnote-1086) But if the husband, when he hears of it, annuls it on the day he learns of it, no word of mouth, vow or pledge shall stand. Since the husband has annulled them, Yahweh will absolve her. |
| **יד**כׇּל־נֵ֛דֶר וְכׇל־שְׁבֻעַ֥ת אִסָּ֖ר לְעַנֹּ֣ת נָ֑פֶשׁ אִישָׁ֥הּ יְקִימֶ֖נּוּ וְאִישָׁ֥הּ יְפֵרֶֽנּוּ׃ **טו**וְאִם־הַחֲרֵשׁ֩ יַחֲרִ֨ישׁ לָ֥הּ אִישָׁהּ֮ מִיּ֣וֹם אֶל־יוֹם֒ וְהֵקִים֙ אֶת־כׇּל־נְדָרֶ֔יהָ א֥וֹ אֶת־כׇּל־אֱסָרֶ֖יהָ אֲשֶׁ֣ר עָלֶ֑יהָ הֵקִ֣ים אֹתָ֔ם כִּי־הֶחֱרִ֥שׁ לָ֖הּ בְּי֥וֹם שׇׁמְעֽוֹ׃ **טז**וְאִם־הָפֵ֥ר יָפֵ֛ר אֹתָ֖ם אַחֲרֵ֣י שׇׁמְע֑וֹ וְנָשָׂ֖א אֶת־עֲוֺנָֽהּ׃ **יז**אֵ֣לֶּה הַֽחֻקִּ֗ים אֲשֶׁ֨ר צִוָּ֤ה יְהֹוָה֙ אֶת־מֹשֶׁ֔ה בֵּ֥ין אִ֖ישׁ לְאִשְׁתּ֑וֹ בֵּֽין־אָ֣ב לְבִתּ֔וֹ בִּנְעֻרֶ֖יהָ בֵּ֥ית אָבִֽיהָ׃ {פ} | [[1087]](#footnote-1087) “Any vow or oath binding on the wife, her husband may endorse or annul. [[1088]](#footnote-1088) If, by the following day, the husband has said nothing to her, it means that he endorses all her vows, or all her pledges. He endorses them if he remains silent on the day he learns of them. [[1089]](#footnote-1089) But, if he annuls them a longer time after he learnt of them, he must bear the burden of her fault.” [[1090]](#footnote-1090) These are the laws ordained by Yahweh to Moses, between man and wife, and between a father and his daughter while still young and in her father’s home. |

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| במדבר פרק לא | Numbers [[1091]](#footnote-1091)31 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**נְקֹ֗ם נִקְמַת֙ בְּנֵ֣י יִשְׂרָאֵ֔ל מֵאֵ֖ת הַמִּדְיָנִ֑ים אַחַ֖ר תֵּאָסֵ֥ף אֶל־עַמֶּֽיךָ׃ **ג**וַיְדַבֵּ֤ר מֹשֶׁה֙ אֶל־הָעָ֣ם לֵאמֹ֔ר הֵחָלְצ֧וּ מֵאִתְּכֶ֛ם אֲנָשִׁ֖ים לַצָּבָ֑א וְיִהְיוּ֙ עַל־מִדְיָ֔ן לָתֵ֥ת נִקְמַת־יְהֹוָ֖ה בְּמִדְיָֽן׃ **ד**אֶ֚לֶף לַמַּטֶּ֔ה אֶ֖לֶף לַמַּטֶּ֑ה לְכֹל֙ מַטּ֣וֹת יִשְׂרָאֵ֔ל תִּשְׁלְח֖וּ לַצָּבָֽא׃ **ה**וַיִּמָּֽסְרוּ֙ מֵאַלְפֵ֣י יִשְׂרָאֵ֔ל אֶ֖לֶף לַמַּטֶּ֑ה שְׁנֵים־עָשָׂ֥ר אֶ֖לֶף חֲלוּצֵ֥י צָבָֽא׃ **ו**וַיִּשְׁלַ֨ח אֹתָ֥ם מֹשֶׁ֛ה אֶ֥לֶף לַמַּטֶּ֖ה לַצָּבָ֑א אֹ֠תָ֠ם וְאֶת־פִּ֨ינְחָ֜ס בֶּן־אֶלְעָזָ֤ר הַכֹּהֵן֙ לַצָּבָ֔א וּכְלֵ֥י הַקֹּ֛דֶשׁ וַחֲצֹצְר֥וֹת הַתְּרוּעָ֖ה בְּיָדֽוֹ׃ | [[1092]](#footnote-1092) Yahweh spoke to Moses and said, [[1093]](#footnote-1093) “Exact full vengeance for the Israelites on the Midianites. Afterwards, you will be gathered to your people.” [[1094]](#footnote-1094) Moses said to the people, “Some of you must take arms to wage Yahweh’s campaign against Midian, to carry out the vengeance of Yahweh on Midian. [[1095]](#footnote-1095) Put a thousand men in the field from each of the tribes of Israel.” [[1096]](#footnote-1096) So out of the thousands of Israel, a thousand from each tribe were conscripted, twelve thousand armed for battle. [[1097]](#footnote-1097) Moses put them in the field, one thousand from each tribe, with Phinehas, son of Eleazar the priest, to go with them carrying the sacred vessels and the trumpets for sounding the alarm. |
| **ז**וַֽיִּצְבְּאוּ֙ עַל־מִדְיָ֔ן כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶׁ֑ה וַיַּֽהַרְג֖וּ כׇּל־זָכָֽר׃ **ח**וְאֶת־מַלְכֵ֨י מִדְיָ֜ן הָרְג֣וּ עַל־חַלְלֵיהֶ֗ם אֶת־אֱוִ֤י וְאֶת־רֶ֙קֶם֙ וְאֶת־צ֤וּר וְאֶת־חוּר֙ וְאֶת־רֶ֔בַע חֲמֵ֖שֶׁת מַלְכֵ֣י מִדְיָ֑ן וְאֵת֙ בִּלְעָ֣ם בֶּן־בְּע֔וֹר הָרְג֖וּ בֶּחָֽרֶב׃ **ט**וַיִּשְׁבּ֧וּ בְנֵי־יִשְׂרָאֵ֛ל אֶת־נְשֵׁ֥י מִדְיָ֖ן וְאֶת־טַפָּ֑ם וְאֵ֨ת כׇּל־בְּהֶמְתָּ֧ם וְאֶת־כׇּל־מִקְנֵהֶ֛ם וְאֶת־כׇּל־חֵילָ֖ם בָּזָֽזוּ׃ **י**וְאֵ֤ת כׇּל־עָרֵיהֶם֙ בְּמ֣וֹשְׁבֹתָ֔ם וְאֵ֖ת כׇּל־טִֽירֹתָ֑ם שָׂרְפ֖וּ בָּאֵֽשׁ׃ **יא**וַיִּקְחוּ֙ אֶת־כׇּל־הַשָּׁלָ֔ל וְאֵ֖ת כׇּל־הַמַּלְק֑וֹחַ בָּאָדָ֖ם וּבַבְּהֵמָֽה׃ **יב**וַיָּבִ֡אוּ אֶל־מֹשֶׁה֩ וְאֶל־אֶלְעָזָ֨ר הַכֹּהֵ֜ן וְאֶל־עֲדַ֣ת בְּנֵֽי־יִשְׂרָאֵ֗ל אֶת־הַשְּׁבִ֧י וְאֶת־הַמַּלְק֛וֹחַ וְאֶת־הַשָּׁלָ֖ל אֶל־הַֽמַּחֲנֶ֑ה אֶל־עַֽרְבֹ֣ת מוֹאָ֔ב אֲשֶׁ֖ר עַל־יַרְדֵּ֥ן יְרֵחֽוֹ׃ {ס} | [[1098]](#footnote-1098) And they waged the campaign against Midian, as Yahweh had commanded Moses, and they put every male to death. [[1099]](#footnote-1099) Furthermore, they killed the kings of Midian with the rest of their slain: Evi, and Rekem, and Zur, and Hur and Reba, the five Midianite kings; they also put Balaam the son of Beor to the sword. [[1100]](#footnote-1100) And the Israelites took the Midianite women captive with their little ones, and they plundered all their cattle, and all their flocks, and all their goods. [[1101]](#footnote-1101) They set fire to the towns where they lived and all their encampments. [[1102]](#footnote-1102) Then, taking all their booty, all that they had captured, man and beast, [[1103]](#footnote-1103) they took the captives, spoil, and booty to Moses, and to Eleazar the priest and to the whole community of Israelites, at the camp in the plains of Moab, near the Jordan opposite Jericho. |
| **יג**וַיֵּ֨צְא֜וּ מֹשֶׁ֨ה וְאֶלְעָזָ֧ר הַכֹּהֵ֛ן וְכׇל־נְשִׂיאֵ֥י הָעֵדָ֖ה לִקְרָאתָ֑ם אֶל־מִח֖וּץ לַֽמַּחֲנֶֽה׃ **יד**וַיִּקְצֹ֣ף מֹשֶׁ֔ה עַ֖ל פְּקוּדֵ֣י הֶחָ֑יִל שָׂרֵ֤י הָאֲלָפִים֙ וְשָׂרֵ֣י הַמֵּא֔וֹת הַבָּאִ֖ים מִצְּבָ֥א הַמִּלְחָמָֽה׃ **טו**וַיֹּ֥אמֶר אֲלֵיהֶ֖ם מֹשֶׁ֑ה הַֽחִיִּיתֶ֖ם כׇּל־נְקֵבָֽה׃ **טז**הֵ֣ן הֵ֜נָּה הָי֨וּ לִבְנֵ֤י יִשְׂרָאֵל֙ בִּדְבַ֣ר בִּלְעָ֔ם לִמְסׇר־מַ֥עַל בַּיהֹוָ֖ה עַל־דְּבַר־פְּע֑וֹר וַתְּהִ֥י הַמַּגֵּפָ֖ה בַּעֲדַ֥ת יְהֹוָֽה׃ **יז**וְעַתָּ֕ה הִרְג֥וּ כׇל־זָכָ֖ר בַּטָּ֑ף וְכׇל־אִשָּׁ֗ה יֹדַ֥עַת אִ֛ישׁ לְמִשְׁכַּ֥ב זָכָ֖ר הֲרֹֽגוּ׃ **יח**וְכֹל֙ הַטַּ֣ף בַּנָּשִׁ֔ים אֲשֶׁ֥ר לֹא־יָדְע֖וּ מִשְׁכַּ֣ב זָכָ֑ר הַחֲי֖וּ לָכֶֽם׃ **יט**וְאַתֶּ֗ם חֲנ֛וּ מִח֥וּץ לַֽמַּחֲנֶ֖ה שִׁבְעַ֣ת יָמִ֑ים כֹּל֩ הֹרֵ֨ג נֶ֜פֶשׁ וְכֹ֣ל׀ נֹגֵ֣עַ בֶּֽחָלָ֗ל תִּֽתְחַטְּא֞וּ בַּיּ֤וֹם הַשְּׁלִישִׁי֙ וּבַיּ֣וֹם הַשְּׁבִיעִ֔י אַתֶּ֖ם וּשְׁבִיכֶֽם׃ **כ**וְכׇל־בֶּ֧גֶד וְכׇל־כְּלִי־ע֛וֹר וְכׇל־מַעֲשֵׂ֥ה עִזִּ֖ים וְכׇל־כְּלִי־עֵ֑ץ תִּתְחַטָּֽאוּ׃ {ס} | [[1104]](#footnote-1104) Moses, Eleazar the priest and all the leaders of the community went out of the camp to meet them. [[1105]](#footnote-1105) Moses was angry with the officers of the army, the captains of thousands and captains of hundreds, who had come back from service in the war. [[1106]](#footnote-1106) Moses said to them, “Have you allowed all the women to live? [[1107]](#footnote-1107) These women, on Balaam’s advice, caused the Israelites to renounce Yahweh in the affair at Peor: hence the plague which struck the community of Israel. [[1108]](#footnote-1108) So, kill all the male children; kill also all the women who have slept with a man. [[1109]](#footnote-1109) Spare the lives only of the young girls who have not slept with a man and keep them for yourselves. [[1110]](#footnote-1110) As for you, you must camp for seven days outside the camp, all of you who have killed a man or touched a corpse. Purify yourselves, you and your prisoners, on the third and seventh days; [[1111]](#footnote-1111) purify also clothing, everything made of skin, everything woven of goats’ hair and everything made of wood.” |
| **כא**וַיֹּ֨אמֶר אֶלְעָזָ֤ר הַכֹּהֵן֙ אֶל־אַנְשֵׁ֣י הַצָּבָ֔א הַבָּאִ֖ים לַמִּלְחָמָ֑ה זֹ֚את חֻקַּ֣ת הַתּוֹרָ֔ה אֲשֶׁר־צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ **כב**אַ֥ךְ אֶת־הַזָּהָ֖ב וְאֶת־הַכָּ֑סֶף אֶֽת־הַנְּחֹ֙שֶׁת֙ אֶת־הַבַּרְזֶ֔ל אֶֽת־הַבְּדִ֖יל וְאֶת־הָעֹפָֽרֶת׃ **כג**כׇּל־דָּבָ֞ר אֲשֶׁר־יָבֹ֣א בָאֵ֗שׁ תַּעֲבִ֤ירוּ בָאֵשׁ֙ וְטָהֵ֔ר אַ֕ךְ בְּמֵ֥י נִדָּ֖ה יִתְחַטָּ֑א וְכֹ֨ל אֲשֶׁ֧ר לֹֽא־יָבֹ֛א בָּאֵ֖שׁ תַּעֲבִ֥ירוּ בַמָּֽיִם׃ **כד**וְכִבַּסְתֶּ֧ם בִּגְדֵיכֶ֛ם בַּיּ֥וֹם הַשְּׁבִיעִ֖י וּטְהַרְתֶּ֑ם וְאַחַ֖ר תָּבֹ֥אוּ אֶל־הַֽמַּחֲנֶֽה׃ {ס} | [[1112]](#footnote-1112) Then Eleazar the priest said to the soldiers who had come back from this campaign, “This is a statute of the Law, which Yahweh has commanded Moses. [[1113]](#footnote-1113) Whereas the gold, silver, bronze, iron, tin, and lead, [[1114]](#footnote-1114) everything that can withstand fire, shall be passed through fire and it will be clean, yet it must still be purified with water for purification. Whatever cannot resist fire, you must pass through water. [[1115]](#footnote-1115) Wash your clothes on the seventh day and you will then be clean; afterwards, you may come back to the camp.” |
| **כה**וַיֹּ֥אמֶר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **כו**שָׂ֗א אֵ֣ת רֹ֤אשׁ מַלְק֙וֹחַ֙ הַשְּׁבִ֔י בָּאָדָ֖ם וּבַבְּהֵמָ֑ה אַתָּה֙ וְאֶלְעָזָ֣ר הַכֹּהֵ֔ן וְרָאשֵׁ֖י אֲב֥וֹת הָעֵדָֽה׃ **כז**וְחָצִ֙יתָ֙ אֶת־הַמַּלְק֔וֹחַ בֵּ֚ין תֹּפְשֵׂ֣י הַמִּלְחָמָ֔ה הַיֹּצְאִ֖ים לַצָּבָ֑א וּבֵ֖ין כׇּל־הָעֵדָֽה׃ **כח**וַהֲרֵמֹתָ֨ מֶ֜כֶס לַֽיהֹוָ֗ה מֵאֵ֞ת אַנְשֵׁ֤י הַמִּלְחָמָה֙ הַיֹּצְאִ֣ים לַצָּבָ֔א אֶחָ֣ד נֶ֔פֶשׁ מֵחֲמֵ֖שׁ הַמֵּא֑וֹת מִן־הָאָדָם֙ וּמִן־הַבָּקָ֔ר וּמִן־הַחֲמֹרִ֖ים וּמִן־הַצֹּֽאן׃ **כט**מִמַּֽחֲצִיתָ֖ם תִּקָּ֑חוּ וְנָתַתָּ֛ה לְאֶלְעָזָ֥ר הַכֹּהֵ֖ן תְּרוּמַ֥ת יְהֹוָֽה׃ **ל**וּמִמַּחֲצִ֨ת בְּנֵֽי־יִשְׂרָאֵ֜ל תִּקַּ֣ח׀ אֶחָ֣ד׀ אָחֻ֣ז מִן־הַחֲמִשִּׁ֗ים מִן־הָאָדָ֧ם מִן־הַבָּקָ֛ר מִן־הַחֲמֹרִ֥ים וּמִן־הַצֹּ֖אן מִכׇּל־הַבְּהֵמָ֑ה וְנָתַתָּ֤ה אֹתָם֙ לַלְוִיִּ֔ם שֹׁמְרֵ֕י מִשְׁמֶ֖רֶת מִשְׁכַּ֥ן יְהֹוָֽה׃ | [[1116]](#footnote-1116) And Yahweh spoke to Moses, saying: [[1117]](#footnote-1117) “With Eleazar the priest and the heads of the patriarchal houses in the community, count the spoils and the captives, man and beast. [[1118]](#footnote-1118) Then share out the spoil, half and half, between those who fought the campaign and the rest of the community. [[1119]](#footnote-1119) As Yahweh’s portion, you will set aside, from the share of the combatants who took part in the campaign, one out of every five hundred persons, of the oxen, of the donkeys and of the sheep. [[1120]](#footnote-1120) Take it from the half share that is their due, and give it to Eleazar the priest, as an offering to Yahweh. [[1121]](#footnote-1121) From the half that is due to the Israelites, you will take one out of every fifty persons, of the oxen, of the donkeys, of the sheep and of all other animals, and give them to the Levites who have charge of the Dwelling of Yahweh.” |
| **לא**וַיַּ֣עַשׂ מֹשֶׁ֔ה וְאֶלְעָזָ֖ר הַכֹּהֵ֑ן כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ **לב**וַֽיְהִי֙ הַמַּלְק֔וֹחַ יֶ֣תֶר הַבָּ֔ז אֲשֶׁ֥ר בָּזְז֖וּ עַ֣ם הַצָּבָ֑א צֹ֗אן שֵׁשׁ־מֵא֥וֹת אֶ֛לֶף וְשִׁבְעִ֥ים אֶ֖לֶף וַחֲמֵ֥שֶׁת אֲלָפִֽים׃ **לג**וּבָקָ֕ר שְׁנַ֥יִם וְשִׁבְעִ֖ים אָֽלֶף׃ **לד**וַחֲמֹרִ֕ים אֶחָ֥ד וְשִׁשִּׁ֖ים אָֽלֶף׃ **לה**וְנֶ֣פֶשׁ אָדָ֔ם מִ֨ן־הַנָּשִׁ֔ים אֲשֶׁ֥ר לֹֽא־יָדְע֖וּ מִשְׁכַּ֣ב זָכָ֑ר כׇּל־נֶ֕פֶשׁ שְׁנַ֥יִם וּשְׁלֹשִׁ֖ים אָֽלֶף׃ **לו**וַתְּהִי֙ הַֽמֶּחֱצָ֔ה חֵ֕לֶק הַיֹּצְאִ֖ים בַּצָּבָ֑א מִסְפַּ֣ר הַצֹּ֗אן שְׁלֹשׁ־מֵא֥וֹת אֶ֙לֶף֙ וּשְׁלֹשִׁ֣ים אֶ֔לֶף וְשִׁבְעַ֥ת אֲלָפִ֖ים וַחֲמֵ֥שׁ מֵאֽוֹת׃ **לז**וַיְהִ֛י הַמֶּ֥כֶס לַֽיהֹוָ֖ה מִן־הַצֹּ֑אן שֵׁ֥שׁ מֵא֖וֹת חָמֵ֥שׁ וְשִׁבְעִֽים׃ **לח**וְהַ֨בָּקָ֔ר שִׁשָּׁ֥ה וּשְׁלֹשִׁ֖ים אָ֑לֶף וּמִכְסָ֥ם לַיהֹוָ֖ה שְׁנַ֥יִם וְשִׁבְעִֽים׃ **לט**וַחֲמֹרִ֕ים שְׁלֹשִׁ֥ים אֶ֖לֶף וַחֲמֵ֣שׁ מֵא֑וֹת וּמִכְסָ֥ם לַֽיהֹוָ֖ה אֶחָ֥ד וְשִׁשִּֽׁים׃ **מ**וְנֶ֣פֶשׁ אָדָ֔ם שִׁשָּׁ֥ה עָשָׂ֖ר אָ֑לֶף וּמִכְסָם֙ לַֽיהֹוָ֔ה שְׁנַ֥יִם וּשְׁלֹשִׁ֖ים נָֽפֶשׁ׃ **מא**וַיִּתֵּ֣ן מֹשֶׁ֗ה אֶת־מֶ֙כֶס֙ תְּרוּמַ֣ת יְהֹוָ֔ה לְאֶלְעָזָ֖ר הַכֹּהֵ֑ן כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ | [[1122]](#footnote-1122) Thus, Moses and Eleazar the priest did as Yahweh has commanded Moses. [[1123]](#footnote-1123) Now the plunders, the remainder of the booty captured by the soldiers, came to six hundred and seventy-five thousand sheep, [[1124]](#footnote-1124) and seventy-two thousand head of cattle, [[1125]](#footnote-1125) and sixty-one thousand donkeys, [[1126]](#footnote-1126) and in persons, women who had not known a man by lying with him, thirty-two thousand in all. [[1127]](#footnote-1127) Half of them, which were assigned to those who had taken part in the war, namely three hundred and thirty-seven thousand five hundred sheep, [[1128]](#footnote-1128) of which Yahweh’s portion of sheep was six hundred and seventy-five, [[1129]](#footnote-1129) and the cattle numbered thirty-six thousand, of which Yahweh’s portion was seventy-two. [[1130]](#footnote-1130) And the donkeys were thirty thousand five hundred, of which Yahweh’s portion was sixty-one, [[1131]](#footnote-1131) and the people were sixteen thousand, of which Yahweh’s portion was thirty-two people. [[1132]](#footnote-1132) And Moses gave Eleazar the priest the tribute, the portion set aside for Yahweh, in accordance with the instructions that Yahweh gave to Moses. |
| **מב**וּמִֽמַּחֲצִ֖ית בְּנֵ֣י יִשְׂרָאֵ֑ל אֲשֶׁר֙ חָצָ֣ה מֹשֶׁ֔ה מִן־הָאֲנָשִׁ֖ים הַצֹּבְאִֽים׃ **מג**וַתְּהִ֛י מֶחֱצַ֥ת הָעֵדָ֖ה מִן־הַצֹּ֑אן שְׁלֹשׁ־מֵא֥וֹת אֶ֙לֶף֙ וּשְׁלֹשִׁ֣ים אֶ֔לֶף שִׁבְעַ֥ת אֲלָפִ֖ים וַחֲמֵ֥שׁ מֵאֽוֹת׃ **מד**וּבָקָ֕ר שִׁשָּׁ֥ה וּשְׁלֹשִׁ֖ים אָֽלֶף׃ **מה**וַחֲמֹרִ֕ים שְׁלֹשִׁ֥ים אֶ֖לֶף וַחֲמֵ֥שׁ מֵאֽוֹת׃ **מו**וְנֶ֣פֶשׁ אָדָ֔ם שִׁשָּׁ֥ה עָשָׂ֖ר אָֽלֶף׃ **מז**וַיִּקַּ֨ח מֹשֶׁ֜ה מִמַּחֲצִ֣ת בְּנֵֽי־יִשְׂרָאֵ֗ל אֶת־הָֽאָחֻז֙ אֶחָ֣ד מִן־הַחֲמִשִּׁ֔ים מִן־הָאָדָ֖ם וּמִן־הַבְּהֵמָ֑ה וַיִּתֵּ֨ן אֹתָ֜ם לַלְוִיִּ֗ם שֹֽׁמְרֵי֙ מִשְׁמֶ֙רֶת֙ מִשְׁכַּ֣ן יְהֹוָ֔ה כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶֽׁה׃ | [[1133]](#footnote-1133) As for the half that was due to the Israelites, which Moses had separated from that of the men who were fighting, [[1134]](#footnote-1134) this half, the community’s share, came to three hundred thousand and thirty thousand and seven thousand and five hundred sheep, [[1135]](#footnote-1135) and thirty-six thousand head of cattle, [[1136]](#footnote-1136) and thirty thousand five hundred donkeys, [[1137]](#footnote-1137) and sixteen thousand persons. [[1138]](#footnote-1138) And, from the share of the Israelites, Moses took one drawn out of every fifty, both of man and of beast, and gave them to the Levites who had charge of the Dwelling of Yahweh, in accordance with the instructions that Yahweh gave to Moses. |
| **מח**וַֽיִּקְרְבוּ֙ אֶל־מֹשֶׁ֔ה הַפְּקֻדִ֕ים אֲשֶׁ֖ר לְאַלְפֵ֣י הַצָּבָ֑א שָׂרֵ֥י הָאֲלָפִ֖ים וְשָׂרֵ֥י הַמֵּאֽוֹת׃ **מט**וַיֹּֽאמְרוּ֙ אֶל־מֹשֶׁ֔ה עֲבָדֶ֣יךָ נָֽשְׂא֗וּ אֶת־רֹ֛אשׁ אַנְשֵׁ֥י הַמִּלְחָמָ֖ה אֲשֶׁ֣ר בְּיָדֵ֑נוּ וְלֹא־נִפְקַ֥ד מִמֶּ֖נּוּ אִֽישׁ׃ **נ**וַנַּקְרֵ֞ב אֶת־קׇרְבַּ֣ן יְהֹוָ֗ה אִישׁ֩ אֲשֶׁ֨ר מָצָ֤א כְלִֽי־זָהָב֙ אֶצְעָדָ֣ה וְצָמִ֔יד טַבַּ֖עַת עָגִ֣יל וְכוּמָ֑ז לְכַפֵּ֥ר עַל־נַפְשֹׁתֵ֖ינוּ לִפְנֵ֥י יְהֹוָֽה׃ **נא**וַיִּקַּ֨ח מֹשֶׁ֜ה וְאֶלְעָזָ֧ר הַכֹּהֵ֛ן אֶת־הַזָּהָ֖ב מֵֽאִתָּ֑ם כֹּ֖ל כְּלִ֥י מַעֲשֶֽׂה׃ **נב**וַיְהִ֣י׀ כׇּל־זְהַ֣ב הַתְּרוּמָ֗ה אֲשֶׁ֤ר הֵרִ֙ימוּ֙ לַֽיהֹוָ֔ה שִׁשָּׁ֨ה עָשָׂ֥ר אֶ֛לֶף שְׁבַע־מֵא֥וֹת וַחֲמִשִּׁ֖ים שָׁ֑קֶל מֵאֵת֙ שָׂרֵ֣י הָֽאֲלָפִ֔ים וּמֵאֵ֖ת שָׂרֵ֥י הַמֵּאֽוֹת׃ | [[1139]](#footnote-1139) The commanders of the thousands of the host who had fought the campaign, the captains of thousands and the captains of hundreds, came to Moses [[1140]](#footnote-1140) and said to Moses, “Your servants have numbered the soldiers under their command: not one is missing. [[1141]](#footnote-1141) And further, we bring as an offering to Yahweh the gold ornaments we have found, armlets and bracelets, signet rings, earrings, and brooches, to make atonement for us before Yahweh.” [[1142]](#footnote-1142) Moses and Eleazar the priest accepted this gold from them, all in the form of crafted ornaments. [[1143]](#footnote-1143) This offering of gold given by them to Yahweh amounted to sixteen thousand seven hundred and fifty shekels, all given by the captains of thousands and the captains of hundreds. |
| **נג**אַנְשֵׁי֙ הַצָּבָ֔א בָּזְז֖וּ אִ֥ישׁ לֽוֹ׃ **נד**וַיִּקַּ֨ח מֹשֶׁ֜ה וְאֶלְעָזָ֤ר הַכֹּהֵן֙ אֶת־הַזָּהָ֔ב מֵאֵ֛ת שָׂרֵ֥י הָאֲלָפִ֖ים וְהַמֵּא֑וֹת וַיָּבִ֤אוּ אֹתוֹ֙ אֶל־אֹ֣הֶל מוֹעֵ֔ד זִכָּר֥וֹן לִבְנֵֽי־יִשְׂרָאֵ֖ל לִפְנֵ֥י יְהֹוָֽה׃ {פ} | [[1144]](#footnote-1144) Each of the soldiers took his own booty; [[1145]](#footnote-1145) but Moses and Eleazar the priest received the gold from the captains of thousands and of hundreds; and they carried it to the Tent of Meeting as a reminder to Yahweh of the Israelites. |

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| במדבר פרק לב | Numbers [[1146]](#footnote-1146)32 |
| **א**וּמִקְנֶ֣ה׀ רַ֗ב הָיָ֞ה לִבְנֵ֧י רְאוּבֵ֛ן וְלִבְנֵי־גָ֖ד עָצ֣וּם מְאֹ֑ד וַיִּרְא֞וּ אֶת־אֶ֤רֶץ יַעְזֵר֙ וְאֶת־אֶ֣רֶץ גִּלְעָ֔ד וְהִנֵּ֥ה הַמָּק֖וֹם מְק֥וֹם מִקְנֶֽה׃ **ב**וַיָּבֹ֥אוּ בְנֵֽי־גָ֖ד וּבְנֵ֣י רְאוּבֵ֑ן וַיֹּאמְר֤וּ אֶל־מֹשֶׁה֙ וְאֶל־אֶלְעָזָ֣ר הַכֹּהֵ֔ן וְאֶל־נְשִׂיאֵ֥י הָעֵדָ֖ה לֵאמֹֽר׃ **ג**עֲטָר֤וֹת וְדִיבֹן֙ וְיַעְזֵ֣ר וְנִמְרָ֔ה וְחֶשְׁבּ֖וֹן וְאֶלְעָלֵ֑ה וּשְׂבָ֥ם וּנְב֖וֹ וּבְעֹֽן׃ **ד**הָאָ֗רֶץ אֲשֶׁ֨ר הִכָּ֤ה יְהֹוָה֙ לִפְנֵי֙ עֲדַ֣ת יִשְׂרָאֵ֔ל אֶ֥רֶץ מִקְנֶ֖ה הִ֑וא וְלַֽעֲבָדֶ֖יךָ מִקְנֶֽה׃ {ס} | [[1147]](#footnote-1147) Now, the Reubenites and the Gadites owned a very great multitude of cattle. And, when they observed that the land of Jazer and the land of Gilead was an ideal place for cattle, [[1148]](#footnote-1148) the Gadites and the Reubenites went to Moses, and to Eleazar the priest, and to the leaders of the community, saying, [[1149]](#footnote-1149) “Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Sebam, and Nebo, and Beon, [[1150]](#footnote-1150) which Yahweh has subdued in the sight of the congregation of Israel, is ideal for cattle, and your servants have cattle. |
| **ה**וַיֹּאמְר֗וּ אִם־מָצָ֤אנוּ חֵן֙ בְּעֵינֶ֔יךָ יֻתַּ֞ן אֶת־הָאָ֧רֶץ הַזֹּ֛את לַעֲבָדֶ֖יךָ לַאֲחֻזָּ֑ה אַל־תַּעֲבִרֵ֖נוּ אֶת־הַיַּרְדֵּֽן׃ | [[1151]](#footnote-1151) If we have deserved your friendship,” they said, “give this land to your servants for our own; do not have us cross the Jordan.” |
| **ו**וַיֹּ֣אמֶר מֹשֶׁ֔ה לִבְנֵי־גָ֖ד וְלִבְנֵ֣י רְאוּבֵ֑ן הַאַֽחֵיכֶ֗ם יָבֹ֙אוּ֙ לַמִּלְחָמָ֔ה וְאַתֶּ֖ם תֵּ֥שְׁבוּ פֹֽה׃ **ז**וְלָ֣מָּה תנואון תְנִיא֔וּן אֶת־לֵ֖ב בְּנֵ֣י יִשְׂרָאֵ֑ל מֵֽעֲבֹר֙ אֶל־הָאָ֔רֶץ אֲשֶׁר־נָתַ֥ן לָהֶ֖ם יְהֹוָֽה׃ **ח**כֹּ֥ה עָשׂ֖וּ אֲבֹתֵיכֶ֑ם בְּשׇׁלְחִ֥י אֹתָ֛ם מִקָּדֵ֥שׁ בַּרְנֵ֖עַ לִרְא֥וֹת אֶת־הָאָֽרֶץ׃ **ט**וַֽיַּעֲל֞וּ עַד־נַ֣חַל אֶשְׁכּ֗וֹל וַיִּרְאוּ֙ אֶת־הָאָ֔רֶץ וַיָּנִ֕יאוּ אֶת־לֵ֖ב בְּנֵ֣י יִשְׂרָאֵ֑ל לְבִלְתִּי־בֹא֙ אֶל־הָאָ֔רֶץ אֲשֶׁר־נָתַ֥ן לָהֶ֖ם יְהֹוָֽה׃ **י**וַיִּֽחַר־אַ֥ף יְהֹוָ֖ה בַּיּ֣וֹם הַה֑וּא וַיִּשָּׁבַ֖ע לֵאמֹֽר׃ **יא**אִם־יִרְא֨וּ הָאֲנָשִׁ֜ים הָעֹלִ֣ים מִמִּצְרַ֗יִם מִבֶּ֨ן עֶשְׂרִ֤ים שָׁנָה֙ וָמַ֔עְלָה אֵ֚ת הָאֲדָמָ֔ה אֲשֶׁ֥ר נִשְׁבַּ֛עְתִּי לְאַבְרָהָ֥ם לְיִצְחָ֖ק וּֽלְיַעֲקֹ֑ב כִּ֥י לֹא־מִלְא֖וּ אַחֲרָֽי׃ **יב**בִּלְתִּ֞י כָּלֵ֤ב בֶּן־יְפֻנֶּה֙ הַקְּנִזִּ֔י וִיהוֹשֻׁ֖עַ בִּן־נ֑וּן כִּ֥י מִלְא֖וּ אַחֲרֵ֥י יְהֹוָֽה׃ **יג**וַיִּֽחַר־אַ֤ף יְהֹוָה֙ בְּיִשְׂרָאֵ֔ל וַיְנִעֵם֙ בַּמִּדְבָּ֔ר אַרְבָּעִ֖ים שָׁנָ֑ה עַד־תֹּם֙ כׇּל־הַדּ֔וֹר הָעֹשֶׂ֥ה הָרַ֖ע בְּעֵינֵ֥י יְהֹוָֽה׃ **יד**וְהִנֵּ֣ה קַמְתֶּ֗ם תַּ֚חַת אֲבֹ֣תֵיכֶ֔ם תַּרְבּ֖וּת אֲנָשִׁ֣ים חַטָּאִ֑ים לִסְפּ֣וֹת ע֗וֹד עַ֛ל חֲר֥וֹן אַף־יְהֹוָ֖ה אֶל־יִשְׂרָאֵֽל׃ **טו**כִּ֤י תְשׁוּבֻן֙ מֵֽאַחֲרָ֔יו וְיָסַ֣ף ע֔וֹד לְהַנִּיח֖וֹ בַּמִּדְבָּ֑ר וְשִֽׁחַתֶּ֖ם לְכׇל־הָעָ֥ם הַזֶּֽה׃ {ס} | [[1152]](#footnote-1152) Moses said to the Gadites and the Reubenites, “Must your brothers go to war while you stay here? [[1153]](#footnote-1153) Why do you keep the Israelites from entering the land that Yahweh has given them? [[1154]](#footnote-1154) Your fathers did this, when I sent them from Kadesh-Barnea to inspect the land. [[1155]](#footnote-1155) When they went up to the Wadi Eshcol and inspected the land, they kept the Israelites from entering the land that Yahweh had given them. [[1156]](#footnote-1156) So, the wrath of Yahweh blazed out that day and he swore, [[1157]](#footnote-1157) “Surely, none of these men of twenty years and over, who came out from Egypt, shall set eyes on the land that I promised on oath to Abraham, Isaac, and Jacob. For they have not followed me faithfully, [[1158]](#footnote-1158) except Caleb son of Jephunneh the Kenizzite, and Joshua son of Nun: these indeed have followed Yahweh faithfully.” [[1159]](#footnote-1159) The wrath of Yahweh blazed out against Israel and he made them wander in the desert for forty years, until all the generation that offended Yahweh had disappeared; [[1160]](#footnote-1160) and now you, you rise up in your father’s place, offshoot of sinful stock, to add still more to the burning wrath of Yahweh against Israel! [[1161]](#footnote-1161) If you turn away from him, he will once again abandon them in the desert, and you will bring about the ruin of all this people.” |
| **טז**וַיִּגְּשׁ֤וּ אֵלָיו֙ וַיֹּ֣אמְר֔וּ גִּדְרֹ֥ת צֹ֛אן נִבְנֶ֥ה לְמִקְנֵ֖נוּ פֹּ֑ה וְעָרִ֖ים לְטַפֵּֽנוּ׃ **יז**וַאֲנַ֜חְנוּ נֵחָלֵ֣ץ חֻשִׁ֗ים לִפְנֵי֙ בְּנֵ֣י יִשְׂרָאֵ֔ל עַ֛ד אֲשֶׁ֥ר אִם־הֲבִֽיאֹנֻ֖ם אֶל־מְקוֹמָ֑ם וְיָשַׁ֤ב טַפֵּ֙נוּ֙ בְּעָרֵ֣י הַמִּבְצָ֔ר מִפְּנֵ֖י יֹשְׁבֵ֥י הָאָֽרֶץ׃ **יח**לֹ֥א נָשׁ֖וּב אֶל־בָּתֵּ֑ינוּ עַ֗ד הִתְנַחֵל֙ בְּנֵ֣י יִשְׂרָאֵ֔ל אִ֖ישׁ נַחֲלָתֽוֹ׃ **יט**כִּ֣י לֹ֤א נִנְחַל֙ אִתָּ֔ם מֵעֵ֥בֶר לַיַּרְדֵּ֖ן וָהָ֑לְאָה כִּ֣י בָ֤אָה נַחֲלָתֵ֙נוּ֙ אֵלֵ֔ינוּ מֵעֵ֥בֶר הַיַּרְדֵּ֖ן מִזְרָֽחָה׃ {פ} | [[1162]](#footnote-1162) They came to him and said, “We will build sheepfolds here for our flocks and towns for our children, [[1163]](#footnote-1163) but we will take up arms to lead the Israelites until we have brought them to their place: but our children will stay in our fortified towns, safe from the inhabitants of the country. [[1164]](#footnote-1164) We will not return to our homes until every Israelite has his inheri­tance. [[1165]](#footnote-1165) We will not inherit with them on the other bank of Jordan or beyond, since our inheritance has fallen to us here, east of the Jordan.” |
| **כ**וַיֹּ֤אמֶר אֲלֵיהֶם֙ מֹשֶׁ֔ה אִֽם־תַּעֲשׂ֖וּן אֶת־הַדָּבָ֣ר הַזֶּ֑ה אִם־תֵּחָ֥לְצ֛וּ לִפְנֵ֥י יְהֹוָ֖ה לַמִּלְחָמָֽה׃ **כא**וְעָבַ֨ר לָכֶ֧ם כׇּל־חָל֛וּץ אֶת־הַיַּרְדֵּ֖ן לִפְנֵ֣י יְהֹוָ֑ה עַ֧ד הוֹרִישׁ֛וֹ אֶת־אֹיְבָ֖יו מִפָּנָֽיו׃ **כב**וְנִכְבְּשָׁ֨ה הָאָ֜רֶץ לִפְנֵ֤י יְהֹוָה֙ וְאַחַ֣ר תָּשֻׁ֔בוּ וִהְיִיתֶ֧ם נְקִיִּ֛ם מֵיְהֹוָ֖ה וּמִיִּשְׂרָאֵ֑ל וְ֠הָיְתָ֠ה הָאָ֨רֶץ הַזֹּ֥את לָכֶ֛ם לַאֲחֻזָּ֖ה לִפְנֵ֥י יְהֹוָֽה׃ **כג**וְאִם־לֹ֤א תַעֲשׂוּן֙ כֵּ֔ן הִנֵּ֥ה חֲטָאתֶ֖ם לַיהֹוָ֑ה וּדְעוּ֙ חַטַּאתְכֶ֔ם אֲשֶׁ֥ר תִּמְצָ֖א אֶתְכֶֽם׃ **כד**בְּנֽוּ־לָכֶ֤ם עָרִים֙ לְטַפְּכֶ֔ם וּגְדֵרֹ֖ת לְצֹנַאֲכֶ֑ם וְהַיֹּצֵ֥א מִפִּיכֶ֖ם תַּעֲשֽׂוּ׃ | [[1166]](#footnote-1166) Moses said to them, “If you do this, if you are prepared to fight before Yahweh, [[1167]](#footnote-1167) and if all those of you who bear arms cross the Jordan before Yahweh, until he has driven all his enemies from before him, [[1168]](#footnote-1168) then, once the land has become subject to Yahweh, you may go back; you shall be free of your obligation towards Yahweh and Israel, and this land shall be your inheritance before Yahweh. [[1169]](#footnote-1169) However, if you do not, you will have sinned against Yahweh; and be sure your sin will find you out. [[1170]](#footnote-1170) Build towns, then, for your young children and folds for your flocks; but do what you have promised.” |
| **כה**וַיֹּ֤אמֶר בְּנֵי־גָד֙ וּבְנֵ֣י רְאוּבֵ֔ן אֶל־מֹשֶׁ֖ה לֵאמֹ֑ר עֲבָדֶ֣יךָ יַעֲשׂ֔וּ כַּאֲשֶׁ֥ר אֲדֹנִ֖י מְצַוֶּֽה׃ **כו**טַפֵּ֣נוּ נָשֵׁ֔ינוּ מִקְנֵ֖נוּ וְכׇל־בְּהֶמְתֵּ֑נוּ יִֽהְיוּ־שָׁ֖ם בְּעָרֵ֥י הַגִּלְעָֽד׃ **כז**וַעֲבָדֶ֨יךָ יַֽעַבְר֜וּ כׇּל־חֲל֥וּץ צָבָ֛א לִפְנֵ֥י יְהֹוָ֖ה לַמִּלְחָמָ֑ה כַּאֲשֶׁ֥ר אֲדֹנִ֖י דֹּבֵֽר׃ | [[1171]](#footnote-1171) So, the Gadites and the Reubenites said to Moses, “Your servants will do as my lord commands. [[1172]](#footnote-1172) Our children, our wives, our flocks and all our livestock shall remain there in the towns of Gilead, [[1173]](#footnote-1173) but your servants, every man armed for war, will cross over to fight before Yahweh, just as my lord has ordered.” |
| **כח**וַיְצַ֤ו לָהֶם֙ מֹשֶׁ֔ה אֵ֚ת אֶלְעָזָ֣ר הַכֹּהֵ֔ן וְאֵ֖ת יְהוֹשֻׁ֣עַ בִּן־נ֑וּן וְאֶת־רָאשֵׁ֛י אֲב֥וֹת הַמַּטּ֖וֹת לִבְנֵ֥י יִשְׂרָאֵֽל׃ **כט**וַיֹּ֨אמֶר מֹשֶׁ֜ה אֲלֵהֶ֗ם אִם־יַעַבְר֣וּ בְנֵי־גָ֣ד וּבְנֵי־רְאוּבֵ֣ן׀ אִ֠תְּכֶ֠ם אֶֽת־הַיַּרְדֵּ֞ן כׇּל־חָל֤וּץ לַמִּלְחָמָה֙ לִפְנֵ֣י יְהֹוָ֔ה וְנִכְבְּשָׁ֥ה הָאָ֖רֶץ לִפְנֵיכֶ֑ם וּנְתַתֶּ֥ם לָהֶ֛ם אֶת־אֶ֥רֶץ הַגִּלְעָ֖ד לַאֲחֻזָּֽה׃ **ל**וְאִם־לֹ֧א יַֽעַבְר֛וּ חֲלוּצִ֖ים אִתְּכֶ֑ם וְנֹֽאחֲז֥וּ בְתֹכְכֶ֖ם בְּאֶ֥רֶץ כְּנָֽעַן׃ | [[1174]](#footnote-1174) Then Moses gave directions about them to Eleazar the priest, to Joshua son of Nun, and to the leaders of the ancestral houses of the tribes of Israel. [[1175]](#footnote-1175) Moses said to them, “If the Gadites and the Reubenites, all who bear arms, cross the Jordan to fight with you before Yahweh then, once the land is in your power, you will give them the land of Gilead for their possession. [[1176]](#footnote-1176) But if they do not cross over in arms with you, then they must have their possessions with you in the land of Canaan.” |
| **לא**וַיַּֽעֲנ֧וּ בְנֵי־גָ֛ד וּבְנֵ֥י רְאוּבֵ֖ן לֵאמֹ֑ר אֵת֩ אֲשֶׁ֨ר דִּבֶּ֧ר יְהֹוָ֛ה אֶל־עֲבָדֶ֖יךָ כֵּ֥ן נַעֲשֶֽׂה׃ **לב**נַ֣חְנוּ נַעֲבֹ֧ר חֲלוּצִ֛ים לִפְנֵ֥י יְהֹוָ֖ה אֶ֣רֶץ כְּנָ֑עַן וְאִתָּ֙נוּ֙ אֲחֻזַּ֣ת נַחֲלָתֵ֔נוּ מֵעֵ֖בֶר לַיַּרְדֵּֽן׃ **לג**וַיִּתֵּ֣ן לָהֶ֣ם׀ מֹשֶׁ֡ה לִבְנֵי־גָד֩ וְלִבְנֵ֨י רְאוּבֵ֜ן וְלַחֲצִ֣י׀ שֵׁ֣בֶט׀ מְנַשֶּׁ֣ה בֶן־יוֹסֵ֗ף אֶת־מַמְלֶ֙כֶת֙ סִיחֹן֙ מֶ֣לֶךְ הָֽאֱמֹרִ֔י וְאֶ֨ת־מַמְלֶ֔כֶת ע֖וֹג מֶ֣לֶךְ הַבָּשָׁ֑ן הָאָ֗רֶץ לְעָרֶ֙יהָ֙ בִּגְבֻלֹ֔ת עָרֵ֥י הָאָ֖רֶץ סָבִֽיב׃ | [[1177]](#footnote-1177) The Gadites and the Reubenites replied, “What Yahweh has said to your servants, we will do. [[1178]](#footnote-1178) We cross in arms before Yahweh into the land of Canaan; but you must give us possession of our inheritance on this side of the Jordan.” [[1179]](#footnote-1179) Moses gave them – the Gadites, the Reuben­ites and the half-tribe of Manasseh son of Joseph – the kingdom of Sihon king of the Amorites, the kingdom of Og king of Bashan, the land and the towns within its boundaries and the frontier towns of the land. |
| **לד**וַיִּבְנ֣וּ בְנֵי־גָ֔ד אֶת־דִּיבֹ֖ן וְאֶת־עֲטָרֹ֑ת וְאֵ֖ת עֲרֹעֵֽר׃ **לה**וְאֶת־עַטְרֹ֥ת שׁוֹפָ֛ן וְאֶת־יַעְזֵ֖ר וְיׇגְבְּﬞהָֽה׃ **לו**וְאֶת־בֵּ֥ית נִמְרָ֖ה וְאֶת־בֵּ֣ית הָרָ֑ן עָרֵ֥י מִבְצָ֖ר וְגִדְרֹ֥ת צֹֽאן׃ **לז**וּבְנֵ֤י רְאוּבֵן֙ בָּנ֔וּ אֶת־חֶשְׁבּ֖וֹן וְאֶת־אֶלְעָלֵ֑א וְאֵ֖ת קִרְיָתָֽיִם׃ **לח**וְאֶת־נְב֞וֹ וְאֶת־בַּ֧עַל מְע֛וֹן מֽוּסַבֹּ֥ת שֵׁ֖ם וְאֶת־שִׂבְמָ֑ה וַיִּקְרְא֣וּ בְשֵׁמֹ֔ת אֶת־שְׁמ֥וֹת הֶעָרִ֖ים אֲשֶׁ֥ר בָּנֽוּ׃ **לט**וַיֵּ֨לְכ֜וּ בְּנֵ֨י מָכִ֧יר בֶּן־מְנַשֶּׁ֛ה גִּלְעָ֖דָה וַֽיִּלְכְּדֻ֑הָ וַיּ֖וֹרֶשׁ אֶת־הָאֱמֹרִ֥י אֲשֶׁר־בָּֽהּ׃ **מ**וַיִּתֵּ֤ן מֹשֶׁה֙ אֶת־הַגִּלְעָ֔ד לְמָכִ֖יר בֶּן־מְנַשֶּׁ֑ה וַיֵּ֖שֶׁב בָּֽהּ׃ **מא**וְיָאִ֤יר בֶּן־מְנַשֶּׁה֙ הָלַ֔ךְ וַיִּלְכֹּ֖ד אֶת־חַוֺּתֵיהֶ֑ם וַיִּקְרָ֥א אֶתְהֶ֖ן חַוֺּ֥ת יָאִֽיר׃ **מב**וְנֹ֣בַח הָלַ֔ךְ וַיִּלְכֹּ֥ד אֶת־קְנָ֖ת וְאֶת־בְּנֹתֶ֑יהָ וַיִּקְרָ֧א לָ֦הֿ נֹ֖בַח בִּשְׁמֽוֹ׃ {פ} | [[1180]](#footnote-1180) And the Gadites rebuilt Dibon, and Ataroth, and Aroer, [[1181]](#footnote-1181) and Atroth-Shophan, and Jazer, and Jogbehah, [[1182]](#footnote-1182) and Beth-Nimrah, and Beth-Haran, fortified towns and folds for the flocks. [[1183]](#footnote-1183) And the sons of Reuben built Heshbon, and Elealeh, and Kiriathaim, [[1184]](#footnote-1184) and Nebo, and Baal-Meon (the names of which were altered) and Sibmah; and they gave their names to the towns they had built. [[1185]](#footnote-1185) And the sons of Machir the son of Manasseh went to Gilead; and they conquered it and drove out the Amorites who were there. [[1186]](#footnote-1186) And Moses gave Gilead to Machir the son of Manasseh and he settled therein. [[1187]](#footnote-1187) And Jair the son of Manasseh went and seized their encampments and called them the Havvoth-Jair. [[1188]](#footnote-1188) And Nobah went and seized Kenath, with its outlying villages, and renamed it Nobah after his own name. |

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| במדבר פרק לג | Numbers [[1189]](#footnote-1189)33 |
| **א**אֵ֜לֶּה מַסְעֵ֣י בְנֵֽי־יִשְׂרָאֵ֗ל אֲשֶׁ֥ר יָצְא֛וּ מֵאֶ֥רֶץ מִצְרַ֖יִם לְצִבְאֹתָ֑ם בְּיַד־מֹשֶׁ֖ה וְאַהֲרֹֽן׃ **ב**וַיִּכְתֹּ֨ב מֹשֶׁ֜ה אֶת־מוֹצָאֵיהֶ֛ם לְמַסְעֵיהֶ֖ם עַל־פִּ֣י יְהֹוָ֑ה וְאֵ֥לֶּה מַסְעֵיהֶ֖ם לְמוֹצָאֵיהֶֽם׃ | [[1190]](#footnote-1190) Here are the stages of the journey of the Israelites when they came out in a body from the land of Egypt, under the hand of Moses and Aaron. [[1191]](#footnote-1191) Moses wrote down their starting points whenever they broke camp on Yahweh’s orders. Here are the stages according to their starting points. |
| **ג**וַיִּסְע֤וּ מֵֽרַעְמְסֵס֙ בַּחֹ֣דֶשׁ הָרִאשׁ֔וֹן בַּחֲמִשָּׁ֥ה עָשָׂ֛ר י֖וֹם לַחֹ֣דֶשׁ הָרִאשׁ֑וֹן מִֽמׇּחֳרַ֣ת הַפֶּ֗סַח יָצְא֤וּ בְנֵֽי־יִשְׂרָאֵל֙ בְּיָ֣ד רָמָ֔ה לְעֵינֵ֖י כׇּל־מִצְרָֽיִם׃ **ד**וּמִצְרַ֣יִם מְקַבְּרִ֗ים אֵת֩ אֲשֶׁ֨ר הִכָּ֧ה יְהֹוָ֛ה בָּהֶ֖ם כׇּל־בְּכ֑וֹר וּבֵאלֹ֣הֵיהֶ֔ם עָשָׂ֥ה יְהֹוָ֖ה שְׁפָטִֽים׃ | [[1192]](#footnote-1192) They left Rameses in the first month. On the fifteenth day of the first month, on the day following the Passover, the Israelites set out defiantly in the sight of all Egypt. [[1193]](#footnote-1193) The Egyptians were burying those of their own people whom Yahweh had struck down, all the firstborn. Yahweh had carried out his judgement on their gods. |
| **ה**וַיִּסְע֥וּ בְנֵֽי־יִשְׂרָאֵ֖ל מֵרַעְמְסֵ֑ס וַֽיַּחֲנ֖וּ בְּסֻכֹּֽת׃ **ו**וַיִּסְע֖וּ מִסֻּכֹּ֑ת וַיַּחֲנ֣וּ בְאֵתָ֔ם אֲשֶׁ֖ר בִּקְצֵ֥ה הַמִּדְבָּֽר׃ **ז**וַיִּסְעוּ֙ מֵֽאֵתָ֔ם וַיָּ֙שׇׁב֙ עַל־פִּ֣י הַחִירֹ֔ת אֲשֶׁ֥ר עַל־פְּנֵ֖י בַּ֣עַל צְפ֑וֹן וַֽיַּחֲנ֖וּ לִפְנֵ֥י מִגְדֹּֽל׃ **ח**וַיִּסְעוּ֙ מִפְּנֵ֣י הַֽחִירֹ֔ת וַיַּֽעַבְר֥וּ בְתוֹךְ־הַיָּ֖ם הַמִּדְבָּ֑רָה וַיֵּ֨לְכ֜וּ דֶּ֣רֶךְ שְׁלֹ֤שֶׁת יָמִים֙ בְּמִדְבַּ֣ר אֵתָ֔ם וַֽיַּחֲנ֖וּ בְּמָרָֽה׃ **ט**וַיִּסְעוּ֙ מִמָּרָ֔ה וַיָּבֹ֖אוּ אֵילִ֑מָה וּ֠בְאֵילִ֠ם שְׁתֵּ֣ים עֶשְׂרֵ֞ה עֵינֹ֥ת מַ֛יִם וְשִׁבְעִ֥ים תְּמָרִ֖ים וַיַּחֲנוּ־שָֽׁם׃ **י**וַיִּסְע֖וּ מֵאֵילִ֑ם וַֽיַּחֲנ֖וּ עַל־יַם־סֽוּף׃ **יא**וַיִּסְע֖וּ מִיַּם־ס֑וּף וַֽיַּחֲנ֖וּ בְּמִדְבַּר־סִֽין׃ **יב**וַיִּסְע֖וּ מִמִּדְבַּר־סִ֑ין וַֽיַּחֲנ֖וּ בְּדׇפְקָֽה׃ **יג**וַיִּסְע֖וּ מִדׇּפְקָ֑ה וַֽיַּחֲנ֖וּ בְּאָלֽוּשׁ׃ **יד**וַיִּסְע֖וּ מֵאָל֑וּשׁ וַֽיַּחֲנוּ֙ בִּרְפִידִ֔ם וְלֹא־הָ֨יָה שָׁ֥ם מַ֛יִם לָעָ֖ם לִשְׁתּֽוֹת׃ **טו**וַיִּסְע֖וּ מֵרְפִידִ֑ם וַֽיַּחֲנ֖וּ בְּמִדְבַּ֥ר סִינָֽי׃ | [[1194]](#footnote-1194) The Israelites left Rameses and camped at Succoth. [[1195]](#footnote-1195) They left Succoth and camped at Etham, which is on the edge of the desert. [[1196]](#footnote-1196) They left Etham, turned back to Pi-Hahiroth, which faces Baal-Zephon, and encamped before Migdol. [[1197]](#footnote-1197) They left Pi-Hahiroth, crossed over the sea into the desert, marched three days’ journey in the desert of Etham, and encamped at Marah. [[1198]](#footnote-1198) They left Marah and reached Elim; at Elim, there are twelve springs of water and seventy palm trees, and they camped there. [[1199]](#footnote-1199) They left Elim and encamped by the Sea of Reeds; [[1200]](#footnote-1200) and they left the Sea of Reeds and encamped in the desert of Sin. [[1201]](#footnote-1201) They left the desert of Sin and encamped at Dophkah; [[1202]](#footnote-1202) and they left Dophkah and encamped at Alush; [[1203]](#footnote-1203) and they left Alush and encamped at Rephidim; and there was no water there for the people to drink. [[1204]](#footnote-1204) Then they left Rephidim and encamped in the desert of Sinai; |
| **טז**וַיִּסְע֖וּ מִמִּדְבַּ֣ר סִינָ֑י וַֽיַּחֲנ֖וּ בְּקִבְרֹ֥ת הַֽתַּאֲוָֽה׃ **יז**וַיִּסְע֖וּ מִקִּבְרֹ֣ת הַֽתַּאֲוָ֑ה וַֽיַּחֲנ֖וּ בַּחֲצֵרֹֽת׃ **יח**וַיִּסְע֖וּ מֵחֲצֵרֹ֑ת וַֽיַּחֲנ֖וּ בְּרִתְמָֽה׃ **יט**וַיִּסְע֖וּ מֵרִתְמָ֑ה וַֽיַּחֲנ֖וּ בְּרִמֹּ֥ן פָּֽרֶץ׃ **כ**וַיִּסְע֖וּ מֵרִמֹּ֣ן פָּ֑רֶץ וַֽיַּחֲנ֖וּ בְּלִבְנָֽה׃ **כא**וַיִּסְע֖וּ מִלִּבְנָ֑ה וַֽיַּחֲנ֖וּ בְּרִסָּֽה׃ **כב**וַיִּסְע֖וּ מֵרִסָּ֑ה וַֽיַּחֲנ֖וּ בִּקְהֵלָֽתָה׃ **כג**וַיִּסְע֖וּ מִקְּהֵלָ֑תָה וַֽיַּחֲנ֖וּ בְּהַר־שָֽׁפֶר׃ **כד**וַיִּסְע֖וּ מֵֽהַר־שָׁ֑פֶר וַֽיַּחֲנ֖וּ בַּחֲרָדָֽה׃ | [[1205]](#footnote-1205) They left the desert of Sinai and camped at Kibroth-Hattaavah. [[1206]](#footnote-1206) They left Kibroth-Hattaavah and camped at Hazeroth; [[1207]](#footnote-1207) they left Hazeroth and camped at Rithmah. [[1208]](#footnote-1208) They left Rithmah and camped at Rimmon-Perez; [[1209]](#footnote-1209) they left Rimmon-Perez and camped at Libnah. [[1210]](#footnote-1210) They left Libnah and camped at Rissah; [[1211]](#footnote-1211) they left Rissah and camped at Kehelathah. [[1212]](#footnote-1212) They left Kehelathah and camped at Mount Shepher; [[1213]](#footnote-1213) they left Mount Shepher and camped at Haradah. |
| **כה**וַיִּסְע֖וּ מֵחֲרָדָ֑ה וַֽיַּחֲנ֖וּ בְּמַקְהֵלֹֽת׃ **כו**וַיִּסְע֖וּ מִמַּקְהֵלֹ֑ת וַֽיַּחֲנ֖וּ בְּתָֽחַת׃ **כז**וַיִּסְע֖וּ מִתָּ֑חַת וַֽיַּחֲנ֖וּ בְּתָֽרַח׃ **כח**וַיִּסְע֖וּ מִתָּ֑רַח וַֽיַּחֲנ֖וּ בְּמִתְקָֽה׃ **כט**וַיִּסְע֖וּ מִמִּתְקָ֑ה וַֽיַּחֲנ֖וּ בְּחַשְׁמֹנָֽה׃ **ל**וַיִּסְע֖וּ מֵֽחַשְׁמֹנָ֑ה וַֽיַּחֲנ֖וּ בְּמֹסֵרֽוֹת׃ **לא**וַיִּסְע֖וּ מִמֹּסֵר֑וֹת וַֽיַּחֲנ֖וּ בִּבְנֵ֥י יַעֲקָֽן׃ **לב**וַיִּסְע֖וּ מִבְּנֵ֣י יַעֲקָ֑ן וַֽיַּחֲנ֖וּ בְּחֹ֥ר הַגִּדְגָּֽד׃ **לג**וַיִּסְע֖וּ מֵחֹ֣ר הַגִּדְגָּ֑ד וַֽיַּחֲנ֖וּ בְּיׇטְבָֽתָה׃ **לד**וַיִּסְע֖וּ מִיׇּטְבָ֑תָה וַֽיַּחֲנ֖וּ בְּעַבְרֹנָֽה׃ **לה**וַיִּסְע֖וּ מֵֽעַבְרֹנָ֑ה וַֽיַּחֲנ֖וּ בְּעֶצְיֹ֥ן גָּֽבֶר׃ **לו**וַיִּסְע֖וּ מֵעֶצְיֹ֣ן גָּ֑בֶר וַיַּחֲנ֥וּ בְמִדְבַּר־צִ֖ן הִ֥וא קָדֵֽשׁ׃ | [[1214]](#footnote-1214) They left Haradah and encamped at Makheloth; [[1215]](#footnote-1215) and they left Makheloth and encamped at Tahath. [[1216]](#footnote-1216) They left Tahath and encamped at Terah; [[1217]](#footnote-1217) they left Terah and encamped at Mithkah; [[1218]](#footnote-1218) they left Mithkah and encamped at Hashmonah; [[1219]](#footnote-1219) they left Hashmonah and encamped at Moseroth. [[1220]](#footnote-1220) They left Moseroth and encamped at Bene-Jaakan. [[1221]](#footnote-1221) They left Bene-Jaakan and encamped at Hor-Gidgad. [[1222]](#footnote-1222) They left Hor-Haggidgad and encamped at Jotbathah. [[1223]](#footnote-1223) They left Jotbathah and encamped at Abronah. [[1224]](#footnote-1224) They left Abronah and encamped at Ezion-Geber. [[1225]](#footnote-1225) They left Ezion-Geber and encamped in the desert of Zin, that is, at Kadesh. |
| **לז**וַיִּסְע֖וּ מִקָּדֵ֑שׁ וַֽיַּחֲנוּ֙ בְּהֹ֣ר הָהָ֔ר בִּקְצֵ֖ה אֶ֥רֶץ אֱדֽוֹם׃ **לח**וַיַּ֩עַל֩ אַהֲרֹ֨ן הַכֹּהֵ֜ן אֶל־הֹ֥ר הָהָ֛ר עַל־פִּ֥י יְהֹוָ֖ה וַיָּ֣מׇת שָׁ֑ם בִּשְׁנַ֣ת הָֽאַרְבָּעִ֗ים לְצֵ֤את בְּנֵֽי־יִשְׂרָאֵל֙ מֵאֶ֣רֶץ מִצְרַ֔יִם בַּחֹ֥דֶשׁ הַחֲמִישִׁ֖י בְּאֶחָ֥ד לַחֹֽדֶשׁ׃ **לט**וְאַהֲרֹ֔ן בֶּן־שָׁלֹ֧שׁ וְעֶשְׂרִ֛ים וּמְאַ֖ת שָׁנָ֑ה בְּמֹת֖וֹ בְּהֹ֥ר הָהָֽר{ס} | [[1226]](#footnote-1226) They left Kadesh and encamped at Mount Hor, on the borders of the land of Edom. [[1227]](#footnote-1227) Aaron the priest went up Mount Hor on Yahweh’s orders and it was there that he died, in the fortieth year of the exodus of the Israelites from the land of Egypt, in the fifth month, on the first day of the month. [[1228]](#footnote-1228) Aaron was a hundred and twenty-three years old when he died at Mount Hor. |
| **מ**וַיִּשְׁמַ֗ע הַֽכְּנַעֲנִי֙ מֶ֣לֶךְ עֲרָ֔ד וְהֽוּא־יֹשֵׁ֥ב בַּנֶּ֖גֶב בְּאֶ֣רֶץ כְּנָ֑עַן בְּבֹ֖א בְּנֵ֥י יִשְׂרָאֵֽל׃ | [[1229]](#footnote-1229) The king of Arad, a Canaanite who lived in the Negeb in the land of Canaan, was informed when the Israelites arrived. |
| **מא**וַיִּסְע֖וּ מֵהֹ֣ר הָהָ֑ר וַֽיַּחֲנ֖וּ בְּצַלְמֹנָֽה׃ **מב**וַיִּסְע֖וּ מִצַּלְמֹנָ֑ה וַֽיַּחֲנ֖וּ בְּפוּנֹֽן׃ **מג**וַיִּסְע֖וּ מִפּוּנֹ֑ן וַֽיַּחֲנ֖וּ בְּאֹבֹֽת׃ **מד**וַיִּסְע֖וּ מֵאֹבֹ֑ת וַֽיַּחֲנ֛וּ בְּעִיֵּ֥י הָעֲבָרִ֖ים בִּגְב֥וּל מוֹאָֽב׃ **מה**וַיִּסְע֖וּ מֵעִיִּ֑ים וַֽיַּחֲנ֖וּ בְּדִיבֹ֥ן גָּֽד׃ **מו**וַיִּסְע֖וּ מִדִּיבֹ֣ן גָּ֑ד וַֽיַּחֲנ֖וּ בְּעַלְמֹ֥ן דִּבְלָתָֽיְמָה׃ **מז**וַיִּסְע֖וּ מֵעַלְמֹ֣ן דִּבְלָתָ֑יְמָה וַֽיַּחֲנ֛וּ בְּהָרֵ֥י הָעֲבָרִ֖ים לִפְנֵ֥י נְבֽוֹ׃ **מח**וַיִּסְע֖וּ מֵהָרֵ֣י הָעֲבָרִ֑ים וַֽיַּחֲנוּ֙ בְּעַֽרְבֹ֣ת מוֹאָ֔ב עַ֖ל יַרְדֵּ֥ן יְרֵחֽוֹ׃ **מט**וַיַּחֲנ֤וּ עַל־הַיַּרְדֵּן֙ מִבֵּ֣ית הַיְשִׁמֹ֔ת עַ֖ד אָבֵ֣ל הַשִּׁטִּ֑ים בְּעַֽרְבֹ֖ת מוֹאָֽב׃ {ס} | [[1230]](#footnote-1230) They left Mount Hor and encamped at Zalmonah. [[1231]](#footnote-1231) They left Zalmonah and encamped at Punon. [[1232]](#footnote-1232) They left Punon and encamped at Oboth. [[1233]](#footnote-1233) They left Oboth and encamped at Iye-Abarim in the territory of Moab. [[1234]](#footnote-1234) They left Iyim and encamped at Dibon-Gad. [[1235]](#footnote-1235) They left Dibon-Gad and encamped at Almon-Diblathaim. [[1236]](#footnote-1236) They left Almon-Diblathaim and encamped in the Abarim Mountains facing Nebo. [[1237]](#footnote-1237) They left the Abarim Mountains and encamped in the plains of Moab, near the Jordan by Jericho. [[1238]](#footnote-1238) They encamped near the Jordan between Beth-ha-Jeshimoth and Abel-ha-Shittim, on the plains of Moab. |
| **נ**וַיְדַבֵּ֧ר יְהֹוָ֛ה אֶל־מֹשֶׁ֖ה בְּעַֽרְבֹ֣ת מוֹאָ֑ב עַל־יַרְדֵּ֥ן יְרֵח֖וֹ לֵאמֹֽר׃ **נא**דַּבֵּר֙ אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל וְאָמַרְתָּ֖ אֲלֵהֶ֑ם כִּ֥י אַתֶּ֛ם עֹבְרִ֥ים אֶת־הַיַּרְדֵּ֖ן אֶל־אֶ֥רֶץ כְּנָֽעַן׃ **נב**וְה֨וֹרַשְׁתֶּ֜ם אֶת־כׇּל־יֹשְׁבֵ֤י הָאָ֙רֶץ֙ מִפְּנֵיכֶ֔ם וְאִ֨בַּדְתֶּ֔ם אֵ֖ת כׇּל־מַשְׂכִּיֹּתָ֑ם וְאֵ֨ת כׇּל־צַלְמֵ֤י מַסֵּֽכֹתָם֙ תְּאַבֵּ֔דוּ וְאֵ֥ת כׇּל־בָּמוֹתָ֖ם תַּשְׁמִֽידוּ׃ **נג**וְהוֹרַשְׁתֶּ֥ם אֶת־הָאָ֖רֶץ וִֽישַׁבְתֶּם־בָּ֑הּ כִּ֥י לָכֶ֛ם נָתַ֥תִּי אֶת־הָאָ֖רֶץ לָרֶ֥שֶׁת אֹתָֽהּ׃ **נד**וְהִתְנַחַלְתֶּם֩ אֶת־הָאָ֨רֶץ בְּגוֹרָ֜ל לְמִשְׁפְּחֹֽתֵיכֶ֗ם לָרַ֞ב תַּרְבּ֤וּ אֶת־נַחֲלָתוֹ֙ וְלַמְעַט֙ תַּמְעִ֣יט אֶת־נַחֲלָת֔וֹ אֶל֩ אֲשֶׁר־יֵ֨צֵא ל֥וֹ שָׁ֛מָּה הַגּוֹרָ֖ל ל֣וֹ יִהְיֶ֑ה לְמַטּ֥וֹת אֲבֹתֵיכֶ֖ם תִּתְנֶחָֽלוּ׃ **נה**וְאִם־לֹ֨א תוֹרִ֜ישׁוּ אֶת־יֹשְׁבֵ֣י הָאָ֘רֶץ֮ מִפְּנֵיכֶם֒ וְהָיָה֙ אֲשֶׁ֣ר תּוֹתִ֣ירוּ מֵהֶ֔ם לְשִׂכִּים֙ בְּעֵ֣ינֵיכֶ֔ם וְלִצְנִינִ֖ם בְּצִדֵּיכֶ֑ם וְצָרְﬞר֣וּ אֶתְכֶ֔ם עַל־הָאָ֕רֶץ אֲשֶׁ֥ר אַתֶּ֖ם יֹשְׁבִ֥ים בָּֽהּ׃ **נו**וְהָיָ֗ה כַּאֲשֶׁ֥ר דִּמִּ֛יתִי לַעֲשׂ֥וֹת לָהֶ֖ם אֶֽעֱשֶׂ֥ה לָכֶֽם׃ {פ} | [[1239]](#footnote-1239) And Yahweh spoke to Moses in the plains of Moab, near the Jordan opposite Jericho. He said: [[1240]](#footnote-1240) “Speak to the Israelites, saying to them: “When you have crossed the Jordan into the land of Canaan, [[1241]](#footnote-1241) you must drive out all the inhabitants of the country from before you. You must destroy their sculptured stones, and you must destroy all their statues of cast metal, and you must demolish all their high places. [[1242]](#footnote-1242) You will drive out the inhabitants and take possession of this land and you will settle in it; for, I have given the land to you to possess it. [[1243]](#footnote-1243) You are to divide it by lot according to your families. To a large clan you will give a greater inheritance, to a small clan you will give a lesser inheritance. Where the lot falls, that will be his. Make this apportionment according to the tribes of your fathers. [[1244]](#footnote-1244) However, if you do not drive the inhabitants of the country before you, then those you have spared will be as barbs in your eyes and thorns in your sides; they will harass you in the land where you live [[1245]](#footnote-1245) and I will deal with you as I meant to deal with them.”” |

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| במדבר פרק לד | Numbers [[1246]](#footnote-1246)34 |
| **א**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **ב**צַ֞ו אֶת־בְּנֵ֤י יִשְׂרָאֵל֙ וְאָמַרְתָּ֣ אֲלֵהֶ֔ם כִּֽי־אַתֶּ֥ם בָּאִ֖ים אֶל־הָאָ֣רֶץ כְּנָ֑עַן זֹ֣את הָאָ֗רֶץ אֲשֶׁ֨ר תִּפֹּ֤ל לָכֶם֙ בְּֽנַחֲלָ֔ה אֶ֥רֶץ כְּנַ֖עַן לִגְבֻלֹתֶֽיהָ׃ **ג**וְהָיָ֨ה לָכֶ֧ם פְּאַת־נֶ֛גֶב מִמִּדְבַּר־צִ֖ן עַל־יְדֵ֣י אֱד֑וֹם וְהָיָ֤ה לָכֶם֙ גְּב֣וּל נֶ֔גֶב מִקְצֵ֥ה יָם־הַמֶּ֖לַח קֵֽדְמָה׃ **ד**וְנָסַ֣ב לָכֶם֩ הַגְּב֨וּל מִנֶּ֜גֶב לְמַעֲלֵ֤ה עַקְרַבִּים֙ וְעָ֣בַר צִ֔נָה והיה וְהָיוּ֙ תּֽוֹצְאֹתָ֔יו מִנֶּ֖גֶב לְקָדֵ֣שׁ בַּרְנֵ֑עַ וְיָצָ֥א חֲצַר־אַדָּ֖ר וְעָבַ֥ר עַצְמֹֽנָה׃ **ה**וְנָסַ֧ב הַגְּב֛וּל מֵעַצְמ֖וֹן נַ֣חְלָה מִצְרָ֑יִם וְהָי֥וּ תוֹצְאֹתָ֖יו הַיָּֽמָּה׃ | [[1247]](#footnote-1247) Yahweh spoke to Moses and said, [[1248]](#footnote-1248) “Give the Israelites this order: “When you go into the land (of Canaan), this is the territory that will be your inheritance. This is the land of Canaan defined by its boundaries. [[1249]](#footnote-1249) “The southern part of your country will stretch from the desert of Zin, on the borders of Edom. Your southern boundary will start on the east at the end of the Salt Sea. [[1250]](#footnote-1250) It will then turn south towards the Ascent of the Scorpions and go by Zin to end in the south at Kadesh-Barnea. Then it will go towards Hazar-Addar and pass through Azmon. [[1251]](#footnote-1251) From Azmon the boundary will turn towards the Torrent of Egypt and end at the Sea. |
| **ו**וּגְב֣וּל יָ֔ם וְהָיָ֥ה לָכֶ֛ם הַיָּ֥ם הַגָּד֖וֹל וּגְב֑וּל זֶֽה־יִהְיֶ֥ה לָכֶ֖ם גְּב֥וּל יָֽם׃ **ז**וְזֶֽה־יִהְיֶ֥ה לָכֶ֖ם גְּב֣וּל צָפ֑וֹן מִן־הַיָּם֙ הַגָּדֹ֔ל תְּתָא֥וּ לָכֶ֖ם הֹ֥ר הָהָֽר׃ **ח**מֵהֹ֣ר הָהָ֔ר תְּתָא֖וּ לְבֹ֣א חֲמָ֑ת וְהָי֛וּ תּוֹצְאֹ֥ת הַגְּבֻ֖ל צְדָֽדָה׃ **ט**וְיָצָ֤א הַגְּבֻל֙ זִפְרֹ֔נָה וְהָי֥וּ תוֹצְאֹתָ֖יו חֲצַ֣ר עֵינָ֑ן זֶֽה־יִהְיֶ֥ה לָכֶ֖ם גְּב֥וּל צָפֽוֹן׃ **י**וְהִתְאַוִּיתֶ֥ם לָכֶ֖ם לִגְב֣וּל קֵ֑דְמָה מֵחֲצַ֥ר עֵינָ֖ן שְׁפָֽמָה׃ **יא**וְיָרַ֨ד הַגְּבֻ֧ל מִשְּׁפָ֛ם הָרִבְלָ֖ה מִקֶּ֣דֶם לָעָ֑יִן וְיָרַ֣ד הַגְּבֻ֔ל וּמָחָ֛ה עַל־כֶּ֥תֶף יָם־כִּנֶּ֖רֶת קֵֽדְמָה׃ **יב**וְיָרַ֤ד הַגְּבוּל֙ הַיַּרְדֵּ֔נָה וְהָי֥וּ תוֹצְאֹתָ֖יו יָ֣ם הַמֶּ֑לַח זֹאת֩ תִּהְיֶ֨ה לָכֶ֥ם הָאָ֛רֶץ לִגְבֻלֹתֶ֖יהָ סָבִֽיב׃ | [[1252]](#footnote-1252) “Your western border will be the Great Sea; this will be your western border. [[1253]](#footnote-1253) This will be your northern border: You will draw a line from the Great Sea to Mount Hor; [[1254]](#footnote-1254) from Mount Hor, you will draw a line to Lebo-Hamath, and the border will end at Zedad. [[1255]](#footnote-1255) It will go on to Ziphron and end at Hazar-Enan; this will be your northern border. [[1256]](#footnote-1256) You will draw your eastern border from Hazar-Enan to Shepham. [[1257]](#footnote-1257) The border will go down from Shepham towards Riblah on the east side of Ain. Further, down it will keep to the eastern shore of the Sea of Chinnereth. [[1258]](#footnote-1258) The frontier will then follow the Jordan and end at the Salt Sea. This will be your land and the borders surrounding it.” |
| **יג**וַיְצַ֣ו מֹשֶׁ֔ה אֶת־בְּנֵ֥י יִשְׂרָאֵ֖ל לֵאמֹ֑ר זֹ֣את הָאָ֗רֶץ אֲשֶׁ֨ר תִּתְנַחֲל֤וּ אֹתָהּ֙ בְּגוֹרָ֔ל אֲשֶׁר֙ צִוָּ֣ה יְהֹוָ֔ה לָתֵ֛ת לְתִשְׁעַ֥ת הַמַּטּ֖וֹת וַחֲצִ֥י הַמַּטֶּֽה׃ **יד**כִּ֣י לָקְח֞וּ מַטֵּ֨ה בְנֵ֤י הָראוּבֵנִי֙ לְבֵ֣ית אֲבֹתָ֔ם וּמַטֵּ֥ה בְנֵֽי־הַגָּדִ֖י לְבֵ֣ית אֲבֹתָ֑ם וַחֲצִי֙ מַטֵּ֣ה מְנַשֶּׁ֔ה לָקְח֖וּ נַחֲלָתָֽם׃ **טו**שְׁנֵ֥י הַמַּטּ֖וֹת וַחֲצִ֣י הַמַּטֶּ֑ה לָקְח֣וּ נַחֲלָתָ֗ם מֵעֵ֛בֶר לְיַרְדֵּ֥ן יְרֵח֖וֹ קֵ֥דְמָה מִזְרָֽחָה׃ {פ} | [[1259]](#footnote-1259) Moses commanded the Israelites: “This is the land you shall inherit by lot, which Yahweh has ordered to be made over to the nine tribes and the half-tribe. [[1260]](#footnote-1260) The tribe of the Reubenites with its ancestral houses and the tribe of the Gadites with its ancestral houses have already taken their heritage, and the half-tribe of Manasseh has also taken its. [[1261]](#footnote-1261) These two tribes and the half-tribe have been given their heritage beyond the Jordan opposite Jericho, to the east, towards the sunrise.” |
| **טז**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **יז**אֵ֚לֶּה שְׁמ֣וֹת הָֽאֲנָשִׁ֔ים אֲשֶׁר־יִנְחֲל֥וּ לָכֶ֖ם אֶת־הָאָ֑רֶץ אֶלְעָזָר֙ הַכֹּהֵ֔ן וִיהוֹשֻׁ֖עַ בִּן־נֽוּן׃ **יח**וְנָשִׂ֥יא אֶחָ֛ד נָשִׂ֥יא אֶחָ֖ד מִמַּטֶּ֑ה תִּקְח֖וּ לִנְחֹ֥ל אֶת־הָאָֽרֶץ׃ **יט**וְאֵ֖לֶּה שְׁמ֣וֹת הָאֲנָשִׁ֑יםלְמַטֵּ֣ה יְהוּדָ֔ה כָּלֵ֖ב בֶּן־יְפֻנֶּֽה׃**כ** וּלְמַטֵּה֙ בְּנֵ֣י שִׁמְע֔וֹן שְׁמוּאֵ֖ל בֶּן־עַמִּיהֽוּד׃**כא** לְמַטֵּ֣ה בִנְיָמִ֔ן אֱלִידָ֖ד בֶּן־כִּסְלֽוֹן׃**כב** וּלְמַטֵּ֥ה בְנֵי־דָ֖ן נָשִׂ֑יא בֻּקִּ֖י בֶּן־יׇגְלִֽי׃**כג** לִבְנֵ֣י יוֹסֵ֔ף  לְמַטֵּ֥ה בְנֵֽי־מְנַשֶּׁ֖ה נָשִׂ֑יא חַנִּיאֵ֖ל בֶּן־אֵפֹֽד ׃**כד** וּלְמַטֵּ֥ה בְנֵֽי־אֶפְרַ֖יִם נָשִׂ֑יא קְמוּאֵ֖ל בֶּן־שִׁפְטָֽן׃**כה** וּלְמַטֵּ֥ה בְנֵֽי־זְבוּלֻ֖ן נָשִׂ֑יא אֱלִיצָפָ֖ן  בֶּן־פַּרְנָֽךְ׃**כו** וּלְמַטֵּ֥ה בְנֵֽי־יִשָּׂשכָ֖ר נָשִׂ֑יא פַּלְטִיאֵ֖ל בֶּן־עַזָּֽן׃**כז** וּלְמַטֵּ֥ה בְנֵי־אָשֵׁ֖ר נָשִׂ֑יא אֲחִיה֖וּד בֶּן־שְׁלֹמִֽי׃**כח** וּלְמַטֵּ֥ה בְנֵֽי־נַפְתָּלִ֖י נָשִׂ֑יא פְּדַהְאֵ֖ל  בֶּן־עַמִּיהֽוּד׃**כט** אֵ֕לֶּה אֲשֶׁ֖ר צִוָּ֣ה יְהֹוָ֑ה לְנַחֵ֥ל אֶת־בְּנֵֽי־יִשְׂרָאֵ֖ל בְּאֶ֥רֶץ כְּנָֽעַן׃ {פ} | [[1262]](#footnote-1262) And Yahweh spoke to Moses, saying: [[1263]](#footnote-1263) “These are the names of the men who will apportion the land to you for inheritance: Eleazar the priest and Joshua the son of Nun, [[1264]](#footnote-1264) and you will take one leader from every tribe to take possession of the land; [[1265]](#footnote-1265) and these are the names of the men:  “ Of the tribe of Judah, Caleb son of Jephunneh;  [[1266]](#footnote-1266) and of the tribe of the Simeonites, Shemuel son of Ammihud;  [[1267]](#footnote-1267) of the tribe of Benjamin, Elidad son of Chislon;  [[1268]](#footnote-1268) and of the tribe of the Danites a leader, Bukki son of Jogli;  [[1269]](#footnote-1269) of the Josephites:  of the tribe of Manasseh a leader, Hanniel son of Ephod;  [[1270]](#footnote-1270) and of the tribe of the Ephraimites a leader, Kemuel son of Shiphtan;  [[1271]](#footnote-1271) and of the tribe of the Zebulunites a leader, Elizaphan  son of Parnach;  [[1272]](#footnote-1272) and of the tribe of the Issacharites a leader, Paltiel son of Azzan;  [[1273]](#footnote-1273) and of the tribe of the Asherites a leader, Ahihud son of Shelomi;  [[1274]](#footnote-1274) and of the tribe of the Naphtalites a leader, Pedahel  son of Ammihud.” [[1275]](#footnote-1275) These were the ones whom Yahweh ordered to divide the land of Canaan into heritages for the Israelites. |

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| במדבר פרק לה | Numbers [[1276]](#footnote-1276)35 |
| **א**וַיְדַבֵּ֧ר יְהֹוָ֛ה אֶל־מֹשֶׁ֖ה בְּעַֽרְבֹ֣ת מוֹאָ֑ב עַל־יַרְדֵּ֥ן יְרֵח֖וֹ לֵאמֹֽר׃ **ב**צַו֮ אֶת־בְּנֵ֣י יִשְׂרָאֵל֒ וְנָתְנ֣וּ לַלְוִיִּ֗ם מִֽנַּחֲלַ֛ת אֲחֻזָּתָ֖ם עָרִ֣ים לָשָׁ֑בֶת וּמִגְרָ֗שׁ לֶֽעָרִים֙ סְבִיבֹ֣תֵיהֶ֔ם תִּתְּנ֖וּ לַלְוִיִּֽם׃ **ג**וְהָי֧וּ הֶֽעָרִ֛ים לָהֶ֖ם לָשָׁ֑בֶת וּמִגְרְשֵׁיהֶ֗ם יִהְי֤וּ לִבְהֶמְתָּם֙ וְלִרְכֻשָׁ֔ם וּלְכֹ֖ל חַיָּתָֽם׃ **ד**וּמִגְרְשֵׁי֙ הֶֽעָרִ֔ים אֲשֶׁ֥ר תִּתְּנ֖וּ לַלְוִיִּ֑ם מִקִּ֤יר הָעִיר֙ וָח֔וּצָה אֶ֥לֶף אַמָּ֖ה סָבִֽיב׃ **ה**וּמַדֹּתֶ֞ם מִח֣וּץ לָעִ֗יר אֶת־פְּאַת־קֵ֣דְמָה אַלְפַּ֪יִם בָּֽאַמָּ֟ה וְאֶת־פְּאַת־נֶ֩גֶב֩ אַלְפַּ֨יִם בָּאַמָּ֜ה וְאֶת־פְּאַת־יָ֣ם׀ אַלְפַּ֣יִם בָּֽאַמָּ֗ה וְאֵ֨ת פְּאַ֥ת צָפ֛וֹן אַלְפַּ֥יִם בָּאַמָּ֖ה וְהָעִ֣יר בַּתָּ֑וֶךְ זֶ֚ה יִהְיֶ֣ה לָהֶ֔ם מִגְרְשֵׁ֖י הֶעָרִֽים׃ **ו**וְאֵ֣ת הֶֽעָרִ֗ים אֲשֶׁ֤ר תִּתְּנוּ֙ לַלְוִיִּ֔ם אֵ֚ת שֵׁשׁ־עָרֵ֣י הַמִּקְלָ֔ט אֲשֶׁ֣ר תִּתְּנ֔וּ לָנֻ֥ס שָׁ֖מָּה הָרֹצֵ֑חַ וַעֲלֵיהֶ֣ם תִּתְּנ֔וּ אַרְבָּעִ֥ים וּשְׁתַּ֖יִם עִֽיר׃ **ז**כׇּל־הֶעָרִ֗ים אֲשֶׁ֤ר תִּתְּנוּ֙ לַלְוִיִּ֔ם אַרְבָּעִ֥ים וּשְׁמֹנֶ֖ה עִ֑יר אֶתְהֶ֖ן וְאֶת־מִגְרְשֵׁיהֶֽן׃ **ח**וְהֶֽעָרִ֗ים אֲשֶׁ֤ר תִּתְּנוּ֙ מֵאֲחֻזַּ֣ת בְּנֵי־יִשְׂרָאֵ֔ל מֵאֵ֤ת הָרַב֙ תַּרְבּ֔וּ וּמֵאֵ֥ת הַמְעַ֖ט תַּמְעִ֑יטוּ אִ֗ישׁ כְּפִ֤י נַחֲלָתוֹ֙ אֲשֶׁ֣ר יִנְחָ֔לוּ יִתֵּ֥ן מֵעָרָ֖יו לַלְוִיִּֽם׃ {פ} | [[1277]](#footnote-1277) Yahweh spoke to Moses in the plains of Moab, by the Jordan at Jericho, saying: [[1278]](#footnote-1278) “Direct the Israelites to give to the Levites, out of the inheritance they possess, towns in which to live and give the Levites pastureland round the towns. [[1279]](#footnote-1279) The towns are to be their homes and the pastureland is for their cattle, their possessions and all their animals. [[1280]](#footnote-1280) The pastureland around the towns that you make over to the Levites shall extend, from the walls of the towns, for a thousand cubits all round. [[1281]](#footnote-1281) Outside the town, measure two thousand cubits to the east, two thousand cubits to the north, two thousand cubits to the west and two thousand cubits to the north, the town lying in the centre; this is to be the pastureland for the towns. [[1282]](#footnote-1282) The towns you give to the Levites will be the six cities of refuge, where you shall permit a manslayer to flee; and you are to hand over to them forty-two towns in addition. [[1283]](#footnote-1283) Altogether, you will make over to the Levites forty-eight towns with their pastureland. [[1284]](#footnote-1284) Of the towns that you grant out of the possession of the Israelites, more will be taken from those who hold more, and fewer from those who hold less. Everyone will make over towns to the Levites in proportion to the inheritance he himself has received.” |
| **ט**וַיְדַבֵּ֥ר יְהֹוָ֖ה אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃ **י**דַּבֵּר֙ אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל וְאָמַרְתָּ֖ אֲלֵהֶ֑ם כִּ֥י אַתֶּ֛ם עֹבְרִ֥ים אֶת־הַיַּרְדֵּ֖ן אַ֥רְצָה כְּנָֽעַן׃ **יא**וְהִקְרִיתֶ֤ם לָכֶם֙ עָרִ֔ים עָרֵ֥י מִקְלָ֖ט תִּהְיֶ֣ינָה לָכֶ֑ם וְנָ֥ס שָׁ֙מָּה֙ רֹצֵ֔חַ מַכֵּה־נֶ֖פֶשׁ בִּשְׁגָגָֽה׃ **יב**וְהָי֨וּ לָכֶ֧ם הֶעָרִ֛ים לְמִקְלָ֖ט מִגֹּאֵ֑ל וְלֹ֤א יָמוּת֙ הָרֹצֵ֔חַ עַד־עׇמְד֛וֹ לִפְנֵ֥י הָעֵדָ֖ה לַמִּשְׁפָּֽט׃ **יג**וְהֶעָרִ֖ים אֲשֶׁ֣ר תִּתֵּ֑נוּ שֵׁשׁ־עָרֵ֥י מִקְלָ֖ט תִּהְיֶ֥ינָה לָכֶֽם׃ **יד**אֵ֣ת׀ שְׁלֹ֣שׁ הֶעָרִ֗ים תִּתְּנוּ֙ מֵעֵ֣בֶר לַיַּרְדֵּ֔ן וְאֵת֙ שְׁלֹ֣שׁ הֶֽעָרִ֔ים תִּתְּנ֖וּ בְּאֶ֣רֶץ כְּנָ֑עַן עָרֵ֥י מִקְלָ֖ט תִּהְיֶֽינָה׃ **טו**לִבְנֵ֣י יִשְׂרָאֵ֗ל וְלַגֵּ֤ר וְלַתּוֹשָׁב֙ בְּתוֹכָ֔ם תִּהְיֶ֛ינָה שֵׁשׁ־הֶעָרִ֥ים הָאֵ֖לֶּה לְמִקְלָ֑ט לָנ֣וּס שָׁ֔מָּה כׇּל־מַכֵּה־נֶ֖פֶשׁ בִּשְׁגָגָֽה׃ | [[1285]](#footnote-1285) Yahweh spoke to Moses, saying: [[1286]](#footnote-1286) “Say this to the Israelites: “When you cross the Jordan into the land of Canaan, [[1287]](#footnote-1287) you are to select towns which you will make into cities of refuge where a man who has killed a person unintentionally may find sanctuary. [[1288]](#footnote-1288) These towns will be for you a refuge from the avenger of blood, so that the manslayer may not die without judgement before the community. [[1289]](#footnote-1289) The towns that you must make over will serve you as six cities of refuge: [[1290]](#footnote-1290) the three that you make over on this side of the Jordan and the three that you make over in the land of Canaan are to be cities of refuge. [[1291]](#footnote-1291) These six towns will be a refuge, for the Israelites as well as for the stranger and the settler among you, where anyone who has killed accidentally may find sanctuary. |
| **טז**וְאִם־בִּכְלִ֨י בַרְזֶ֧ל׀ הִכָּ֛הוּ וַיָּמֹ֖ת רֹצֵ֣חַֽ ה֑וּא מ֥וֹת יוּמַ֖ת הָרֹצֵֽחַ׃ **יז**וְאִ֡ם בְּאֶ֣בֶן יָד֩ אֲשֶׁר־יָמ֨וּת בָּ֥הּ הִכָּ֛הוּ וַיָּמֹ֖ת רֹצֵ֣חַֽ ה֑וּא מ֥וֹת יוּמַ֖ת הָרֹצֵֽחַ׃ **יח**א֡וֹ בִּכְלִ֣י עֵֽץ־יָד֩ אֲשֶׁר־יָמ֨וּת בּ֥וֹ הִכָּ֛הוּ וַיָּמֹ֖ת רֹצֵ֣חַֽ ה֑וּא מ֥וֹת יוּמַ֖ת הָרֹצֵֽחַ׃ **יט**גֹּאֵ֣ל הַדָּ֔ם ה֥וּא יָמִ֖ית אֶת־הָרֹצֵ֑חַ בְּפִגְעוֹ־ב֖וֹ ה֥וּא יְמִתֶֽנּוּ׃ **כ**וְאִם־בְּשִׂנְאָ֖ה יֶהְדֳּפֶ֑נּוּ אֽוֹ־הִשְׁלִ֥יךְ עָלָ֛יו בִּצְדִיָּ֖ה וַיָּמֹֽת׃ **כא**א֣וֹ בְאֵיבָ֞ה הִכָּ֤הוּ בְיָדוֹ֙ וַיָּמֹ֔ת מֽוֹת־יוּמַ֥ת הַמַּכֶּ֖ה רֹצֵ֣חַֽ ה֑וּא גֹּאֵ֣ל הַדָּ֗ם יָמִ֛ית אֶת־הָרֹצֵ֖חַ בְּפִגְעוֹ־בֽוֹ׃ | [[1292]](#footnote-1292) “But if he hits him with an iron tool so he dies, he is a mur­derer; the murderer shall be put to death. [[1293]](#footnote-1293) If he hits him with a stone in the hand so he dies, he is a murderer; the murderer shall be put to death. [[1294]](#footnote-1294) Or if he hits him with a wooden weapon in the hand so he dies, he is a murderer; the murderer shall be put to death. [[1295]](#footnote-1295) The avenger of blood must put the murderer to death; when he meets him, he must kill him. [[1296]](#footnote-1296) But if he strikes him out of hatred or hurls something at him, lying in wait, and he dies, [[1297]](#footnote-1297) or in enmity hits him with his fist, then he who struck him must die; he is a murderer; the avenger of blood must kill him when he meets him. |
| **כב**וְאִם־בְּפֶ֥תַע בְּלֹא־אֵיבָ֖ה הֲדָפ֑וֹ אוֹ־הִשְׁלִ֥יךְ עָלָ֛יו כׇּל־כְּלִ֖י בְּלֹ֥א צְדִיָּֽה׃ **כג**א֣וֹ בְכׇל־אֶ֜בֶן אֲשֶׁר־יָמ֥וּת בָּהּ֙ בְּלֹ֣א רְא֔וֹת וַיַּפֵּ֥ל עָלָ֖יו וַיָּמֹ֑ת וְהוּא֙ לֹא־אוֹיֵ֣ב ל֔וֹ וְלֹ֥א מְבַקֵּ֖שׁ רָעָתֽוֹ׃ **כד**וְשָֽׁפְטוּ֙ הָֽעֵדָ֔ה בֵּ֚ין הַמַּכֶּ֔ה וּבֵ֖ין גֹּאֵ֣ל הַדָּ֑ם עַ֥ל הַמִּשְׁפָּטִ֖ים הָאֵֽלֶּה׃ **כה**וְהִצִּ֨ילוּ הָעֵדָ֜ה אֶת־הָרֹצֵ֗חַ מִיַּד֮ גֹּאֵ֣ל הַדָּם֒ וְהֵשִׁ֤יבוּ אֹתוֹ֙ הָֽעֵדָ֔ה אֶל־עִ֥יר מִקְלָט֖וֹ אֲשֶׁר־נָ֣ס שָׁ֑מָּה וְיָ֣שַׁב בָּ֗הּ עַד־מוֹת֙ הַכֹּהֵ֣ן הַגָּדֹ֔ל אֲשֶׁר־מָשַׁ֥ח אֹת֖וֹ בְּשֶׁ֥מֶן הַקֹּֽדֶשׁ׃ **כו**וְאִם־יָצֹ֥א יֵצֵ֖א הָרֹצֵ֑חַ אֶת־גְּבוּל֙ עִ֣יר מִקְלָט֔וֹ אֲשֶׁ֥ר יָנ֖וּס שָֽׁמָּה׃ **כז**וּמָצָ֤א אֹתוֹ֙ גֹּאֵ֣ל הַדָּ֔ם מִח֕וּץ לִגְב֖וּל עִ֣יר מִקְלָט֑וֹ וְרָצַ֞ח גֹּאֵ֤ל הַדָּם֙ אֶת־הָ֣רֹצֵ֔חַ אֵ֥ין ל֖וֹ דָּֽם׃ **כח**כִּ֣י בְעִ֤יר מִקְלָטוֹ֙ יֵשֵׁ֔ב עַד־מ֖וֹת הַכֹּהֵ֣ן הַגָּדֹ֑ל וְאַחֲרֵ֥י מוֹת֙ הַכֹּהֵ֣ן הַגָּדֹ֔ל יָשׁוּב֙ הָרֹצֵ֔חַ אֶל־אֶ֖רֶץ אֲחֻזָּתֽוֹ׃ **כט**וְהָי֨וּ אֵ֧לֶּה לָכֶ֛ם לְחֻקַּ֥ת מִשְׁפָּ֖ט לְדֹרֹתֵיכֶ֑ם בְּכֹ֖ל מוֹשְׁבֹתֵיכֶֽם׃ | [[1298]](#footnote-1298) “But if he pushes another suddenly without enmity, or hurls an object without lying in wait, [[1299]](#footnote-1299) or without seeing him dropped a stone on him capable of causing death and so killed him, though he bore him no malice and wished him no harm, [[1300]](#footnote-1300) then the community must decide in accordance with these rules between the manslayer and the avenger of blood, [[1301]](#footnote-1301) and so rescue the killer from the avenger of blood. They will send him back to the original city of refuge, and he will stay there until the death of the High Priest who was anointed with the holy oil. [[1302]](#footnote-1302) If the killer should leave the bounds of the city of refuge where he has sought sanctuary [[1303]](#footnote-1303) and the avenger of blood encounters him outside the bounds of his city of refuge, the avenger of blood may kill him without incurring bloodguilt. [[1304]](#footnote-1304) For the killer should stay in his city of refuge until the death of the High Priest: only after the death of the High Priest may he go back to the land of his home. [[1305]](#footnote-1305) These regulations shall have force of law for you and your descendants, wherever you may be. |
| **ל**כׇּ֨ל־מַכֵּה־נֶ֔פֶשׁ לְפִ֣י עֵדִ֔ים יִרְצַ֖ח אֶת־הָרֹצֵ֑חַ וְעֵ֣ד אֶחָ֔ד לֹא־יַעֲנֶ֥ה בְנֶ֖פֶשׁ לָמֽוּת׃ **לא**וְלֹֽא־תִקְח֥וּ כֹ֙פֶר֙ לְנֶ֣פֶשׁ רֹצֵ֔חַ אֲשֶׁר־ה֥וּא רָשָׁ֖ע לָמ֑וּת כִּי־מ֖וֹת יוּמָֽת׃ **לב**וְלֹא־תִקְח֣וּ כֹ֔פֶר לָנ֖וּס אֶל־עִ֣יר מִקְלָט֑וֹ לָשׁוּב֙ לָשֶׁ֣בֶת בָּאָ֔רֶץ עַד־מ֖וֹת הַכֹּהֵֽן׃ **לג**וְלֹֽא־תַחֲנִ֣יפוּ אֶת־הָאָ֗רֶץ אֲשֶׁ֤ר אַתֶּם֙ בָּ֔הּ כִּ֣י הַדָּ֔ם ה֥וּא יַחֲנִ֖יף אֶת־הָאָ֑רֶץ וְלָאָ֣רֶץ לֹֽא־יְכֻפַּ֗ר לַדָּם֙ אֲשֶׁ֣ר שֻׁפַּךְ־בָּ֔הּ כִּי־אִ֖ם בְּדַ֥ם שֹׁפְכֽוֹ׃ **לד**וְלֹ֧א תְטַמֵּ֣א אֶת־הָאָ֗רֶץ אֲשֶׁ֤ר אַתֶּם֙ יֹשְׁבִ֣ים בָּ֔הּ אֲשֶׁ֥ר אֲנִ֖י שֹׁכֵ֣ן בְּתוֹכָ֑הּ כִּ֚י אֲנִ֣י יְהֹוָ֔ה שֹׁכֵ֕ן בְּת֖וֹךְ בְּנֵ֥י יִשְׂרָאֵֽל׃ {פ} | [[1306]](#footnote-1306) “In any case of homicide, the murderer must be put to death on the word of witnesses; but the evidence of a single witness is not enough to uphold a capital charge. [[1307]](#footnote-1307) You shall accept no ransom for the life of a murderer condemned to death; he must die. [[1308]](#footnote-1308) Nor are you to accept ransom for anyone who, having sought sanctuary in his city of refuge, wishes to come back and live at home before the death of the priest. [[1309]](#footnote-1309) Do not pollute the country you live in. Blood pollutes the country and, for the country, the only expiation for bloodshed in it is the blood of the man who shed it. [[1310]](#footnote-1310) You must not defile the land you inhabit, the land in which I dwell; for I, Yahweh, dwell among the Israelites.” |

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| במדבר פרק לו | Numbers [[1311]](#footnote-1311)36 |
| **א**וַֽיִּקְרְב֞וּ רָאשֵׁ֣י הָֽאָב֗וֹת לְמִשְׁפַּ֤חַת בְּנֵֽי־גִלְעָד֙ בֶּן־מָכִ֣יר בֶּן־מְנַשֶּׁ֔ה מִֽמִּשְׁפְּחֹ֖ת בְּנֵ֣י יוֹסֵ֑ף וַֽיְדַבְּר֞וּ לִפְנֵ֤י מֹשֶׁה֙ וְלִפְנֵ֣י הַנְּשִׂאִ֔ים רָאשֵׁ֥י אָב֖וֹת לִבְנֵ֥י יִשְׂרָאֵֽל׃ **ב**וַיֹּאמְר֗וּ אֶת־אֲדֹנִי֙ צִוָּ֣ה יְהֹוָ֔ה לָתֵ֨ת אֶת־הָאָ֧רֶץ בְּנַחֲלָ֛ה בְּגוֹרָ֖ל לִבְנֵ֣י יִשְׂרָאֵ֑ל וַֽאדֹנִי֙ צֻוָּ֣ה בַֽיהֹוָ֔ה לָתֵ֗ת אֶֽת־נַחֲלַ֛ת צְלׇפְחָ֥ד אָחִ֖ינוּ לִבְנֹתָֽיו׃ **ג**וְ֠הָי֠וּ לְאֶחָ֞ד מִבְּנֵ֨י שִׁבְטֵ֥י בְנֵֽי־יִשְׂרָאֵל֮ לְנָשִׁים֒ וְנִגְרְעָ֤ה נַחֲלָתָן֙ מִנַּחֲלַ֣ת אֲבֹתֵ֔ינוּ וְנוֹסַ֕ף עַ֚ל נַחֲלַ֣ת הַמַּטֶּ֔ה אֲשֶׁ֥ר תִּהְיֶ֖ינָה לָהֶ֑ם וּמִגֹּרַ֥ל נַחֲלָתֵ֖נוּ יִגָּרֵֽעַ׃ **ד**וְאִם־יִהְיֶ֣ה הַיֹּבֵל֮ לִבְנֵ֣י יִשְׂרָאֵל֒ וְנֽוֹסְפָה֙ נַחֲלָתָ֔ן עַ֚ל נַחֲלַ֣ת הַמַּטֶּ֔ה אֲשֶׁ֥ר תִּהְיֶ֖ינָה לָהֶ֑ם וּמִֽנַּחֲלַת֙ מַטֵּ֣ה אֲבֹתֵ֔ינוּ יִגָּרַ֖ע נַחֲלָתָֽן׃ | [[1312]](#footnote-1312) Then the heads of families in the clan of Gilead, son of Machir, son of Manasseh, of the Josephite clans, came forward and spoke before Moses and the leaders, the Israelite heads of families; [[1313]](#footnote-1313) they said: “Yahweh has ordered my lord to give the land by lot to the Israelites; and my lord was ordered by Yahweh to give the inheritance of our brother Zelo­phehad to his daughters. [[1314]](#footnote-1314) Now, if they marry someone from another tribe in the Israelites, their property will be taken away from our fathers’ heritage. The property of the tribe into which they marry will be increased and the property allotted to us diminished. [[1315]](#footnote-1315) And, when the jubilee comes round for the Israelites, the property of these women will be added to the inheritance of the tribe to which they then belong, and lost to the inheritance of our own ancestral tribe.” |
| **ה**וַיְצַ֤ו מֹשֶׁה֙ אֶת־בְּנֵ֣י יִשְׂרָאֵ֔ל עַל־פִּ֥י יְהֹוָ֖ה לֵאמֹ֑ר כֵּ֛ן מַטֵּ֥ה בְנֵֽי־יוֹסֵ֖ף דֹּבְרִֽים׃ **ו**זֶ֣ה הַדָּבָ֞ר אֲשֶׁר־צִוָּ֣ה יְהֹוָ֗ה לִבְנ֤וֹת צְלׇפְחָד֙ לֵאמֹ֔ר לַטּ֥וֹב בְּעֵינֵיהֶ֖ם תִּהְיֶ֣ינָה לְנָשִׁ֑ים אַ֗ךְ לְמִשְׁפַּ֛חַת מַטֵּ֥ה אֲבִיהֶ֖ם תִּהְיֶ֥ינָה לְנָשִֽׁים׃ **ז**וְלֹֽא־תִסֹּ֤ב נַחֲלָה֙ לִבְנֵ֣י יִשְׂרָאֵ֔ל מִמַּטֶּ֖ה אֶל־מַטֶּ֑ה כִּ֣י אִ֗ישׁ בְּנַחֲלַת֙ מַטֵּ֣ה אֲבֹתָ֔יו יִדְבְּק֖וּ בְּנֵ֥י יִשְׂרָאֵֽל׃ **ח**וְכׇל־בַּ֞ת יֹרֶ֣שֶׁת נַחֲלָ֗ה מִמַּטּוֹת֮ בְּנֵ֣י יִשְׂרָאֵל֒ לְאֶחָ֗ד מִמִּשְׁפַּ֛חַת מַטֵּ֥ה אָבִ֖יהָ תִּהְיֶ֣ה לְאִשָּׁ֑ה לְמַ֗עַן יִֽירְשׁוּ֙ בְּנֵ֣י יִשְׂרָאֵ֔ל אִ֖ישׁ נַחֲלַ֥ת אֲבֹתָֽיו׃ **ט**וְלֹֽא־תִסֹּ֧ב נַחֲלָ֛ה מִמַּטֶּ֖ה לְמַטֶּ֣ה אַחֵ֑ר כִּי־אִישׁ֙ בְּנַ֣חֲלָת֔וֹ יִדְבְּק֕וּ מַטּ֖וֹת בְּנֵ֥י יִשְׂרָאֵֽל׃ | [[1316]](#footnote-1316) Moses gave the following ruling to the Israelites, according to Yahweh’s word. He said: “The tribe of the sons of Joseph is in the right. [[1317]](#footnote-1317) This is Yahweh’s ruling for the daughters of Zelophehad: They may marry whom they please, providing they marry into a clan of their father’s tribe. [[1318]](#footnote-1318) The heritage of the Israelites is not to be transferred from tribe to tribe; every man of the Israelites is to remain bound to the heritage of his ancestral tribe. [[1319]](#footnote-1319) Every daughter who has a heritage in one of the tribes of the Israelites must marry into a clan of her own ancestral tribe, so that the Israelites may each preserve the heritage of his father. [[1320]](#footnote-1320) No heritage may be transferred from tribe to tribe: every tribe of the Israelites will stay bound to its own heritage.” |
| **י**כַּאֲשֶׁ֛ר צִוָּ֥ה יְהֹוָ֖ה אֶת־מֹשֶׁ֑ה כֵּ֥ן עָשׂ֖וּ בְּנ֥וֹת צְלׇפְחָֽד׃ **יא**וַתִּהְיֶ֜ינָה מַחְלָ֣ה תִרְצָ֗ה וְחׇגְלָ֧ה וּמִלְכָּ֛ה וְנֹעָ֖ה בְּנ֣וֹת צְלׇפְחָ֑ד לִבְנֵ֥י דֹדֵיהֶ֖ן לְנָשִֽׁים׃ **יב**מִֽמִּשְׁפְּחֹ֛ת בְּנֵֽי־מְנַשֶּׁ֥ה בֶן־יוֹסֵ֖ף הָי֣וּ לְנָשִׁ֑ים וַתְּהִי֙ נַחֲלָתָ֔ן עַל־מַטֵּ֖ה מִשְׁפַּ֥חַת אֲבִיהֶֽן׃ **יג**אֵ֣לֶּה הַמִּצְוֺ֞ת וְהַמִּשְׁפָּטִ֗ים אֲשֶׁ֨ר צִוָּ֧ה יְהֹוָ֛ה בְּיַד־מֹשֶׁ֖ה אֶל־בְּנֵ֣י יִשְׂרָאֵ֑ל בְּעַֽרְבֹ֣ת מוֹאָ֔ב עַ֖ל יַרְדֵּ֥ן יְרֵחֽוֹ׃ {ש} | [[1321]](#footnote-1321) The daughters of Zelophehad did as Yahweh had ordered Moses. [[1322]](#footnote-1322) Mahlah, Tirzah, Hoglah, Milcah and Noah, daughters of Zelophehad, married the sons of their father’s brothers. [[1323]](#footnote-1323) Since they married into the clans of the Manassehites, the descendants of Joseph, their heritage reverted to the tribe of their father’s clan. [[1324]](#footnote-1324) Such were the commandments and laws that Yahweh prescribed for the Israelites through Moses, on the plains of Moab near the Jordan by Jericho. |

1. **Numbers 1** [↑](#footnote-ref-1)
2. This verse sets the date at one month after the erection of the Dwelling (Ex 40:17). [↑](#footnote-ref-2)
3. The literal translation of ‘*take a census*’ (שְׂא֗וּ אֶת־רֹאשׁ֙) is ‘*lift up the heads*’; this idiom for taking a census occurs elsewhere (E 30:12, Lv 5:24, Nb 1:24, *etc.*); the idea is simply that of counting heads to arrive at the base for the standing army. [↑](#footnote-ref-3)
4. The verb תִּפְקְד֥וּ (‘*register*’) is common in scripture; it has as its basic meaning the idea of determining the destiny of someone, by appointing, mustering, or visiting. When God visits, it is a divine intervention for either blessing or cursing; here, it is the taking of a census for war. [↑](#footnote-ref-4)
5. The literal translation of ‘*a man from each tribe*’ is ‘*a man, a man for a tribe*’. [↑](#footnote-ref-5)
6. The twelve-fold pattern is maintained by counting the ‘House of Joseph’ as two tribes: Ephraim and Manasseh; on the mentioning of Ephraim before Manasseh, see Gn 48:13–14, and contrast 26:28 & 34:23–24. [↑](#footnote-ref-6)
7. The name ‘*Zurishaddai*’ (צוּרִֽישַׁדָּֽי) means ‘the Almighty is my Rock’. [↑](#footnote-ref-7)
8. ‘*Nahshon*’ (נַחְשׁ֖וֹן) was an ancestor of Boaz and David, and therefore of Christ (Lk 3:32–33). [↑](#footnote-ref-8)
9. For ‘*Zuar*’ (צוּעָֽר), the *LXX* has *Σωγαρ.* [↑](#footnote-ref-9)
10. For ‘*Helon*’ (חֵלֹֽן), the *LXX* reads *Χαιλων.* [↑](#footnote-ref-10)
11. In place of ‘*Ammihud*’ (עַמִּיה֑וּד), the *LXX* has *Εμιουδ.* [↑](#footnote-ref-11)
12. For ‘*Gideoni*’ (גִּדְעֹנִֽי), the *LXX* reads *Γαδεωνι* (in the un-pointed *Ketiv*, these would look the same). [↑](#footnote-ref-12)
13. The name ‘*Ammishaddai*’ (עַמִּֽישַׁדָּֽי) means ‘the Almighty is my Kinsman’. [↑](#footnote-ref-13)
14. For ‘*Ochran*’ (עָכְרָֽן), the *LXX* reads *Εχραν* (see #11). [↑](#footnote-ref-14)
15. There is a textual difficulty with the name ‘*Deuel*’, here following the *MT* (*Leningrad & Aleppo Codices*: דְּעוּאֵֽל) and *NRSV*; the *NJB*, following the *LXX* (*Ραγουηλ*), and there is even some variation in the Hebrew traditions. [↑](#footnote-ref-15)
16. For ‘*Enan*’ (עֵינָֽן), the *LXX* reads *Αιναν* (see #11). [↑](#footnote-ref-16)
17. The translation here follows the *Qere* (קְרוּאֵ֣י, ‘*chosen of*’) rather than the *Ketiv* (קריאי). ‘*Thousands*’ is from an ancient term equivalent to ‘*clan*’ (1S 10:19, 21), based on military musters employed by other ancient peoples. The *WEBBE* has ‘*princes*’ in place of ‘*leaders*’. [↑](#footnote-ref-17)
18. The census total of 603,550 (compare the slightly lower figure in 26:51) is extremely high (see #16). With this interpretation (e.g. Reuben had forty-six tribal subsections with a total of five hundred men, v. 21), the total reduces to 5,500. [↑](#footnote-ref-18)
19. The establishment of kinship was a necessity under the Old Covenant because membership depended on physical descent from Abraham; hence the genealogies of 1Ch. 1–9 (see also Ne 7:5, 61). [↑](#footnote-ref-19)
20. In place of ‘*registered*’, here following the *NJB*, the *NRSV* has ‘*enrolled*’ and *NETB* has ‘*numbered*’. [↑](#footnote-ref-20)
21. *NETB* ends this verse, here following the *NJB*, with, “*were listed by name individually*.” [↑](#footnote-ref-21)
22. The form פְּקֻֽדֵיהֶ֖ם is a passive participle with a pronominal suffix; this indicates that the number came to 46,500, but it specifically refers to ‘*those registered*’. [↑](#footnote-ref-22)
23. The *NRSV* has ‘*descendants*’ in place of ‘*sons*’, here following the *MT* & *NJB* (as also in vv. 24, 26, 28 &c). [↑](#footnote-ref-23)
24. There has been much discussion about the numbers in the Israelite desert experience: the immediate difficulty for even the casual reader is the enormous number of the population; if indeed there were 603,550 men twenty years of age and older who could fight, the total population of the exodus community counting women and children would have been well over a million, or even two million as calculated by some. (See also, #25 & #27.) [↑](#footnote-ref-24)
25. In place of ‘*ancestral houses*’, here following the *NRSV*, the *NJB* has ‘*families*’ (as also in vv. 22, 26, 28 &c). [↑](#footnote-ref-25)
26. The problem of such a staggering number of Israelites (see #23) is not a question of whether or not God could provide for such a number; it is rather a problem of logistics for a population of that size in that period of time. (See also #27.) [↑](#footnote-ref-26)
27. The *NJB* has ‘*kinship*’ in place of ‘*lineage*’, here following the *NRSV* (as also in vv. 22, 24, 28 &c). [↑](#footnote-ref-27)
28. One explanation of the very large numbers in this section could be the interpretation of the word אֶ֖לֶף*,* traditionally translated ‘*thousand*’; some choose one of the other attested meanings, perhaps ‘troop’, ‘family’, or ‘tent group’, even though a word for ‘family’ has already been used. [↑](#footnote-ref-28)
29. The *NRSV* has ‘*descendants*’ in place of ‘*sons*’, here following the *MT* & *NJB* (as also in vv. 30, 32, 34 &c). [↑](#footnote-ref-29)
30. Concerning the large number of men here listed, see #23, #25 & #27. [↑](#footnote-ref-30)
31. In place of ‘*ancestral houses*’, here following the *NRSV*, the *NJB* has ‘*families*’ (as also in vv. 28, 32, 34 &c). [↑](#footnote-ref-31)
32. Concerning the large number of men here listed, see #23, #25 & #27. [↑](#footnote-ref-32)
33. The *NJB* has ‘*kinship*’ in place of ‘*lineage*’, here following the *NRSV* (as also in vv. 28, 30, 34 &c). [↑](#footnote-ref-33)
34. Concerning the large number of men here listed, see #23, #25 & #27. [↑](#footnote-ref-34)
35. In place of ‘*by name*’, here following *NETB*, the *NJB* has ‘*one by one*’ and the *NRSV* has ‘*according to the number of names*’. [↑](#footnote-ref-35)
36. Concerning the large number of men here listed, see #23, #25 & #27. [↑](#footnote-ref-36)
37. The *NRSV* has ‘*descendants*’ in place of ‘*sons*’, here following the *MT* & *NJB* (as also in vv. 38, 40, 42 &c). [↑](#footnote-ref-37)
38. Concerning the large number of men here listed, see #23, #25 & #27. [↑](#footnote-ref-38)
39. In place of ‘*ancestral houses*’, here following the *NRSV*, the *NJB* has ‘*families*’ (as also in vv. 68, 40, 42 &c). [↑](#footnote-ref-39)
40. Concerning the large number of men here listed, see #23, #25 & #27. [↑](#footnote-ref-40)
41. The *NJB* has ‘*kinship*’ in place of ‘*lineage*’, here following the *NRSV* (as also in vv. 36, 38, 42 &c). [↑](#footnote-ref-41)
42. Concerning the large number of men here listed, see #23, #25 & #27. [↑](#footnote-ref-42)
43. In place of ‘*by name*’, here following *NETB*, the *NJB* has ‘*one by one*’ and the *NRSV* has ‘*according to the number of names*’. [↑](#footnote-ref-43)
44. Concerning the large number of men here listed, see #23, #25 & #27. [↑](#footnote-ref-44)
45. This verse uses both the participle הַפְּקֻדִ֡ים (‘*registered*’ – literally, ‘*numbered*’) and the verb פָּקַ֨ד (‘*numbered*’). [↑](#footnote-ref-45)
46. In place of ‘*ancestral house*’, here following the *NRSV*, the *NJB* has ‘*patriarchal House*’ (as also in v. 44). [↑](#footnote-ref-46)
47. There were 600,000 of them when they left Egypt. Both figures should be interpreted along the lines expressed in #Ex 12:37. [↑](#footnote-ref-47)
48. The *vav* on the 1st word of this verse indicates a disjunction with the previous sequence of reports; it may be taken as a contrastive clause, translated ‘*but*’ (as *NETB*) or ‘*however*’ (as *NJB* & *NRSV*). [↑](#footnote-ref-48)
49. Literally translated, this verse reads, “*Yahweh had spoken to Moses, saying*:” the infinitive construct, לֵּאמֹֽר, sometimes rendered ‘*saying*’, does not need to be translated but can be taken simply as the indicator of direct discourse. [↑](#footnote-ref-49)
50. From the giving of the Law on the priesthood was the prerogative of the tribe of Levi; there were, however, members of other tribes who served as priests from time to time (see Jg 17:5). [↑](#footnote-ref-50)
51. The phrase ‘*Dwelling of the Testimony*’ translates מִשְׁכַּ֨ן הָֽעֵדֻ֜ת. See #Ex 16:34. [↑](#footnote-ref-51)
52. The word here translated as ‘*layman*’ isוְהַזָּ֥ר*,* normally translated ‘stranger’ or ‘outsider’; it is most often used for a foreigner, an outsider, who does not belong in Israel, or who, although allowed in the land, may be viewed with suspicion. However, here it seems to include even Israelites other than the tribe of Levi. [↑](#footnote-ref-52)
53. The *NJB* has ‘*are to pitch their tents*’ in place of ‘*shall camp*’, here following the *NRSV*. [↑](#footnote-ref-53)
54. The phrase, ‘*the Wrath*’, represents divine retribution (see Lv 10:1–3, Dt 29:23–27) associated with the presence of God, residing in the Tent, whom the people’s irreverence would offend. The *NJB* replaces the phrase with the proper noun, ‘*Retribution*’; the *NRSV* does not capitalise ‘*wrath*’. [↑](#footnote-ref-54)
55. After ‘*Moses’*, the *LXX* adds ‘*and Aaron*’ (*καὶ Ααρων*). [↑](#footnote-ref-55)
56. **Numbers 2** [↑](#footnote-ref-56)
57. At the end of this verse, the *MT* adds ‘*saying*’, a redundant participle in modern English. [↑](#footnote-ref-57)
58. Perhaps with the Feast of Tabernacles in mind (Lv 23:33–36), the priestly writer conceives the congregation as arranged symmetrically around the Tent of Meeting. In the oldest tradition, the Tent was not in the centre but on the outside of the camp (Ex 33:7–11). [↑](#footnote-ref-58)
59. The Levites are to encamp immediately around the Tabernacle court (Ex 27:9–19), to protect and transport the sacred shrine (v. 17, 1:47–54). Farther out, the twelve tribes are to encamp, three on each side. The arrangement expresses the idea of the presence of Yahweh in the midst of his people (Ex 25:8). Judah is assigned the favoured position, on the east of the camp. [↑](#footnote-ref-59)
60. In place of ‘*his command*’ (as per *NJB*), the *NRSV* has ‘*with a company as enrolled*’ and *NETB* has ‘*those numbered in his division*’ (and see also #6). [↑](#footnote-ref-60)
61. The *NJB* & *NRSV* have ‘*next to him*’ in place of ‘*by him*’, here following the *MT*. [↑](#footnote-ref-61)
62. At the end of this verse, the *NJB* adds ‘*men*’ (and see also #4). [↑](#footnote-ref-62)
63. *NETB* supplies, at the start of this verse, the phrase, ‘*next to him*’. [↑](#footnote-ref-63)
64. On the translation of this verse, see #4 & #6. [↑](#footnote-ref-64)
65. The phrase ‘*by companies*’ (from the *NRSV*) is not present in the *NJB*. The same applies to vv. 16, 24 & 31. Each division marches in assigned order, with Judah in the lead. [↑](#footnote-ref-65)
66. Here, and throughout this section, the literal translation is, *‘(under) the standard of the camp of Reuben … according to their divisions*’. [↑](#footnote-ref-66)
67. On the translation of this verse, see #4 & #6. [↑](#footnote-ref-67)
68. The *NJB* & *NRSV* have ‘*next to him*’ in place of ‘*by him*’, here following the *MT*. [↑](#footnote-ref-68)
69. On the translation of this verse, see #4 & #6. [↑](#footnote-ref-69)
70. *NETB* supplies, at the start of this verse, the phrase, ‘*next to him*’. [↑](#footnote-ref-70)
71. On the translation of this verse, see #4 & #6. [↑](#footnote-ref-71)
72. A more literal translation of the final sentence is ‘*they will travel second*’; here, we follow the *NJB*. [↑](#footnote-ref-72)
73. During the march, the Levites are to be flanked by two divisions on both the front and the rear. The literal translation of ‘*in position*’ (עַל־יָד֖וֹ) is ‘*upon his hand*’; this clearly refers to a specifically designated place for each man. [↑](#footnote-ref-73)
74. On Ephraim’s position of leadership, see Gn 48:13. [↑](#footnote-ref-74)
75. In place of ‘*his command*’, here following the *NJB*, the *NRSV* has ‘*with a company as enrolled*’ and *NETB* has ‘*those numbered in his division*’. [↑](#footnote-ref-75)
76. The *NJB* & *NRSV* have ‘*next to him*’ in place of ‘*by him*’, here following the *MT*. [↑](#footnote-ref-76)
77. At the end of this verse, the *NJB* adds ‘*men*’ (and see also #19). [↑](#footnote-ref-77)
78. *NETB* supplies, at the start of this verse, the phrase, ‘*next to him*’. [↑](#footnote-ref-78)
79. On the translation of this verse, see #19 & #21. [↑](#footnote-ref-79)
80. A more literal translation of the final sentence is ‘*they will travel third*’; here, we follow the *NJB*. [↑](#footnote-ref-80)
81. After ‘*north*’, the *NJB* & *NRSV* add ‘*side*’; here, we follow the *MT* & *NETB* (as also in similar places in vv. 10 & 18). [↑](#footnote-ref-81)
82. In place of ‘*his command*’, here following the *NJB*, the *NRSV* has ‘*with a company as enrolled*’ and *NETB* has ‘*those numbered in his division*’. [↑](#footnote-ref-82)
83. The *NJB* & *NRSV* have ‘*next to him*’ in place of ‘*by him*’, here following the *MT*. [↑](#footnote-ref-83)
84. At the end of this verse, the *NJB* adds ‘*men*’ (and see also #26). [↑](#footnote-ref-84)
85. *NETB* supplies, at the start of this verse, the phrase, ‘*next to him*’. [↑](#footnote-ref-85)
86. On the translation of this verse, see #26 & #28. [↑](#footnote-ref-86)
87. The parenthesised sentence, not present in the *NRSV*, is from the *Jerusalem Bible* (1st edition); the *NJB* (2nd edition) omits the parentheses and reads, “*All under their appropriate standards*.” [↑](#footnote-ref-87)
88. The literal translation of ‘*ancestral houses*’ (here following the *NRSV* – the *NJB* has ‘*patriarchal Houses*’) is ‘*house of their fathers*’. [↑](#footnote-ref-88)
89. Before ‘*Israelites*’, the *NRSV* & *NETB* add ‘*other*’. [↑](#footnote-ref-89)
90. The word here translated as ‘*the way*’ is כֵ֣ן (literally, ‘*thus, so*’). [↑](#footnote-ref-90)
91. **Numbers 3** [↑](#footnote-ref-91)
92. The construction, וְאֵ֛לֶּה תּֽוֹלְדֹ֥ת, is traditionally translated ‘*now these are the generations*’, much as throughout the book of Genesis but the noun can refer to records, stories, genealogies, names, and accounts of people. [↑](#footnote-ref-92)
93. Zadok and the priests of the Temple of Jerusalem were traced back to Eleazar (1Ch 5:30ff, 18:16 and see 2S 8:17). Abiathar, the other priest of David’s time, was descended, through Ahimelech, from Ithamar (1Ch 24:3ff, and see 2S 20:25). [↑](#footnote-ref-93)
94. The idiomatic expression used here for ‘*who he invested*’ (אֲשֶׁר־מִלֵּ֥א יָדָ֖ם) is from Lv 8; it literally reads ‘*who he filled their hand*’. [↑](#footnote-ref-94)
95. The 2nd instance of the clause, ‘*before Yahweh*’, is omitted by one *Hebrew MS*, the *Samaritan Pentateuch*, and the *Vg*. The expression ‘*unlawful fire*’ (אֵ֨שׁ זָרָ֜ה – literally, ‘*strange fire*’) seems imprecise and has been interpreted numerous ways. [↑](#footnote-ref-95)
96. Moses and Aaron both belong to the tribe of Levi. [↑](#footnote-ref-96)
97. The verb הַקְרֵב֙ (‘*bring … near*’) forms an interesting wordplay: the act of making an offering is described by this verb, as also the offering of unlawful fire; now, the ceremonial presentation of the priests is expressed by the same word – they are being offered to God. [↑](#footnote-ref-97)
98. This verse explains that the Levites will have duties to perform to meet the needs of Aaron and the congregation. [↑](#footnote-ref-98)
99. The Levites took care of the Tabernacle and its furnishings; but they were also gatekeepers (2K 22:4, 1Ch 9:19). [↑](#footnote-ref-99)
100. After ‘*his sons*’, the *NJB* adds ‘*as dedicated men*’ – described as lesser ministers of the Temple in Ezra 2:43. The *LXX*, *Samaritan* *Pentateuch* and some versions of the *MT* read, “*they are (unreservedly) given to me*.” After ‘*Aaron*’, some *MSS* of the *LXX* add ‘*your brother*’ (*αδελφω σου*). [↑](#footnote-ref-100)
101. The word here translated as ‘*layman*’ is זָּ֥ר, usually rendered ‘stranger’, ‘foreigner’, or ‘pagan’; but, in this context, it simply refers to anyone who is not a Levite or a priest, an unauthorised person or intruder in the Tabernacle; that person would be put to death. [↑](#footnote-ref-101)
102. Throughout this section, the *MT* adds ‘*saying*’ at the end of the verse, but this participle is redundant in contemporary English. [↑](#footnote-ref-102)
103. The Levites belong to Yahweh, like the firstborn whose place they take (#Ex 13:11). As in Ex 13:14, the institution is linked to the tenth plague of Egypt (Ex 11:4ff, 12:29ff) and the choice of the Levites is understood as a substitution for the firstborn of Israel, who were spared (8:12). For ‘*Look*’, the *WEBBE* has ‘*Behold*’; the word (הִנֵּ֧ה) is often used as an interjection. [↑](#footnote-ref-103)
104. In the Exodus event of the Passover night, the principle of substitution was presented: the firstborn child was redeemed by the blood of the Lamb and so belonged to God; but then God chose the Levites to serve in the place of the firstborn. The ritual of consecrating the firstborn son to Yahweh was nevertheless carried out, even with Jesus, the firstborn son of Mary (Lk 2:22–23). [↑](#footnote-ref-104)
105. In place of ‘*desert*’, here following the *NJB*, the *NRSV* & *NETB* have ‘*wilderness*’ (as also throughout the Pentateuch). [↑](#footnote-ref-105)
106. The Levitical census is not for military purposes (cf. 1:2–3) but relates to the firstborn, redeemable from the age of one month (vv. 40–51). [↑](#footnote-ref-106)
107. The literal translation of ‘*at Yahweh’s word*’ is ‘*at the mouth of Yahweh*’. [↑](#footnote-ref-107)
108. For the clans of the Levites, see Ex 6:16–19. The phrase ‘*sons of*’ does at the outset refer to the sons of Levi; but, as the listing continues, the expression refers more to the family groups of the various descendants. For ‘*Gershon*’ (גֵּֽרְשׁ֕וֹן), ‘*Kohath*’ (קְהָ֖ת) & ‘*Merari*’ (מְרָרִֽי), the *LXX* reads, respectively, *Γεδσων, Κααθ* & *Μεραρι*, respectively. [↑](#footnote-ref-108)
109. For ‘*Libni*’ (לִבְנִ֖י) and ‘*Shimei*’ (שִׁמְעִֽי), the *LXX* reads *Λοβενι* & *Σεμει*, respectively. [↑](#footnote-ref-109)
110. For ‘*Amram*’ (עַמְרָ֣ם), ‘*Izhar*’ (יִצְהָ֔ר), ‘*Hebron*’ (חֶבְר֖וֹן) and ‘*Uzziel*’ (עֻזִּיאֵֽל), the *LXX* reads, respectively, *Αμραμ*, *Ισσααρ*, *Χεβρων* & *Οζιηλ*. [↑](#footnote-ref-110)
111. For ‘*Mahli*’ (מַחְלִ֣י) and ‘*Mushi*’ (מוּשִׁ֑י), the *LXX* reads *Μοολι* & *Μουσι*, respectively. [↑](#footnote-ref-111)
112. The *MT* repeats ‘*clan(s) of*’ before ‘*the Shimeites*’. [↑](#footnote-ref-112)
113. Literally translated, this verse reads, “*Those numbered of them, by the number of every male from a month old and upward – those numbered of them were seven thousand five hundred*.” [↑](#footnote-ref-113)
114. The *NRSV* has ‘*tabernacle*’ in place of ‘*Dwelling*’ (here following the *NJB*), as also throughout the Pentateuch. [↑](#footnote-ref-114)
115. The *vav* on the noun at the beginning of the verse signals a greater emphasis on the individual rather than items in the numbering of the clans. [↑](#footnote-ref-115)
116. On the Gershonites’ charge, see Ex 26:7–14, 26:36, 27:9 & 27:16. [↑](#footnote-ref-116)
117. The phrases in this verse seem to be direct objects without verbs; some suggest deleting the sign of the accusative. [↑](#footnote-ref-117)
118. Both Moses and Aaron came from the Kohathite line (6:16–20). During the Hebrew monarchy, this branch of the line of Levi was exemplary in music (1Ch 6:33–48); they were also helpful to Hezekiah in his reforms (1Ch 29:12–14). [↑](#footnote-ref-118)
119. The phrase here translated as ‘*in charge of*’ uses the participle in construct plural, שֹֽׁמְרֵ֖י (literally ‘*keepers of’*); the form specifies the duties of the 8,600 Kohathites. The genitive that follows this participle is the cognate מִשְׁמֶ֥רֶת that has been used before. [↑](#footnote-ref-119)
120. In place of ‘*clans*’, here following the *NJB* & *NRSV*, *NETB* has ‘*families*’ (and so throughout this section). [↑](#footnote-ref-120)
121. The *NJB* lacks the word ‘*ancestral*’, here following the *NRSV*. [↑](#footnote-ref-121)
122. The Kohathites have charge over the Most Holy objects (4:4–20), i.e. the Ark, the Table of the bread of the Presence, the lamp-stand (Ex 25), the bronze and gold altars (Ex 27:1–8, 30:1–10), the sacred vessels (Ex 30:17–21, 31:7–11) and the screen (Nb 4:5, Ex 26:31–35). [↑](#footnote-ref-122)
123. The literal translation of ‘*the chief of the … leaders*’ (וּנְשִׂיא֙ נְשִׂיאֵ֣י) is ‘*the leader of the leaders of*’. [↑](#footnote-ref-123)
124. For the clause translated ‘*these were the Merarite clans*’, the *MT* has ‘*these they the clans of Merari*’. [↑](#footnote-ref-124)
125. A more literal reading of this verse is, “*Those numbered of them, by the number of every male from a month old and upward, were six thousand two hundred*.” The sum of the Gershonites, Kohathites & Merarites given above is 22,300 but the *MT* has the number rounded to 2 significant digits. [↑](#footnote-ref-125)
126. The *NJB* has ‘*pitched their camp*’ in place of ‘*they were to camp*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-126)
127. The phrase here translated ‘*all its accessories and fittings*’ (following the *NJB*) could be a hendiadys construction: ‘*all its fitted accessories*’. [↑](#footnote-ref-127)
128. The Merarites are responsible for the Tabernacle framework (Ex 26:15–30) and the supports for the court (Ex 27:9–19). [↑](#footnote-ref-128)
129. Aaron and his sons encamp on the east, the favoured location (see #2:3), symbolising their priestly eminence. In some *Hebrew MSS* and the *Samaritan Pentateuch*, the words ‘*and Aaron*’ are not in this verse; the omission arose probably by scribal error with such repetitious material that could easily give rise to variant traditions. [↑](#footnote-ref-129)
130. The numbers given in this chapter actually total 22,300; some modern scholars try to explain this by positing an error in v. 28, suggesting that ‘*six*’ (שֵׁ֣שׁ) should be read as ‘*three*’ (שְׁלֹ֥שׁ). [↑](#footnote-ref-130)
131. The verb ‘*take*’ has here the sense of ‘collect’ or ‘register’ the names. [↑](#footnote-ref-131)
132. The substitution of Levites’ cattle for the people’s firstlings of cattle modifies the law of the firstborn even further. [↑](#footnote-ref-132)
133. The *NJB* transposes the phrase ‘*as Yahweh ordered*’ to the beginning of this verse; here, we follow the *MT*, *NRSV* & *NETB*. [↑](#footnote-ref-133)
134. The figure represented the number of Levites (v. 39) plus a remainder (273 Israelite firstborn) who were to be redeemed by a cash payment (see Lv 27:3–7), which practice later became the general rule. [↑](#footnote-ref-134)
135. Literally translated, this verse reads, “*And Yahweh spoke to Moses, saying*,” but the participle is redundant in contemporary English. [↑](#footnote-ref-135)
136. The *NJB* ends this verse, here following the *NRSV*, with, “*shall be my own, Yahweh’s own*.” [↑](#footnote-ref-136)
137. Note that the number of Levites was less than that of the firstborn Israelites. [↑](#footnote-ref-137)
138. The ‘*sanctuary shekel*’ was first mentioned in Ex 30:13; the half-shekel of Ex 38:26 would then be 10 gerahs and, consequently, the calculations would indicate that five shekels was about 50g of silver for each person. [↑](#footnote-ref-138)
139. For this verse, here following the *NJB*, the *NRSV* reads, “*Give to Aaron and his sons the money by which the excess number of them is redeemed*.” [↑](#footnote-ref-139)
140. The word here translated ‘*money*’ is actually ‘*silver*’; coins were not in existence until after 700 BCE (starting with Lydia). [↑](#footnote-ref-140)
141. The *NRSV* ends this verse, here following the *NJB*, with, ‘*reckoned by the shekel of the sanctuary*’. [↑](#footnote-ref-141)
142. A more literal translation of ‘*at the bidding*’ (as *NJB*) is ‘*according to the word*’ (as *NRSV* & *NETB*). [↑](#footnote-ref-142)
143. **Numbers 4** [↑](#footnote-ref-143)
144. This chapter has four main parts to it: Kohathites (1-20), Gershonites (21-28), Merarites (29-33) and the census of the Levites (34-49). [↑](#footnote-ref-144)
145. This census, in contrast with 3:15, is to determine the number of Levites of the age required for priestly duties (cf. 8:23–25) defined in vv. 4–33. [↑](#footnote-ref-145)
146. The literal translation of ‘*fit to bear arms*’ is ‘*who enter the army*’. [↑](#footnote-ref-146)
147. The Kohathites have a special distinction among the Levites, for they have charge of the *Most Holy* things and are therefore under the immediate supervision of Eleazar (v. 16). [↑](#footnote-ref-147)
148. The Hebrew text opens this verse with an infinitive construct in an adverbial clause of time: literally, ‘*in the journeying of the camp*’; the genitive in such constructions is usually the subject. Here, people would be preparing to transport the camp and its equipment. [↑](#footnote-ref-148)
149. The *NJB* has ‘*violet*’ in place of ‘*blue*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-149)
150. The *NJB*, following the *LXX* (*ὁλοπόρφυρον*) has ‘*violet*’ in place of ‘*blue*’, here following the *MT*, *NRSV* & *NETB*. [↑](#footnote-ref-150)
151. The *NRSV* has ‘*crimson*’ in place of ‘*scarlet*’, here following the *NJB* & *NETB*. [↑](#footnote-ref-151)
152. The *NJB* ends this verse, here following the *NRSV*, with, “*oil jars that belong to it*.” [↑](#footnote-ref-152)
153. The ‘*frame*’ (מּֽוֹט) is different from the poles used to carry the Ark; it was a flexible bar carried by two men with the vessels tied to the bar. [↑](#footnote-ref-153)
154. The *NJB* has ‘*violet*’ in place of ‘*blue*’, here following the *MT*, *LXX* (*ὑακίνθινον*), *NRSV* & *NETB* (as also in v. 12). [↑](#footnote-ref-154)
155. In place of ‘*carrying frame*’, here following the *NRSV*, the *NJB* has ‘*litter*’. [↑](#footnote-ref-155)
156. The *LXX* has ‘*he must place the cover upon the altar*’ (*τὸν καλυπτῆρα ἐπιθήσει ἐπὶ τὸ θυσιαστήριον*) for ‘*they shall remove the ashes from the altar*’. [↑](#footnote-ref-156)
157. At the end of this verse, the *Samaritan Pentateuch* & *LXX* add, “*And they shall take a purple cloak and cover up the bathing tub and its base; and they shall put them in a covering made of a skin of blue. And they shall place it upon bearing poles*.” (*καὶ λήμψονται ἱμάτιον πορφυροῦν καὶ συγκαλύψουσιν τὸν λουτῆρα καὶ τὴν βάσιν αὐτοῦ καὶ ἐμβαλοῦσιν αὐτὰ εἰς κάλυμμα δερμάτινον ὑακίνθινον καὶ ἐπιθήσουσιν ἐπὶ ἀναφορεῖς.*) [↑](#footnote-ref-157)
158. The precautions assume that the Kohathites must not see or touch the holy objects, lest divine holiness destroy them (1S 5–6, 2S 6:6–11). [↑](#footnote-ref-158)
159. One would assume that Aaron would prepare and wrap these items, but that the Kohathites would carry them to the next place. [↑](#footnote-ref-159)
160. At the end of this verse, the *MT* adds ‘*saying*’, but this participle is redundant in contemporary English. [↑](#footnote-ref-160)
161. The *WEBBE* has ‘*families*’ in place of ‘*clans*’. [↑](#footnote-ref-161)
162. The perfect tense with *vav* consecutive for ‘*assign*’ continues the instruction for Aaron. The literal translation of ‘*each man*’ is ‘*a man, a man*’. [↑](#footnote-ref-162)
163. The *NJB* uses the pronoun, ‘*they*’, in place of ‘*the Kohathites*’. [↑](#footnote-ref-163)
164. Although in many places we have reduced the redundancy in the text, here it is more explicitly stressed in the Hebrew text. [↑](#footnote-ref-164)
165. The *NJB* & *NETB* have ‘*families*’ in place of ‘*ancestral houses*’, here following the *NRSV*. [↑](#footnote-ref-165)
166. The literal translation of ‘*fit to bear arms*’ is ‘*who enter the army*’. [↑](#footnote-ref-166)
167. The phrase ‘*in serving and bearing burdens*’ uses an infinitive and then a noun (‘*to serve and for the burden*’): the infinitive explains the verb. [↑](#footnote-ref-167)
168. In place of ‘*that goes over it*’, here following the *NJB*, the *NRSV* has ‘*that is on top of it*’ and *NETB* has ‘*that is over it*’. [↑](#footnote-ref-168)
169. The *LXX* lacks the clause ‘*the screen for the entrance to the court*’. [↑](#footnote-ref-169)
170. The literal translation of ‘*under the command of*’ is ‘at the mouth of’ (עַל־פִּי֩). [↑](#footnote-ref-170)
171. The material here suggests that Eleazar had heavier responsibilities than Ithamar, Aaron’s fourth and youngest son; it is the first indication that the Zadokite Levites would take precedence over the Ithamar Levites (see 1Ch 24:3–6). [↑](#footnote-ref-171)
172. For this verse, here following the *NRSV*, the *NJB* reads, “*You are to count the sons of Merari, by their clans and their families*.” [↑](#footnote-ref-172)
173. The literal translation of ‘*those fit to bear arms*’ is ‘*those who enter the army*’. [↑](#footnote-ref-173)
174. Recent studies have concluded that this ‘*framework*’ was made of two long uprights joined by crossbars (like a ladder): it was a frame rather than a board, meaning that the structure under the tent was not a solid building; it also meant that the frame would have been lighter to carry. [↑](#footnote-ref-174)
175. Literally translated, the last sentence reads, “*You shall assign by names the vessels of the responsibility of their burden*.” [↑](#footnote-ref-175)
176. The *NJB* opens this verse, here following the *NRSV*, with ‘*these are the duties*’. [↑](#footnote-ref-176)
177. The *NJB* has ‘*families*’ in place of ‘*ancestral houses*’, here following the *NRSV*. [↑](#footnote-ref-177)
178. The literal translation of ‘*fit to bear arms*’ is ‘*who enters the army*’. [↑](#footnote-ref-178)
179. At the end of this verse, the *NJB* adds ‘*men*’; here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-179)
180. In place of ‘*given through*’, here following the *NJB*, *NETB* has ‘*by the authority of*’ and the *NRSV* has simply ‘*by*’. [↑](#footnote-ref-180)
181. The *MT* lacks the words ‘*was taken*’, here following the *NJB*. [↑](#footnote-ref-181)
182. The *NRSV* omits, ‘…*for military service and* …’ (as in vv. 43 and 47). [↑](#footnote-ref-182)
183. At the end of this verse, the *NJB* adds ‘*men*’; here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-183)
184. In place of ‘*at the bidding of Yahweh*’, here following the *NJB*, the *NRSV* reads ‘*according to the commandment of the Lord*’. [↑](#footnote-ref-184)
185. The *NJB* & *NETB* have ‘*families*’ in place of ‘*ancestral houses*’, here following the *NRSV*. [↑](#footnote-ref-185)
186. The *NRSV* ends this verse, here following the *MT* & *NJB*, with, “… *everyone who qualified for work relating to the tent of meeting*.” [↑](#footnote-ref-186)
187. At the end of this verse, the *NJB* adds ‘*men*’; here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-187)
188. In place of ‘*given through*’, here following the *NJB*, *NETB* has ‘*by the authority of*’ and the *NRSV* has simply ‘*by*’. [↑](#footnote-ref-188)
189. The *NJB* has ‘*families*’ in place of ‘*ancestral houses*’, here following the *NRSV*. [↑](#footnote-ref-189)
190. Literally translated, this verse ends, “*everyone who came to serve the service of serving, and the service of burden*.” [↑](#footnote-ref-190)
191. Compare the number of male Levites in 3:39. [↑](#footnote-ref-191)
192. Because of the cryptic nature of the phrase ‘*those numbered by him*’, some suggest reading a preterite, ‘*and they were numbered*’; this is supported by the *LXX* (*καὶ ἐπεσκέπησαν*), *Peshitta*, *Tg*, and *Vg* (*unumquemque*). [↑](#footnote-ref-192)
193. **Numbers 5** [↑](#footnote-ref-193)
194. The laws of Chs 5–6 are additional ordinances in the spirit of the Rules concerning the Clean and Unclean in Lv 11–16. They resemble the supplementary material in the Law of Holiness, as in Lv 20:22–25. The sanctity of the Tabernacle is the reason for excluding unclean people, such as lepers (Lv 13:46), those having a bodily discharge (Lv 15) or those defiled by contact with the dead (Lv 21:1–12). [↑](#footnote-ref-194)
195. The word צָר֖וּעַ, although translated ‘*leprosy*’ does not primarily refer to leprosy proper (i.e., Hansen’s disease); the *NRSV* and the *NASB* continued the *KJV* tradition of using ‘leper’ and ‘leprosy’. More recent studies have concluded that the Hebrew word is a generic term covering all infectious skin diseases (including leprosy when that actually showed up), and the *NJB* has ‘*contagious skin disease*’. True leprosy was known and feared certainly by the time of Amos (*circa* 760 BCE), and there is evidence that the disease was known in Egypt by 1500 BCE. However, in view of the diagnosis and healing described in Lv 13 & 14, the term must be broader. [↑](#footnote-ref-195)
196. This verse has the Tent in the middle of the camp (2:17), whereas Ex 33:7 sites it outside. [↑](#footnote-ref-196)
197. The perfect tense is here given a past perfect nuance ‘*had spoken*’ to stress that the word of Yahweh preceded the obedience. [↑](#footnote-ref-197)
198. Here, the participle ‘*saying*’ has been dropped from the end of the verse to reflect contemporary English style. [↑](#footnote-ref-198)
199. The verb translated ‘*breaking faith with*’ is מַ֖עַל, which means to ‘defraud’, ‘violate’, ‘trespass against’, or ‘to deal treacherously’, ‘do an act of treachery’; in doing any sin that people, the guilty have been unfaithful to Yahweh and therefore must bring him a sacrifice. [↑](#footnote-ref-199)
200. The word אָשַׁ֥ם is used thrice in this paragraph: the 1st refers to ‘*guilt*’ (v. 6), the 2nd to ‘*reparation*’ and the 3rd to the ‘*wronged*’. [↑](#footnote-ref-200)
201. The *LXX*, *Peshitta* & *Vg* lack the phrase ‘*due to Yahweh*’ but read instead a form of the verb ‘to be’; however, the text makes more sense as it stands: the payment is to be made to Yahweh for the benefit of the priests. [↑](#footnote-ref-201)
202. תְּרוּמָ֞ה (‘*sacred donations*’) seems to be a general word for any offering that goes to the priests. [↑](#footnote-ref-202)
203. The ‘*sacred donations*’ are here described with the root of קדש to convey that they were separate; such things had been taken out of the ordinary and normal activities of life. [↑](#footnote-ref-203)
204. Here, the participle ‘*saying*’ has been dropped from the end of the verse to reflect contemporary English style. [↑](#footnote-ref-204)
205. *NETB* ends this verse, here following the *NJB* & *NRSV*, with, “*behaves unfaithfully towards him*.” [↑](#footnote-ref-205)
206. This old law deals with a case not covered elsewhere (e.g. Lv 20:10): no witness can testify since she was not caught in the act. [↑](#footnote-ref-206)
207. The word ‘*spirit*’ here has the sense of attitude, mood, or feelings; the word קִנְאָ֛ה is the genitive of attribute, modifying what kind of feelings they are: the word means either ‘zeal’ or ‘jealousy’, depending on the context. [↑](#footnote-ref-207)
208. The grain offering (Lv 2) of jealousy is intended to bring the case directly to God. 1 ‘*ephah*’ is about 22 litres or about 2/3 of a bushel [↑](#footnote-ref-208)
209. Ordeal by water, in which the accused woman was thrown into the river, was known throughout the ancient Middle East but ordeal by the ‘*water of bitterness*’ has no known parallel. [↑](#footnote-ref-209)
210. This ‘*living water*’ (following the *NJB* – the *NRSV* & *NETB* have ‘*holy water*’) is probably water taken from the laver in the courtyard; it is water set apart for sacred service. The ‘*clean water*’ of the *NEB* does not capture the sense very well, but it does have the support of the *LXX*, which has ‘*pure running water*’ (*ὕδωρ καθαρὸν ζῶν*); that pure water would no doubt be from the laver anyway. [↑](#footnote-ref-210)
211. The expression, ‘*water of bitterness and of cursing*’, has been challenged: the 1st part, ‘bitter water’, has been thought to mean ‘water of contention’ (as *NEB*) but this is not convincing; it has some support in the versions which read ‘contention’ and ‘testing’, no doubt trying to fit the passage better. The water was ‘bitter’ in view of the consequences it held for her if she was proven to be guilty; that is then enforced by the wordplay with the last word, the Piel participle הַמְאָֽרְרִֽים. [↑](#footnote-ref-211)
212. Although there would be stress involved, a woman who was innocent would have nothing to hide and would be confident. The wording of the priest’s oath is actually designed to enable the potion to keep her from harm and not produce the physical effects it was designed to do. [↑](#footnote-ref-212)
213. The end of this verse is an example of the rhetorical device known as aposiopesis, or ‘sudden silence’; the sentence is broken off due to the intensity or emphasis of the moment and the reader is left to conclude what the sentence would have said. [↑](#footnote-ref-213)
214. This interpretation ‘*attested curse*’ (following *NETB*) takes two nouns as a hendiadys; the literal wording is ‘*a curse and an oath*’. The point of the whole passage is that the priest is making her take an oath to see if she has been sinful and will be cursed. [↑](#footnote-ref-214)
215. Most commentators take the expressions here and in v. 21 to be euphemisms of miscarriage or stillbirth, meaning that there would be no fruit from an illegitimate union. The idea of the belly swelling has been reinterpreted by the *NEB* to mean ‘*fall away*’; if this interpretation stands, then the idea is that the woman has become pregnant, and that has aroused the suspicion of the husband for some reason. [↑](#footnote-ref-215)
216. The oath of execration (vv. 19–22) was followed by the drinking of the water that brings the curse (v. 18). It was believed that if a person were guilty, this potion would have effects that would signify Yahweh’s verdict of judgement (Ex 32:20, 35). [↑](#footnote-ref-216)
217. In place of ‘*to produce bitterness*’, here following *NETB*, the *NJB* has ‘*and be bitter inside her*’. [↑](#footnote-ref-217)
218. *NETB* has ‘*suspicion*’ in place of ‘*jealousy*’, here following the *NJB* & *NRSV*. [↑](#footnote-ref-218)
219. The *NJB* lacks the word ‘*portion*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-219)
220. In place of ‘*curse*’, here following *NETB*, the *NJB* & *NRSV* have ‘*execration*’. The literal translation of ‘*children*’ is *‘seed*’ (the *WEBBE* has ‘*offspring*’). [↑](#footnote-ref-220)
221. In place of ‘*be immune*’, here following the *NRSV*, the *NJB* has ‘*go unscathed*’ and *NETB* has ‘*be free*’. [↑](#footnote-ref-221)
222. The literal translation of ‘*law in cases of jealousy*’ is ‘*law of jealousies*’. [↑](#footnote-ref-222)
223. The *NJB* ends this verse, here following the *NRSV*, with, “*this ritual to her in full*.” [↑](#footnote-ref-223)
224. The text does not say what these ‘*consequences*’ are; presumably, the punishment would come from God and not from those administering the test. [↑](#footnote-ref-224)
225. **Numbers 6** [↑](#footnote-ref-225)
226. For the period of his vow, the nazirite (i.e. ‘vowed to God’) undertook to leave his hair uncut, to take no strong drink and to avoid contact with corpses. The hair was a sign of strength, and the 1st abstention signified that the nazirite allowed the divine power to act in him, thus symbolising his dedication to God (in Gn 49:26 and Dt 33:16, Joseph is called a nazirite); the 2nd abstention showed that the nazirite refused a life of ease (see the Rechabites, Jr 35:5–8); and the 3rd showed that he belonged to God in a special way (see the priests in Lv 21:1–2, 10–11; and also Am 2:11–12 and the examples of this temporary vow in Ac 18:18, 21:23–26). A child could thus be dedicated by his mother (without time limit): Samson (Jg 13:5–7, 15, 16:17), Samuel (1S 1:11, ‘no strong drink’ clause), John the Baptist (Lk 1:15). [↑](#footnote-ref-226)
227. Note that the vow is open to both men and women. [↑](#footnote-ref-227)
228. The *NJB* lacks the clause ‘*nor drink wine or other vinegar*’. [↑](#footnote-ref-228)
229. After ‘*vine*’, the *NJB* adds ‘*even juice of unripe grapes*’. [↑](#footnote-ref-229)
230. There is an interesting parallel between this prohibition and the planting of trees: they could not be pruned or trimmed for 3 years but allowed to grow free (Lv 20:23); only then could the tree be cut and the fruit eaten. [↑](#footnote-ref-230)
231. For ‘*corpse*’, the *MT* has נֶ֥פֶשׁ מֵ֖ת (literally a ‘*dead person*’); but, since the word can also be used for animals, the restriction would be for any kind of corpse. [↑](#footnote-ref-231)
232. The Nazirite would defile himself (i.e. ruin his vow) by contacting their corpses; Jesus’ hard saying in Mt 8:22, ‘let the dead bury their own dead’, makes sense in the light of this passage – Jesus was calling for commitment to himself. [↑](#footnote-ref-232)
233. In place of ‘*holy*’, here following the *NRSV*, the *NJB* has ‘*consecrated to*’. [↑](#footnote-ref-233)
234. Contact with a corpse defiles the consecrated head, i.e. the locks that evidence one’s holy separation (v. 7), so that the vow must be re-initiated. [↑](#footnote-ref-234)
235. The imperfect tense in this verse (‘*he is to bring*’) is instructional rather than a simple future; the point that it is *directive* should be noted. [↑](#footnote-ref-235)
236. The word ‘*sin*’ has a wide range of meanings, beginning with the idea of ‘missing the way or the goal’; in view of the nature of this case – the prescribed ritual without confession – the idea is that he failed to keep the vow’s stipulations in this circumstance of unintentional sin. [↑](#footnote-ref-236)
237. In place of ‘*consecration*’, here following the *MT*, the *NJB* has ‘*consecrated hair*’, following the *LXX* (*κεφαλὴ εὐχῆς αὐτοῦ*) and v. 9. [↑](#footnote-ref-237)
238. For ‘*he must be led*’, the *MT* has ‘*he/one shall bring him*’; since there is no expressed subject, this verb should be taken in the passive sense; and, since the context suggests an obligatory nuance, the translation ‘he must be led’ has been used. [↑](#footnote-ref-238)
239. The ‘*communion sacrifice*’ (שְׁלָמִֽים) is instructed in Lv 3 & 7; the form is always in the plural. It was a sacrifice that celebrated the fact that the worshiper was at peace with God and was not offered in order to make peace with God; the offering was essentially a communal meal in the presence of God. Some have tried to equate this offering with similar sounding names in Accadian and Ugaritic, but the unique features of the Israelite sacrifice make this connexion untenable. [↑](#footnote-ref-239)
240. The offerings for the termination of the Nazirite vow would not have been inexpensive; this indicates that the short-term Nazir may have had income, if not come from a wealthier section of society. Short term vows had to be considered carefully as this ruling required a good amount of food to be brought. [↑](#footnote-ref-240)
241. For this verse, the *NJB* reads, “*When he has brought all this before Yahweh, the priest must offer his sin offering and his holocaust*.” [↑](#footnote-ref-241)
242. The ‘*communion sacrifice*’ literally translates as ‘a sacrifice of peace’ (זֶ֤בַח שְׁלָמִים֙); the word ‘sacrifice’ is related to the word ‘to slaughter’, and so indicates that this is a bloody offering in celebration of peace with God. [↑](#footnote-ref-242)
243. Hair offerings were not uncommon in ancient religion. [↑](#footnote-ref-243)
244. This verse does not include the word ‘*head*’; it literally ends ‘*after the consecrating of himself his consecration*’. [↑](#footnote-ref-244)
245. The ritual of lifting the hands filled with the offering and waving them in the presence of Yahweh was designed to symbolise the transfer of the offering to God in the sight of all; this concludes the worshiper’s part: the offering now becomes the property of the priest. [↑](#footnote-ref-245)
246. For this verse, here following *NETB*, the *NJB* reads, “*Such is the ritual for the nazirite. If, besides the hair, he has also vowed a personal offering to Yahweh, he must (apart from anything else that his means allow) fulfil the vow that he has made, in addition to what the ritual prescribes for his hair*.” [↑](#footnote-ref-246)
247. The Aaronic benediction (vv. 22–27) was used in the Jerusalem Temple, usually at the conclusion of a service of worship (Lv 9:22). [↑](#footnote-ref-247)
248. ‘*You shall say*’ translates the only use of the verb אָמ֖וֹר as an infinitive absolute; it functions as a verb form, an imperative or an imperfect of instruction. Several commentators have attempted to emend the text to get around the difficulty, but such emendations are unnecessary. [↑](#footnote-ref-248)
249. The blessing uses the jussive throughout, here the Piel jussive with a pronominal suffix. While the jussive has quite a range of nuances, including wish, desire, prayer, or greeting, the jussives here are stronger: the formal subject of the verb is Yahweh, and the speaker pronouncing the blessing is the priest, notably after emerging from the holy of holies where atonement has been made. [↑](#footnote-ref-249)
250. The shining face (or presence) signifies that the holy God graciously turns toward the people in concern and favour (Ps 4:6, 31:16, 80:3). [↑](#footnote-ref-250)
251. Whereas the 1st line of the blessing has 3 Hebrew words, the 2nd has 5, and the 3rd has 7. [↑](#footnote-ref-251)
252. This is the Semitic way of expressing divine favour. The thrice-invoked divine name (vv. 24–26) assures Israel of God’s protective presence. [↑](#footnote-ref-252)
253. **Numbers 7** [↑](#footnote-ref-253)
254. This chapter belongs chronologically after Lv 8:11: Aaron and his sons were not yet made the officials of the new shrine (completed in Exodus). [↑](#footnote-ref-254)
255. The verb translated ‘*supervised*’ (הָעֹֽמְדִ֖ים) is the Qalactive participle of the verb ‘to stand’; the form describes these leaders as ‘the ones standing over (the ones numbered)’; the expression, along with the clear indication of the 1st census in Ch. 1, shows that this was a supervisory capacity. [↑](#footnote-ref-255)
256. In place of ‘*brought them before*’, here following the *NJB*, the *NRSV* has ‘*presented them in front of*’. [↑](#footnote-ref-256)
257. The *NRSV* & *NETB*, along with many other translations, omit the words ‘*and said*’, dismissing it as redundant in contemporary English. [↑](#footnote-ref-257)
258. The literal translation of ‘*according to his service*’ (כְּפִ֥י) is ‘*according to the mouth of*’; here, it would say ‘according to the mouth of his service’, which would mean ‘what his service calls for’. [↑](#footnote-ref-258)
259. In place of ‘*took*’, here following the *NJB* & *NRSV*, *NETB* has ‘*accepted*’. [↑](#footnote-ref-259)
260. On the phrase ‘*according to their service*’, see #5. [↑](#footnote-ref-260)
261. The literal translation of ‘*direction*’ (*NETB* has ‘*authority*’) is ‘*hand*’. [↑](#footnote-ref-261)
262. The leaders present wagons for transporting the Tabernacle equipment, though the Kohathites, for the sake of precaution, had to carry the holy things on their shoulders. [↑](#footnote-ref-262)
263. The adverbial clause at the end of this verse (‘*when it was anointed*’) uses the Niphal infinitive construct as the main verb; the word is the well-known מָּשַׁ֣ח (‘to anoint’, ‘to smear’). [↑](#footnote-ref-263)
264. The distributive sense (‘*leaders … on successive days*’) is achieved by repetition: ‘*one leader for the day, one leader for the day*’. [↑](#footnote-ref-264)
265. The tribal names in vv. 12–83 are taken from the old list found in 1:5–15 (compare 10:14–27); the tribe of Judah is listed first – it seems that it had already achieved a place of prominence based on the patriarchal promise of the Messiahship in Judah (Gn 49:10). The dedication offering presented on successive days was the same. [↑](#footnote-ref-265)
266. The *LXX* opens this verse with ‘*and he brought his gift*’ (*καὶ προσήνεγκεν τὸ δῶρον αὐτοῦ*). [↑](#footnote-ref-266)
267. In place of ‘*bowl*’, here following the *NJB*, the *NRSV* has ‘*dish*’ and *NETB* has ‘*pan*’. [↑](#footnote-ref-267)
268. The literal translation of ‘*yearling lamb*’ is ‘*lamb in its first year*’. [↑](#footnote-ref-268)
269. The *NJB*, following the *LXX*, lacks the word ‘*male*’, here following the *MT*, *NRSV* & *NETB*. [↑](#footnote-ref-269)
270. In place of ‘*male goats*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*kids*’. [↑](#footnote-ref-270)
271. The *NRSV* places the definite article (‘*the*’) before ‘*leader*’ and *NETB* omits it altogether; here, we follow the NJB. [↑](#footnote-ref-271)
272. The *NRSV* opens this verse, here following the *NJB*, with ‘*he presented for his offering*’. [↑](#footnote-ref-272)
273. In place of ‘*bowl*’, here following the *NJB*, the *NRSV* has ‘*dish*’ and *NETB* has ‘*pan*’. [↑](#footnote-ref-273)
274. The *NJB* has ‘*bullock*’ in place of ‘*bull*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-274)
275. The *NJB* lacks ‘*male*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-275)
276. In place of ‘*communion sacrifice*’, here following the *NJB*, the *NRSV* has ‘*sacrifice of well-being*’ and *NETB* has ‘*sacrifice of peace offerings*’. [↑](#footnote-ref-276)
277. The phrase ‘*presented an offering*’ (following *NETB* and cf. v. 18) is not in the *MT*; the same phrase is absent from the *MT* in the following verses, which tell who makes the offerings: 30, 36, 42, 48, 54, 60, 66, 72 & 78. [↑](#footnote-ref-277)
278. The *NJB* has ‘*bowl*’ in place of ‘*plate*’, here following the *NRSV*. [↑](#footnote-ref-278)
279. In place of ‘*bowl*’, here following the *NJB*, the *NRSV* has ‘*dish*’ and *NETB* has ‘*pan*’. [↑](#footnote-ref-279)
280. The *NRSV* has ‘*burnt offering*’ in place of ‘*high-offering*’ and the *NJB* has ‘*holocaust*’. [↑](#footnote-ref-280)
281. The *NJB* lacks ‘*male*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-281)
282. In place of ‘*oxen*’, here following the *NJB* & *NRSV*, *NETB* has ‘*bulls*’. [↑](#footnote-ref-282)
283. On the phrase, ‘*presented an offering*’, see #24. [↑](#footnote-ref-283)
284. The *NJB* has ‘*bowl*’ in place of ‘*plate*’, here following the *NRSV*. [↑](#footnote-ref-284)
285. In place of ‘*bowl*’, here following the *NJB*, the *NRSV* has ‘*dish*’ and *NETB* has ‘*pan*’. [↑](#footnote-ref-285)
286. The *NJB* has ‘*bullock*’ in place of ‘*bull*’, here following the *NRSV* & *NETB*. On the phrase, ‘*presented an offering*’, see #24. [↑](#footnote-ref-286)
287. The *NJB* lacks ‘*male*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-287)
288. In place of ‘*communion sacrifice*’, here following the *NJB*, the *NRSV* has ‘*sacrifice of well-being*’ and *NETB* has ‘*sacrifice of peace offerings*’. [↑](#footnote-ref-288)
289. See #24 with regard to the seemingly clumsy end to this verse. [↑](#footnote-ref-289)
290. The *NJB* has ‘*bowl*’ in place of ‘*plate*’, here following the *NRSV*. [↑](#footnote-ref-290)
291. In place of ‘*bowl*’, here following the *NJB*, the *NRSV* has ‘*dish*’ and *NETB* has ‘*pan*’. [↑](#footnote-ref-291)
292. The *NJB* has ‘*bullock*’ in place of ‘*bull*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-292)
293. The *NJB* lacks ‘*male*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-293)
294. In place of ‘*communion sacrifice*’, here following the *NJB*, the *NRSV* has ‘*sacrifice of well-being*’ and *NETB* has ‘*sacrifice of peace offerings*’. [↑](#footnote-ref-294)
295. In place of ‘*Deuel’*, here following the *MT* (דְּעוּאֵֽל), the *NJB* has ‘*Reuel’*, as also in v. 47 (possibly, the adjustment is based on the *LXX*, which has *Ραγουηλ*). On the phrase, ‘*presented an offering*’, see #24. [↑](#footnote-ref-295)
296. The *NJB* has ‘*bowl*’ in place of ‘*plate*’, here following the *NRSV*. [↑](#footnote-ref-296)
297. In place of ‘*bowl*’, here following the *NJB*, the *NRSV* has ‘*dish*’ and *NETB* has ‘*pan*’. [↑](#footnote-ref-297)
298. The *NJB* has ‘*bullock*’ in place of ‘*bull*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-298)
299. The *NJB* lacks ‘*male*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-299)
300. In place of ‘*communion sacrifice*’, here following the *NJB*, the *NRSV* has ‘*sacrifice of well-being*’ and *NETB* has ‘*sacrifice of peace offerings*’. [↑](#footnote-ref-300)
301. On the phrase, ‘*presented an offering*’, see #24. [↑](#footnote-ref-301)
302. The *NJB* has ‘*bowl*’ in place of ‘*plate*’, here following the *NRSV*. [↑](#footnote-ref-302)
303. In place of ‘*bowl*’, here following the *NJB*, the *NRSV* has ‘*dish*’ and *NETB* has ‘*pan*’. [↑](#footnote-ref-303)
304. The *NJB* has ‘*bullock*’ in place of ‘*bull*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-304)
305. The *NJB* lacks ‘*male*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-305)
306. In place of ‘*communion sacrifice*’, here following the *NJB*, the *NRSV* has ‘*sacrifice of well-being*’ and *NETB* has ‘*sacrifice of peace offerings*’. [↑](#footnote-ref-306)
307. On the phrase, ‘*presented an offering*’, see #24. [↑](#footnote-ref-307)
308. The *NJB* has ‘*bowl*’ in place of ‘*plate*’, here following the *NRSV*. [↑](#footnote-ref-308)
309. In place of ‘*bowl*’, here following the *NJB*, the *NRSV* has ‘*dish*’ and *NETB* has ‘*pan*’. [↑](#footnote-ref-309)
310. The *NJB* has ‘*bullock*’ in place of ‘*bull*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-310)
311. The *NJB* lacks ‘*male*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-311)
312. In place of ‘*communion sacrifice*’, here following the *NJB*, the *NRSV* has ‘*sacrifice of well-being*’ and *NETB* has ‘*sacrifice of peace offerings*’. [↑](#footnote-ref-312)
313. On the phrase, ‘*presented an offering*’, see #24. [↑](#footnote-ref-313)
314. The *NJB* has ‘*bowl*’ in place of ‘*plate*’, here following the *NRSV*. [↑](#footnote-ref-314)
315. In place of ‘*bowl*’, here following the *NJB*, the *NRSV* has ‘*dish*’ and *NETB* has ‘*pan*’. [↑](#footnote-ref-315)
316. The *NJB* has ‘*bullock*’ in place of ‘*bull*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-316)
317. The *NJB* lacks ‘*male*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-317)
318. In place of ‘*communion sacrifice*’, here following the *NJB*, the *NRSV* has ‘*sacrifice of well-being*’ and *NETB* has ‘*sacrifice of peace offerings*’. [↑](#footnote-ref-318)
319. On the phrase, ‘*presented an offering*’, see #24. [↑](#footnote-ref-319)
320. The *NJB* has ‘*bowl*’ in place of ‘*plate*’, here following the *NRSV*. [↑](#footnote-ref-320)
321. In place of ‘*bowl*’, here following the *NJB*, the *NRSV* has ‘*dish*’ and *NETB* has ‘*pan*’. [↑](#footnote-ref-321)
322. The *NJB* has ‘*bullock*’ in place of ‘*bull*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-322)
323. The *NJB* lacks ‘*male*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-323)
324. In place of ‘*communion sacrifice*’, here following the *NJB*, the *NRSV* has ‘*sacrifice of well-being*’ and *NETB* has ‘*sacrifice of peace offerings*’. [↑](#footnote-ref-324)
325. On the phrase, ‘*presented an offering*’, see #24. [↑](#footnote-ref-325)
326. The *NJB* has ‘*bowl*’ in place of ‘*plate*’, here following the *NRSV*. [↑](#footnote-ref-326)
327. In place of ‘*bowl*’, here following the *NJB*, the *NRSV* has ‘*dish*’ and *NETB* has ‘*pan*’. [↑](#footnote-ref-327)
328. The *NJB* has ‘*bullock*’ in place of ‘*bull*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-328)
329. The *NJB* lacks ‘*male*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-329)
330. In place of ‘*communion sacrifice*’, here following the *NJB*, the *NRSV* has ‘*sacrifice of well-being*’ and *NETB* has ‘*sacrifice of peace offerings*’. [↑](#footnote-ref-330)
331. On the phrase, ‘*presented an offering*’, see #24. [↑](#footnote-ref-331)
332. The *NJB* has ‘*bowl*’ in place of ‘*plate*’, here following the *NRSV*. [↑](#footnote-ref-332)
333. In place of ‘*bowl*’, here following the *NJB*, the *NRSV* has ‘*dish*’ and *NETB* has ‘*pan*’. [↑](#footnote-ref-333)
334. The *NJB* has ‘*bullock*’ in place of ‘*bull*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-334)
335. The *NJB* lacks ‘*male*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-335)
336. In place of ‘*communion sacrifice*’, here following the *NJB*, the *NRSV* has ‘*sacrifice of well-being*’ and *NETB* has ‘*sacrifice of peace offerings*’. [↑](#footnote-ref-336)
337. The *NJB* has ‘*bowls*’ in place of ‘*plates*’, here following the *NRSV*. [↑](#footnote-ref-337)
338. The *NJB* has ‘*bowl*’ in place of ‘*plate*’, here following the *NRSV*. [↑](#footnote-ref-338)
339. In place of ‘*bowls*’, here following the *NJB*, the *NRSV* has ‘*dishes*’ and *NETB* has ‘*pans*’. [↑](#footnote-ref-339)
340. The *NJB* opens this verse, here following the *NRSV*, with, ‘*the sum total of animals*’. [↑](#footnote-ref-340)
341. In place of ‘*male goats*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*kids*’. [↑](#footnote-ref-341)
342. The *NJB* uses the pronoun ‘*him*’ in place of ‘*Yahweh*’. [↑](#footnote-ref-342)
343. **Numbers 8** [↑](#footnote-ref-343)
344. This chapter has 3 main sections: lighting of the lamps (vv. 1–4); separation of the Levites (vv. 5–22); and the work of the Levites (vv. 23–26). [↑](#footnote-ref-344)
345. The idea of arranging the lamps on the lamp-stand involved raising the lamps and placing them on the tops of each shaft and branch; some have taken ‘*set up*’ to mean to cause the flame to go up, or light the lamps. [↑](#footnote-ref-345)
346. The lighting of the lamps was the prerogative of the Aaronic priests. [↑](#footnote-ref-346)
347. The idea is that it was all hammered from a single plate of gold. [↑](#footnote-ref-347)
348. The participle at the end of this verse (literally, ‘*saying*’) has not here been translated, due to its redundancy in contemporary English. [↑](#footnote-ref-348)
349. The verb טִֽהַרְתָּ (‘*purify*’) means that Moses should make the Levites ritually clean, so that they could enter the Sanctuary and do the work prescribed for them; whatever is unclean is not permitted in the Sanctuary at all. [↑](#footnote-ref-349)
350. Literally translated, the phrase ‘*purifying water*’ would be ‘*sin water*’. (See #19:1). The priests were given new clothes (Lv 8:13) but the Levites simply washed their own. [↑](#footnote-ref-350)
351. The 1st sacrifice was for the purification of the Levites; the 2nd animal, which Moses was to take, would be used for the purification of the Tabernacle from all pollution. [↑](#footnote-ref-351)
352. In place of ‘*community*’, here following the *NJB* & *NETB*, the *NRSV* has ‘*congregation*’. [↑](#footnote-ref-352)
353. By the laying on of hands (Lv 1:4), the people identified with the Levites who are ‘sacrificed’ instead of their firstborn (vv. 16–17, 3:13). [↑](#footnote-ref-353)
354. The literal translation of ‘*offer the Levites*’ is ‘*wave the Levites as a wave offering*’; the wave offering was part of the ritual of the peace offering and indicated the priest’s portion being presented to God in a lifted, waving motion for all to see. The Levites were going to be in the sanctuary to serve Yahweh and assist the priests; it is unclear how Moses would have presented them as wave offerings, but the intent is that they would be living sacrifices, as Paul would later say in Rm 12:1 for all Christians. [↑](#footnote-ref-354)
355. Regarded in terms of a sacrificial offering (see v. 10 and Lv 1:4), the Levites had to be cleansed of all worldly contamination. They were substitutes for the firstborn of Israel (3:12–13) and now, the sacrificial animals are substitutes for the Levites. [↑](#footnote-ref-355)
356. In place of ‘*before Aaron*’, here following the *MT*, the *LXX* has ‘*before the Lord and before Aaron*’ (*ἔναντι κυρίου καὶ ἔναντι Ααρων*). [↑](#footnote-ref-356)
357. The *vav* consecutive on the perfect tense at the beginning of this verse (‘*and so’*) not only carries the nuance of instruction forward to this clause, but also marks this clause out as a summary of what has taken place, i.e., by doing all this ritual Moses will have separated the Levites from the people for God’s own possession. [↑](#footnote-ref-357)
358. At the end of this verse, the *LXX* adds ‘*before the Lord*’ (*ἔναντι κυρίου*). [↑](#footnote-ref-358)
359. As frequently in Hebrew, the emphasis in ‘*entirely given*’ is obtained by repeating the passive participle (נְתֻנִ֨ים נְתֻנִ֥ים): ‘given, given to me’. [↑](#footnote-ref-359)
360. The literal translation of ‘*when I struck*’ is ‘*on the day of my striking*’. [↑](#footnote-ref-360)
361. The firstborn were those that were essentially redeemed from death in Egypt when the blood was put on the doors; so, in a very real sense, they belonged to God (Ex 13:2, 12). The firstborn was one who stood in special relationship to the father, being the successive offspring; here, the Levites would stand in for the firstborn in that special role and special relationship. God also made it clear that the nation of Israel was his firstborn son (Ex 4:22–23), and so they stood in that relationship before all the nations. [↑](#footnote-ref-361)
362. The Levites, by their position in the camp (1:52–53, 3:38), shielded the people from the dreadful effects of holiness, which could cause a plague or other calamity (1S 5–6). [↑](#footnote-ref-362)
363. For this verse, here following the *NRSV*, the *NJB* reads (rather clumsily): “*Moses, Aaron and the whole community of Israelites dealt with the Levites exactly as Yahweh had directed Moses concerning them, as did the Israelites with them*.” [↑](#footnote-ref-363)
364. In place of ‘*Aaron made atonement*’, here following the *MT* & *NRSV*, the *NJB* has ‘*he made atonement*’. [↑](#footnote-ref-364)
365. The *NJB* has ‘*perform their ministry*’ in place of ‘*do their work*’, here following *NETB*. [↑](#footnote-ref-365)
366. The literal translation of the opening ‘*then*’ is ‘*and*’. [↑](#footnote-ref-366)
367. The age of 25 indicated here should be compared with the age of 30 indicated in Nb 4:3, 23, 30. [↑](#footnote-ref-367)
368. For this verse, here following the *NRSV*, the *NJB* reads, “*From the age of fifty, he is no longer bound to the ministry and will have no further duties*.” [↑](#footnote-ref-368)
369. In place of ‘*brothers*’, here following the *MT*, *NJB* & *NRSV*, *NETB* has ‘*colleagues*’; the meaning is ‘fellow Levites’. [↑](#footnote-ref-369)
370. **Numbers 9** [↑](#footnote-ref-370)
371. Vv. 1–14 do not fit into the chronological scheme of Ch. 1, whose starting-point is the second month, v. 1:1. The section supplements the great rulings on the Passover (Ex 12) with a clause of considerable interest to the Jews of the Dispersion, who were obliged to come to Jerusalem to keep the Passover (Dt 16:2) but were rendered ritually unclean by the exigencies of the journey and consequently risked missing the Passover owing to the time required for purification. [↑](#footnote-ref-371)
372. In place of ‘*time*’, here following the *MT*, the *LXX* has ‘*times*’ (*ὥραν*), but a singular form in vv. 7 & 13; the *Samaritan Pentateuch* uses plurals in all three places. [↑](#footnote-ref-372)
373. Two words in the last sentence are standard Torah words: חֻקֹּתָ֥יו (‘*laws*’) refers to binding statutes: something engraved and monumental; מִשְׁפָּטָ֖יו (‘*customs*’) means ‘judgments’ or ‘decisions’, but with a more general idea of ‘customs’ at its core. The verse is making it very clear that the Passover had to follow the custom and form that was legislated in Egypt. [↑](#footnote-ref-373)
374. In the phrase ‘*to keep*’, the infinitive construct functions as the direct object of the preceding verb (a Hebrew complementary usage), answering the question of what he said. [↑](#footnote-ref-374)
375. The *LXX* lacks ‘*they kept the Passover*’ and ‘*between the two evenings*’. [↑](#footnote-ref-375)
376. On uncleanness through touching a corpse, see Lv 21:1–12. [↑](#footnote-ref-376)
377. Being ritually unclean, the men could not enter the Sanctuary. [↑](#footnote-ref-377)
378. This verse shows that Israel’s law was not fixed and unchangeable but developed as the people faced new situations (15:23). [↑](#footnote-ref-378)
379. The particle at the end of this verse (‘saying’) has not been translated, as it is clumsy in modern English. [↑](#footnote-ref-379)
380. The case of one who is ‘*away on a journey*’ presupposes settlement in Canaan and goes beyond the case at hand (v. 7). [↑](#footnote-ref-380)
381. The delay of 4 weeks for such people would have permitted enough time for them to return from their journey, or to recover from any short-term defilement such as is mentioned here; apart from this provision, the Passover was to be kept precisely at the proper time. [↑](#footnote-ref-381)
382. The *NRSV* & *NETB* have ‘*they*’ in place of ‘*he*’, as also in v. 11. [↑](#footnote-ref-382)
383. There are at least 3 possible interpretations for being ‘*cut off from his people*’: physical death at the hand of the community; physical and/or spiritual death at the hand of God; or excommunication or separation from the community. The direct intervention of God seems to be the most likely in view of the lack of directions for the community to follow; excommunication from the camp in the desert would have been tantamount to a death sentence by the community, and so there really are just 2 views. [↑](#footnote-ref-383)
384. The literal translation of ‘*you must have*’ is ‘*there will be to you*’, which is the way of expressing possession in Hebrew; since this is legal instruction, the imperfect tense must be instruction or legislation. [↑](#footnote-ref-384)
385. Vv. 15–23 (compare 14:14) presuppose Israel’s march, rather than the sojourn at Sinai, and thus anticipate 10:11–13. The Cloud was apparently centred over the tent, over the spot of the Ark of the Covenant in the most holy place; it thereafter spread over the whole Tabernacle. [↑](#footnote-ref-385)
386. The *NJB* lacks ‘*by day*’, here following the *NRSV*. [↑](#footnote-ref-386)
387. The literal translation of ‘*wherever the Cloud halted*’ is ‘*in the place where the Cloud settled there*’. [↑](#footnote-ref-387)
388. The literal translation of ‘*at the command*’ is ‘*at the mouth*’. [↑](#footnote-ref-388)
389. An alternative translation for ‘*kept Yahweh’s command*’ (as *WEBBE*) is ‘*performed their duty to Yahweh*’ (as *NJB*). [↑](#footnote-ref-389)
390. In place of ‘*few*’, here following the *NJB* & *NRSV*, *NETB* has ‘*number of*’, suggesting that the stay was prolonged. [↑](#footnote-ref-390)
391. Before ‘*evening*’, the *NJB* & *NETB* add ‘*only*’, to emphasise the contrast with the preceding verses. [↑](#footnote-ref-391)
392. The phrase ‘*or a year*’ (as *NJB* & *NETB* – the *NRSV* has ‘*or a longer time*’) is a speculative translation for אֽוֹ־יָמִ֗ים, in view of the sequence of words leading up to it, as well as in comparison with passages like Jg 17:10 and 1S 1:3 & 27:7 and its use in Gn 40:4 and 1K 17:15. Others suggest that it means 4 months. [↑](#footnote-ref-392)
393. The literal translation of ‘*through*’ is ‘*by the hand of*’. [↑](#footnote-ref-393)
394. **Numbers 10** [↑](#footnote-ref-394)
395. Here, we have a short section (10:1–10) dealing with the regulations for blowing trumpets in times of war or in times of peace. [↑](#footnote-ref-395)
396. The instructions, ‘*beaten silver*’, are not clearly explained here but the ‘*trumpets*’ were to be made of silver ingots beaten out into a sheet of silver and then bent to form a trumpet. There is archaeological evidence of silver smelting as early as 3000 BCE. [↑](#footnote-ref-396)
397. Literally translated, the phrase ‘*the whole community is to gather*’ is ‘*the assembly shall assemble themselves*’. [↑](#footnote-ref-397)
398. A more literal translation of ‘*are to gather*’ is ‘*shall assemble themselves*’ (cf. #3). [↑](#footnote-ref-398)
399. In place of ‘*alarm sounds*’, here following the *MT* and *NRSV*, the *NJB* has ‘*trumpet blast is accompanied by a battle cry*’. The word for an alarm is תְּרוּעָה֙ and its root verb means ‘to give a blast on the trumpet’. It may also on occasion mean ‘give a shout’ in battle (Jos 6:10); in this passage, it must refer to the sound of the trumpet. The Hebrew word for ‘*battle cry*’ primarily means a sacred war cry (v. 9, 31:6, and see Jos 6:5, 20, Am 1:14, 2:2, Zp 1:16, *etc*.), part of the Ark ceremonial (1S 4:5 and see 2S 6:15), each stage of the journey being regarded as a march to battle; acclamations were also in use on royal occasions (23:21, and see 1K 1:34, 40) and at religious festivals (29:1, Lv 25:9, and see #Ps 33:3). [↑](#footnote-ref-399)
400. After ‘*south shall set out*’, the *LXX* adds, “*καὶ σαλπιεῖτε σημασίαν τρίτην, καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι παρὰ θάλασσαν· καὶ σαλπιεῖτε σημασίαν τετάρτην, καὶ ἐξαροῦσιν αἱ παρεμβολαὶ αἱ παρεμβάλλουσαι πρὸς βορρᾶν*,” (“*at the third alarm, the camps on the west side shall set out; at the fourth alarm, the camps on the north side shall set out.*” The Greek is not likely to be original, however, since it carries all the signs of addition to complete the text, making a smooth, full reading; the *MT* is to be preferred: it apparently used two of the groups to give the idea. [↑](#footnote-ref-400)
401. There is no expressed subject in the initial temporal clause but, since the next verb is 2p, that may be taken as the intended subject here. [↑](#footnote-ref-401)
402. In place of ‘*perpetual law*’, here following the *NJB*, the *NRSV* has ‘*perpetual instruction*’ and *NETB* has ‘*eternal ordinance*’. [↑](#footnote-ref-402)
403. The Niphal perfect here (‘*saved*’) has a passive nuance and is not reflexive: the Israelites would be spared because God remembered them. [↑](#footnote-ref-403)
404. After this verse, the *Samaritan Pentateuch* and the *Syro-Haxaplar OT* add the following verse, which the *NJB* includes among the footnotes:

     *Yahweh said to Moses, “You have stayed long enough at this mountain. Go, leave here and go to the hill country of the Amorites, to all those who dwell in the Plain, the uplands, the lowlands, the Negeb and the sea coast, of Canaan and the Lebanon as far as the great River, the River Euphrates. Look, I have put the country in front of you; go and take possession of the country that I swore to your fathers Abraham, Isaac and Jacob that I would give to their descendants after them.”* [↑](#footnote-ref-404)
405. The people departed from Sinai with signs of Yahweh’s accompanying presence (v. 12); the date was 11 months after the arrival at Sinai (Ex 19:1) or 19 days after the census (Nb 1:1). [↑](#footnote-ref-405)
406. In the phrase, ‘*set out in stages*’, the verb is the same as the noun (‘*they journeyed on their journeyings*’), underscoring the point of their travelling. [↑](#footnote-ref-406)
407. The literal translation of ‘*given by*’ is ‘*by the hand of*’. [↑](#footnote-ref-407)
408. The ‘*standard*’ (דֶּ֣גֶל) was apparently some kind of a symbol put up on a pole to signify the tribal hosts. [↑](#footnote-ref-408)
409. In place of ‘*over*’, the *NJB* has ‘*in command of*’. [↑](#footnote-ref-409)
410. In place of ‘*Eliab*’, here following the *MT* (אֱלִיאָ֖ב), *LXX* (*Ελιαβ*), *NJB* & *NRSV*, *NETB* has ‘*Elion*’. [↑](#footnote-ref-410)
411. *NETB* lacks ‘*set out*’, here following the *NJB* & *NRSV*. [↑](#footnote-ref-411)
412. For ‘*Elizur son of Shedeur*’, here following the *MT* (אֱלִיצ֖וּר בֶּן־שְׁדֵיאֽוּר), the *LXX* has *Ελισουρ υἱὸς Σεδιουρ*. [↑](#footnote-ref-412)
413. In place of ‘*Zurishaddai*’, here following the *NJB* & *NRSV*, *NETB* has ‘*Zurishadday*’. [↑](#footnote-ref-413)
414. In place of ‘*Deuel’*, here following the *MT* (דְּעוּאֵֽל), the *NJB* has ‘*Reuel’* (orthographic confusion between ד & ר: the *LXX* has *Ραγουηλ*, or). [↑](#footnote-ref-414)
415. The verb here translated as ‘*to be set up*’ is in the 3pl form; without an expressed subject, it is treated as a passive. [↑](#footnote-ref-415)
416. For ‘*Ammihud*’ (עַמִּיהֽוּד), here following the *MT*, the *LXX* has *Εμιουδ*. [↑](#footnote-ref-416)
417. For ‘*Pedahzur*’ (פְּדָהצֽוּר), here following the *MT*, the *LXX* has *Φαδασσουρ*. [↑](#footnote-ref-417)
418. The *LXX* rendering of ‘*Gideoni*’ (גִּדְעוֹנִֽי) is *Γαδεωνι*. [↑](#footnote-ref-418)
419. For ‘*rearguard*’, the *MT* uses a word that actually means ‘*assembler*’; so, these 3 tribes made up a strong rear force acting as the assembler. [↑](#footnote-ref-419)
420. The *LXX* rendering of ‘*Ochran*’ (עָכְרָֽן) is *Εχραν*. [↑](#footnote-ref-420)
421. For ‘*Ahira*’ (אֲחִירַ֖ע) and ‘*Enan*’ (עֵינָֽן), the *LXX* has, respectively, *Αχιρε* & *Αιναν*. [↑](#footnote-ref-421)
422. The verb here translated ‘*set out*’ is the preterite with *vav* consecutive; but, in this sentence it should be subordinated as a temporal clause to the preceding statement, even though it follows it. [↑](#footnote-ref-422)
423. ‘*Hobab*’ (חֹבָב, otherwise known as Jethro, see #Ex 2:18) was a Kenite (see #24:21), of a tribe we subsequently find in league with Judah and dominating the region of Hebron (Jos 14:14, and see #Jg 1:16). [↑](#footnote-ref-423)
424. In place of ‘*I will not go*’, here following the *NRSV*, the *NJB* has ‘*I will not come with you*’. [↑](#footnote-ref-424)
425. The Bedouin still call a guide ‘*the eye of the caravan*’. Hobab was familiar with the entire Sinai region, and he could certainly direct the people where they were to go. The text does not record Hobab’s response, but the fact that Kenites were in Canaan as allies of Judah (Jg 1:16) would indicate that he gave in and came with Moses. [↑](#footnote-ref-425)
426. For this verse, the *NRSV* reads, “*Moreover, if you go with us, whatever good the Lord does for us, the same we will do for you.*” [↑](#footnote-ref-426)
427. The phrase ‘*three days’ journey*’ is made up of the adverbial accusative qualified with the genitives. [↑](#footnote-ref-427)
428. In the *LXX*, this verse follows v. 36. [↑](#footnote-ref-428)
429. The ‘*Song to the Ark*’ (vv. 35–36), a very ancient piece of poetry, reflects the view that the Ark was a throne upon which Yahweh, the Divine Warrior, was seated invisibly while waging holy war (Jos 3–4, 1S 4:3–22, compare Ps 24:7–10).

     The 2 **׆** characters (‘*inverted nun*’ or *nun hafucha*) enclosing vv. 35–36 are marks indicating that a scribe thought the passage is misplaced and should be elsewhere. [↑](#footnote-ref-429)
430. The meaning of the Hebrew is uncertain; the *NRSV* reads:

     “*Return, O Lord*   
     *of the ten thousand thousands of Israel.*”

     These two formulaic prayers were offered by Moses at the beginning and at the end of the journeys. They prayed for God to fight ahead of the nation when it was on the move, and to protect them when they camped. The theme of the 1st is found in Ps 68:1. The prayers reflect the true mentality of holy war, that it was God who fought for Israel and defended her. The prayers have been included in the prayer book for synagogue services. [↑](#footnote-ref-430)
431. **Numbers 11** [↑](#footnote-ref-431)
432. The expression, ‘*his anger blazed*’ uses the verb חַר (‘*burned*’); the subject is אַפּ֔וֹ (‘*his anger*’ – literally, ‘*his nose*’), which flares in rage. The ‘*fire of Yahweh*’ is supernatural: it comes from God and not from a natural source; God gave them something to complain about – something to fear. [↑](#footnote-ref-432)
433. Here is the pattern that will become, in the desert experience, so common – the complaining turns to a cry to Moses, which is then interpreted as a prayer to Yahweh, and there is healing. The sequence presents a symbolic lesson, an illustration of the intercession of the Holy Spirit. [↑](#footnote-ref-433)
434. The name ‘*Taberah*’ (תַּבְעֵרָ֑ה) is given to the spot as a commemoration of the desert experience; it is explained by the formula using the verbal root, ‘to burn’. Such naming narratives are found dozens of times in the OT, and most frequently in the Pentateuch. [↑](#footnote-ref-434)
435. The narrative of vv. 4–34 combines two traditions, one about the manna and quails (vv. 4–13, 18–24a, 31–34) and the other about the gift of the Spirit to the elders (vv. 14–17, 24b–30). The text of Exodus sites the incident of the manna and quails between the departure from Egypt and the arrival at Sinai (see #Ex 16:1); here, it is put on the road to Kadesh (see 13:26). [↑](#footnote-ref-435)
436. As with all who complain in such situations, the Israelites’ memory was selective: it was their bitter cries to Yahweh from the suffering in bondage that God heard and answered. And now, shortly after being set free, their memory of Egypt is for things they do not now have; (it is also somewhat unlikely that they as slaves had such abundant foods in Egypt). [↑](#footnote-ref-436)
437. The Israelites were complaining both about the bland taste of the manna and dehydration: they were parched in the desert. [↑](#footnote-ref-437)
438. The *NRSV* has ‘*gum resin*’ in place of ‘*bdellium*’, here following the *NJB* & *NETB*. Bdellium is a resin extracted from certain African trees. [↑](#footnote-ref-438)
439. Literally translated, the last sentence is, “*And its taste was like the taste of fresh olive oil*.” [↑](#footnote-ref-439)
440. The literal translation of ‘*fell*’ is ‘*came down*’ (twice in this verse). [↑](#footnote-ref-440)
441. Moses’ worry shows how contagious their complaining has been. It is one thing to cry out to God about the load of ministry but it is quite another to do it in such a way as to reflect a lack of faith in God’s provision. God has to remind the Moses that he, Yahweh, can do anything. [↑](#footnote-ref-441)
442. On Moses’ impatience, see Ex 17:2–4. [↑](#footnote-ref-442)
443. The questions Moses asks are rhetorical; he is actually affirming that they are not his people, that he did not produce them, but now is to support them. His point is that God produced this nation but has put the burden of caring for their needs on him. [↑](#footnote-ref-443)
444. In the clause, ‘*give us meat that we may eat*’, the cohortative coming after the imperative stresses purpose (it is an indirect volitive). [↑](#footnote-ref-444)
445. The subject of the clause ‘*it is too heavy*’ is unstated; in the context, it probably refers to the people, or the burden of caring for the people. [↑](#footnote-ref-445)
446. Moses would rather be killed than be given a totally impossible duty over a people that were not his. [↑](#footnote-ref-446)
447. In place of ‘*officials*’ (שֹֽׁטְרָ֑יו), here following *NETB*, the *NJB*, following the *LXX* (*γραμματεῖς*), has ‘*scribes*’. [↑](#footnote-ref-447)
448. Moses is regarded as a charismatic leader, endowed with the divine spirit (compare 24:2, Jg 11:29). The transfer of a portion of the spirit to the elders (2K 2:9–10) indicates that the latter are subordinate to Moses, who stands in a close relation to God (Ex 33:11). [↑](#footnote-ref-448)
449. The question, “*Who will give us meat to eat?*” could possibly be given an optative translation, to reflect the earlier one: “O that someone would give,” but the verb is not the same; here, it is the Hiphilof the verb ‘*to eat*’ – literally, ‘*who will make us eat*’. [↑](#footnote-ref-449)
450. The *NJB* omits the word ‘*days*’ after ‘*two*’, ‘*five*’, ‘*ten*’ and ‘*twenty*’; here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-450)
451. The expression לְזָרָ֑א has been translated ‘*ill*’ (following *NETB*); it occurs only here in the *MT*. The *LXX* interprets it as ‘*sickness*’ (*χολέραν*), the *NJB* has ‘*until you are sick of it*’ and the *NRSV* has ‘*until it comes out of your nostrils and becomes loathsome to you*’. It could be nausea or vomiting from overeating. [↑](#footnote-ref-451)
452. The Hebrew sentence forming this verse stresses the number: it begins “600,000 …” [↑](#footnote-ref-452)
453. The story stresses Yahweh’s miraculous power to support an extremely large population in the desert. [↑](#footnote-ref-453)
454. The anthropomorphic expression, “*Is the arm of Yahweh so short?*” concerns the power of God (the *NRSV* reads, “*Is the Lord’s power limited?*”). The ‘hand of Yahweh’ is idiomatic for his power, what he is able to do. The question is rhetorical: it is affirming that his hand is not shortened, i.e., that his power is not limited. Moses should have known this, and so this is a rebuke for him at this point; God had provided the manna, among all the other powerful acts they had witnessed: meat would be no problem. But the lack of faith by the people was infectious. [↑](#footnote-ref-454)
455. The phrase, ‘*they prophesied*’, may mean that these men gave ecstatic utterances, much like Saul did when the Spirit came upon him and he made the same prophetic utterances (1S 10:10–13); however, there is no strong evidence for this. [↑](#footnote-ref-455)
456. The prophetic gift was only temporary (a one-time experience associated with their installation). However, an alternative translation for ‘*but only once*’ is ‘*and could not stop*’. [↑](#footnote-ref-456)
457. Here, it is assumed that the Tent of Meeting was outside the camp (Ex 33:7, see Nb 2:2). [↑](#footnote-ref-457)
458. The opening article indicates that the ‘*young man*’ was definite in the mind of the writer, but indefinite in English. [↑](#footnote-ref-458)
459. For ‘*the servant of Moses, one of his choice young men*’, here following *NETB*, the *NRSV* reads, *‘the assistant of Moses, one of his chosen men’*, and the *NJB* has ‘*who had served Moses from his youth*’. The effort of Joshua is to protect Moses’ prerogative as leader by stopping these men in the camp from prophesying; Joshua did not understand the significance in Yahweh’s plan to let others share the burden of leadership. [↑](#footnote-ref-459)
460. The optatives, ‘*if only*’, is expressed by the interrogative clause in Hebrew, ‘*who will give*’; Moses expresses here the wish that the whole nation would have that portion of the Spirit; the New Covenant, of course, would turn Moses’ wish into a certainty. [↑](#footnote-ref-460)
461. For this verse, here following the *NRSV*, the *NJB* reads, “*Then Moses went back to the camp, the elders of Israel with him*.” [↑](#footnote-ref-461)
462. Like the manna, the quails (Ex 16:13) are a natural phenomenon of the desert. They migrate over the region in great numbers and, when exhausted, are easily caught. A wind, sent by God (compare Ex 14:21), brought the quails from the sea, the Gulf of Aqaba. [↑](#footnote-ref-462)
463. ‘*Ten homers*’ is about 2,000 litres! [↑](#footnote-ref-463)
464. A sickness that resulted from eating the quails is interpreted as divine judgement upon the people’s faithlessness. [↑](#footnote-ref-464)
465. ‘*Kibroth-Hattaavah*’ (קִבְר֣וֹת הַֽתַּאֲוָ֑ה, ‘*Kibroth-ha-Taavah*’ in the *NJB*) may have been a real place name, meaning ‘*the graves of the Taavah*’ (perhaps the name of a tribe), though it has not been identified. What is clear is that tradition took it to mean ’*the graves of greed*’ or ’*the graves of craving*’, as the content of the story would have it. [↑](#footnote-ref-465)
466. The *LXX* rendering of ‘*Hazeroth*’ (חֲצֵר֑וֹת) is *Ασηρωθ*. [↑](#footnote-ref-466)
467. **Numbers 12** [↑](#footnote-ref-467)
468. At the start of this verse, the *NRSV* adds the clause, ‘*While they were at Hazeroth*’, though there is no *MSS* support for it. [↑](#footnote-ref-468)
469. The questions are rhetorical: they are affirming that God does not only speak through Moses but also speaks through them. [↑](#footnote-ref-469)
470. An alternative translation of ‘*humble’* could be ‘*devout’*. [↑](#footnote-ref-470)
471. In place of ‘*suddenly*’, here following the *NJB* & *NRSV*, *NETB* has ‘*immediately*’. [↑](#footnote-ref-471)
472. The *LXX* includes the last part of v.5 in this verse and adds ‘*into the Tent*’ (*εἰς τὴν σκηνὴν*) after ‘*all three of them*’. [↑](#footnote-ref-472)
473. The syntax is difficult here; the Divine Name, ‘*Yahweh*’, is separated from the verb by two intervening prepositional phrases. Some conclude that this word belongs with the verb at the beginning of the verse (‘*and Yahweh said*’). [↑](#footnote-ref-473)
474. This is an answer to the complaint of v. 2. [↑](#footnote-ref-474)
475. The word ‘*form*’ follows the *MT*; the *LXX* (*δόξαν*) and *Peshitta* read, ‘*glory*’. [↑](#footnote-ref-475)
476. On the phrase, ‘*the anger of Yahweh blazed out*’, see #11:1. [↑](#footnote-ref-476)
477. Miriam was the only one to be punished, although Aaron admitted himself to be as guilty as she was (v. 11). [↑](#footnote-ref-477)
478. The expression בִּ֣י אֲדֹנִ֔י (‘*O, my lord*’) shows a good deal of respect for Moses by Aaron; the expression is often used in addressing God. [↑](#footnote-ref-478)
479. The words ‘*its mother*’ and ‘*its flesh*’ are among the so-called *tiqqune sopherim*, or ‘emendations of the scribes’; according to this tradition, the text originally had here ‘*our mother*’ and ‘*our flesh*’ but the ancient scribes changed these pronouns from 1pl to 3ps: they were concerned that the image of Moses’ mother giving birth to a baby with physical defects of the sort described here was somehow inappropriate. [↑](#footnote-ref-479)
480. Some scholars emend ‘*God*’ to ‘*no*’ (vowel change from *el* to *al*); the effect may be seen in the *NAB*: “*Please, not this! Pray, heal her!*” [↑](#footnote-ref-480)
481. The punishment is severe: the defilement of being spat on by her father, the sign of a curse (Dt 25:9). Since Miriam was known to be a prophet (Ex 15:20), the story may reflect fear of a challenge to Moses’ prophetic leadership (see 11:16–29). [↑](#footnote-ref-481)
482. The clause, ‘*until she was brought back in*’, has the Niphal infinitive construct after a temporal preposition. [↑](#footnote-ref-482)
483. The early traditions in 10:29–12:15 assume that Israel had not yet reached Paran (10:12). [↑](#footnote-ref-483)
484. **Numbers 13** [↑](#footnote-ref-484)
485. In place of ‘*that they may spy*’, here following the *WEBBE*, the *NJB* has ‘*to spy*’. [↑](#footnote-ref-485)
486. For this verse, here loosely following the *NRSV*, the *NJB* reads, “*Send out men, one from every tribe, so that they may reconnoitre the land of Canaan, which I am giving the Israelites. Send a man, the leader, from every and each tribe*.” [↑](#footnote-ref-486)
487. The literal translation of ‘command’ is ‘mouth’ and that of ‘leading men’ is ‘heads’. [↑](#footnote-ref-487)
488. This list should be compared with that of Ch. 1, which also begins with Reuben, but the names are different – several of them being found among the contemporaries of David. For ‘*Shammua*’ (שַׁמּ֖וּעַ) and ‘*Zaccur*’ (זַכּֽוּר), the *LXX* reads, respectively, *Σαλαμιηλ* and *Ζακχουρ*. [↑](#footnote-ref-488)
489. For ‘*Shaphat*’ (שָׁפָ֖ט) and ‘*Hori*’ (חוֹרִֽי), the *LXX* reads, respectively, *Σαφατ* and *Σουρι*. [↑](#footnote-ref-489)
490. For ‘*Caleb*’ (כָּלֵ֖ב) and ‘*Jephunneh*’ (יְפֻנֶּֽה), the *LXX* reads, respectively, *Χαλεβ* and *Ιεφοννη*. [↑](#footnote-ref-490)
491. For ‘*Igal*’ (יִגְאָ֖ל) and ‘*Joseph*’ (יוֹסֵֽף), the *LXX* reads, respectively, *Ιγααλ* and *Ιωσηφ*. [↑](#footnote-ref-491)
492. For ‘*Hoshea*’ (הוֹשֵׁ֥עַ) and ‘*Nun*’ (נֽוּן), the *LXX* reads, respectively, *Αυση* and *Ναυη*. [↑](#footnote-ref-492)
493. For ‘*Palti*’ (פַּלְטִ֖י) and ‘*Raphu*’ (רָפֽוּא), the *LXX* reads, respectively, *Φαλτι* and *Ραφου*. [↑](#footnote-ref-493)
494. For ‘*Gaddiel*’ (גַּדִּיאֵ֖ל) and ‘*Sodi*’ (סוֹדִֽי), the *LXX* reads, respectively, *Γουδιηλ* and *Σουδι*. [↑](#footnote-ref-494)
495. For ‘*Gaddi*’ (גַּדִּ֖י) and ‘*Susi*’ (סוּסִֽי), the *LXX* reads, respectively, *Γαδδι* and *Σουσι*. [↑](#footnote-ref-495)
496. For ‘*Ammiel*’ (עַמִּיאֵ֖ל) and ‘*Gemalli*’ (גְּמַלִּֽי), the *LXX* reads, respectively, *Αμιηλ* and *Γαμαλι*. [↑](#footnote-ref-496)
497. For ‘*Sethur*’ (סְת֖וּר) and ‘*Michael*’ (מִֽיכָאֵֽל), the *LXX* reads, respectively, *Σαθουρ* and *Μιχαηλ*. [↑](#footnote-ref-497)
498. For ‘*Nahbi*’ (נַחְבִּ֖י) and ‘*Vophsi*’ (וָפְסִֽי), the *LXX* reads, respectively, *Ναβι* and *Ιαβι*. [↑](#footnote-ref-498)
499. For ‘*Geuel*’ (גְּאוּאֵ֖ל) and ‘*Machi*’ (מָכִֽי), the *LXX* reads, respectively, *Γουδιηλ* and *Μακχι*. [↑](#footnote-ref-499)
500. The name ‘*Joshua*’ (וֹשֻֽׁעַ) means, ‘*Yahweh saves*’ – a slight change of name from ‘*he saves*’ (הוֹשֵׁ֥עַ). [↑](#footnote-ref-500)
501. Compare the exploratory expeditions sent out by Joshua (Jos 2:1) and by the Danites (Jg 18). See also 21:32, Jos 7:2 and Jg 1:23. [↑](#footnote-ref-501)
502. The form of the verb translated ‘*see*’ is the perfect tense with *vav* consecutive; the word therefore carries the volitional mood of the preceding imperatives. It may be either another imperative, or it may be subordinated as a purpose clause. [↑](#footnote-ref-502)
503. For ‘*towns*’, here following the *NJB* & *NRSV*, *NETB* has ‘*cities*’. [↑](#footnote-ref-503)
504. The reference to the ‘*early grapes*’ would put the time somewhere at the end of July. [↑](#footnote-ref-504)
505. The ‘*Pass of Hamath*’ is the extreme north of the Promised Land (see #34:1 & #Jg 20:1). In fact, the expedition got no further than the Hebron district (v. 22). [↑](#footnote-ref-505)
506. The mixed population of Canaan included the tribes descended from Anak, regarded as an unusually tall people (vv. 32–33). The parenthesised comment dates the history of Hebron in relation to the founding of Zoan or Tanis, rebuilt as the Hyksos capital about 1700 BCE (see #Ex 1:11). [↑](#footnote-ref-506)
507. ‘*Eshcol*’ (אֶשְׁכּ֤וֹל), which means ‘*cluster*’ (see v. 24), is a valley near Hebron, a famous grape-producing area. [↑](#footnote-ref-507)
508. In place of ‘*The Vale of Eschol*’ (here following the *NJB*), the *NRSV* has ‘*Wadi Eshcol*’; the translation ‘brook’ is too generous. [↑](#footnote-ref-508)
509. For this verse, here following *NETB*, the *NJB* reads, “*At the end of forty days, they returned from reconnoitring the land.*” [↑](#footnote-ref-509)
510. ‘*Kadesh*’ (קָדֵ֑שָׁה) does not refer to a town or precise point, but a region: the principal oasis to the north of Sinai, 90 Km southwest of Beersheba, where Israel spent most of the 40-year sojourn in the desert. The name is preserved by the spring of Ain Qadeis. For time out of mind, this oasis had been a staging post for caravans. [↑](#footnote-ref-510)
511. The phrase ‘*flow with milk and honey*’ is the common expression for the material abundance of the land [↑](#footnote-ref-511)
512. The word אֶ֚פֶס (‘*at the same time*’) forms a very strong adversative. [↑](#footnote-ref-512)
513. For the pre-Israelite inhabitants, see Ex 3:8. [↑](#footnote-ref-513)
514. Here again the confidence of Caleb is expressed with the infinitive absolute and the imperfect tense יָכ֥וֹל נוּכַ֖ל (‘*we are well able*’) to do this. [↑](#footnote-ref-514)
515. The *vav* disjunctive on the noun at the beginning of the verse forms a strong adversative clause here. [↑](#footnote-ref-515)
516. The expression, ‘*devours its inhabitants*’, may mean that they intended the land to seem infertile and insecure. [↑](#footnote-ref-516)
517. The ‘*Nephilim*’ (נְּפִילִ֛ים) are the legendary giants of antiquity (see #Gn 6:4); this forms part of the pessimism of the spies’ report. [↑](#footnote-ref-517)
518. **Numbers 14** [↑](#footnote-ref-518)
519. This chapter forms part of the story already begun; there are three major sections here: dissatisfaction with the reports (vv. 1–10), the threat of divine punishment (vv. 11–38), and the defeat of the Israelites (vv. 39–45). [↑](#footnote-ref-519)
520. The verb translated ‘*murmured*’ (יִּלֹּ֨נוּ֙) is a strong word, signifying far more than complaining or grumbling, as some of the modern translations have it. The word is most often connected to the desert experience and is paralleled in the literature with the word ‘to rebel’. The murmuring is like a parliamentary vote of no confidence: they no longer trusted their leaders and wished to choose a new leader and return. [↑](#footnote-ref-520)
521. This ‘*return to Egypt*’ becomes a symbol of their lack of faith in Yahweh. [↑](#footnote-ref-521)
522. The form of the verb ‘*return*’ is a cohortative with a *vav* prefixed; after the preceding cohortative, this could also be interpreted as a purpose or result clause – ‘in order that we may return’. [↑](#footnote-ref-522)
523. This action of Moses and Aaron is typical of them in the desert with the Israelites; the act shows self-abasement and deference before the sovereign Lord: they are not bowing before the people here, but in front of the people they bow before God. [↑](#footnote-ref-523)
524. According to tradition, Joshua sided with Caleb in appraising the situation (cf. 13:30). [↑](#footnote-ref-524)
525. The repetition of the adverb מְאֹ֥ד (‘*very*’) represents ‘*exceedingly (good)*’. [↑](#footnote-ref-525)
526. The subjective genitives ‘*milk*’ and ‘*honey*’ are symbols of the wealth of the land, second only to bread. Milk was a sign of such abundance (Gn 49:12, Is 7:21–22); because of the climate, the milk would thicken quickly and become curds, eaten with bread or turned into butter. The honey mentioned here is wild honey (see Dt 32:13, Jg 14:8-9); it signified sweetness, or the finer things of life (Ezk 3:3). [↑](#footnote-ref-526)
527. The ‘*tutelary shadow*’ was a designation for the Canaanite gods, combating the formidable heat of the sun; the *LXX* has ‘*(favourable) time’* (*καιρὸς*). [↑](#footnote-ref-527)
528. The ‘*glory of Yahweh*’ refers to the reality of Yahweh’s presence in a manifestation of his power and splendour; it showed to all that God was a living God. The appearance of the glory indicated blessing for obedient folk, but disaster for the disobedient. In place of ‘*at the Tent*’, here following the *MT*, *NJB* & *NRSV*, the *LXX* (*ἐν νεφέλῃ ἐπὶ τῆς σκηνῆς*), *Peshitta* and *Tg* have ‘*in the Cloud over the Tent*’. [↑](#footnote-ref-528)
529. The ‘*signs*’ were ambiguous evidence, not proofs of God’s presence. [↑](#footnote-ref-529)
530. In place of ‘*pestilence*’, here following the *MT*, the *LXX* has ‘*death*’ (*θανάτῳ*). [↑](#footnote-ref-530)
531. The construction rendered ‘*when … hear it*’ is unusual in that we have here a perfect tense with a *vav* consecutive with no verb before it to establish the time sequence; the context requires that this be taken as a *vav* consecutive but it actually forms the protasis for the next verse. [↑](#footnote-ref-531)
532. The literal translation of ‘*face to face*’ is ‘*eye to eye*’; it only occurs elsewhere in Is 52:8. This expresses the closest communication possible. [↑](#footnote-ref-532)
533. In place of ‘*as one man*’, here following the *MT* & *NJB*, the *NRSV* has ‘*at one time*’ and *NETB* has ‘*at once*’. [↑](#footnote-ref-533)
534. Other nations will conclude that Yahweh does not have the power of deity (Dt 32:26–27), i.e. the power to deliver the people (1K 18:20–40). [↑](#footnote-ref-534)
535. Note that the initial *yod* on יִגְדַּל־נָ֖א is here presented as an enlarged letter, as it appears in almost all *Hebrew MSS*. Here, ‘Lord’ translates אֲדֹנָ֑י (‘*Adonai*’). [↑](#footnote-ref-535)
536. This verse is a quotation from an old liturgical summary (see Ex 34:5–8). [↑](#footnote-ref-536)
537. The verb translated ‘*forgive*’ (סְלַֽח־נָ֗א) is in the imperative form. [↑](#footnote-ref-537)
538. Literally translated, this verse ends, “*forgiven according to your word*;” the direct object, ‘*them*’, is implied. [↑](#footnote-ref-538)
539. The phrase, ‘*as I live*’ is the oath formula; but in the Pentateuch it occurs here and in v. 28. [↑](#footnote-ref-539)
540. Since divine mercy does not preclude divine judgement (v. 18b), the verdict is that none of the present rebellious generation will enter Canaan. [↑](#footnote-ref-540)
541. The word אִם indicates a negative oath formula: here, God is swearing that they will not see the land. [↑](#footnote-ref-541)
542. Caleb is expected in view of 13:30; Joshua is not mentioned because the account of his siding with Caleb (vv. 5–6, 26–38) comes from another tradition. [↑](#footnote-ref-542)
543. In place of ‘*Sea of Suph*’, here following the *MT* (literally, דֶּ֥רֶךְ יַם־סֽוּף) and *NJB*, the *NRSV* & *NETB* have ‘*Red Sea*’. [↑](#footnote-ref-543)
544. Vv. 26–38 are parallel with vv. 11–25, but the outlook of the Priestly tradition (compare its interest in the census) has influenced their editing. Herein, the 40 years in the desert is interpreted as a time of divine judgement. [↑](#footnote-ref-544)
545. It is worth mentioning in passing that this is one of the Rabbinic proof texts for having at least ten men to form a congregation and have prayer. If God called ten men (the bad spies) a ‘*congregation*’, then a congregation must have ten men. But here the word refers to the people as a whole (the *NJB* has ‘*community*’), not just to the ten spies. [↑](#footnote-ref-545)
546. Here again is the oath (see #21) that God swore in his wrath, an oath he swore by himself, that they would not enter the land. [↑](#footnote-ref-546)
547. ‘*Twenty years*’ was the age for beginning military service (1:3). [↑](#footnote-ref-547)
548. For the phrase, ‘*I swore most solemnly*’, the *MT* uses the anthropomorphic expression ‘*I raised my hand*’ (in taking an oath). [↑](#footnote-ref-548)
549. In place of ‘*booty*’, here following the *NJB* & *NRSV*, *NETB* has ‘*victims of war*’. [↑](#footnote-ref-549)
550. Throughout this section of the Pentateuch, the *NRSV* & *NETB* have ‘*wilderness*’ in place of ‘*desert*’, here following the *NJB*. [↑](#footnote-ref-550)
551. The literal translation of ‘*nomads*’ is ‘*shepherds*’; it means that the people would be desert nomads, grazing their flock on available land. [↑](#footnote-ref-551)
552. An alternative translation for, “*know what it means to reject me*,” used in the *NRSV*, is, “*know my displeasure*.” [↑](#footnote-ref-552)
553. In place of ‘*to the last man*’, here following the *NJB*, the *NRSV* has ‘*they shall come to a full end*’ and *NETB* has ‘*they will be finished*’. [↑](#footnote-ref-553)
554. The *Kethib*/*Qere* difference here (possible *vav*/*yod* confusion) warrants an explanation. [↑](#footnote-ref-554)
555. In place of ‘*died by a plague*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*were all struck dead*’. [↑](#footnote-ref-555)
556. *NETB* lacks the word, ‘*only*’. [↑](#footnote-ref-556)
557. Vv. 39–45 give a theological conclusion to this lengthy narrative: on the threshold of the Promised Land, Israel lacks faith and wants to return to Egypt; then, contrary to God’s wishes, attacks, unaccompanied by the Ark of Yahweh. This is an inversion of the themes of exodus and holy war: Israel was defeated and rejected in the desert, which explains why the long detour through Transjordan became necessary. [↑](#footnote-ref-557)
558. Their sin was unbelief: they could have gone and conquered the area if they had trusted Yahweh for their victory; but they did not, and so they were condemned to perish in the desert. Now, thinking that by going they can undo all that, they plan to go; but this is also disobedience, for Yahweh said they would not now take the land, and yet they think they can. Here is their second sin – presumption. [↑](#footnote-ref-558)
559. Moses’ reply opens literally, “*Why is this (that) you disobey*…” The pronoun brings the force of “why in the world are you doing this now?” [↑](#footnote-ref-559)
560. The failure is interpreted by the words, ‘*Yahweh is not among you*’: i.e. the Ark did not go with them into battle (v. 44). The verb ‘*will be beaten*’ could also be translated as subordinate to that preceding: ‘*lest you be beaten*’. [↑](#footnote-ref-560)
561. The *NJB* opens this verse with, “*Yes, there facing you are the Amalekites and Canaanites*.” [↑](#footnote-ref-561)
562. Compare the Arabic *afala* (‘*to swell*’) and *gafala,* (‘*reckless*’, ‘*headstrong*’); the word עְפִּ֕ל means a ‘rounded hill’ or a ‘tumour’: the idea behind the verb may be that of swelling and so acting ‘presumptuously’. [↑](#footnote-ref-562)
563. ‘*Hormah*’ (חָרְמָֽה) was probably ‘Tell El-Meshash’, east of Beersheba, 75 km north of Kadesh, on the edge of the mountainous country. As the Israelites had reached ‘the heights of the hill country’ (v. 44), they had gone beyond Hormah, on which they were now thrown back. They had, therefore, already conquered this town (see #21:1). The bitterness of this and other battles is the basis of the ancient vow against the Amalekites (Ex 17:8–16). [↑](#footnote-ref-563)
564. **Numbers 15** [↑](#footnote-ref-564)
565. The essential part of Chs 15–19 describes the revolt(s) of Korah, Dathan and Abiram, emphasising the divine origin of authority in the community and the primacy of Aaron. [↑](#footnote-ref-565)
566. The participle translated ‘*I give*’ has its *futur instans* use: it is not imminent, but it is certain that God would give the land to Israel. [↑](#footnote-ref-566)
567. The *NJB* places the clause, ‘*from your herds or flocks*’ after ‘*sacrifice*’; here, we follow the *MT*, *NRSV* & *NETB*. [↑](#footnote-ref-567)
568. Obviously, as the wording of the text affirms, this kind of offering would be made after they were in the land and able to produce the grain and oil for the sacrifices; the instructions anticipated their ability to do this, and this would give hope to them. The amounts are difficult to determine, but it may be that they were to bring 4.5 litres of flour and 1.8 L each of oil and wine. [↑](#footnote-ref-568)
569. The drink-offering was an ancient custom, mentioned in the Ugaritic tablets of Ras Shamra (14th Century BCE); it was poured out at the base of the altar (see Si 50:15 and Josephus, *Ant.* 3.9.4). [↑](#footnote-ref-569)
570. In place of ‘*the oblation should be*’, the *NJB* has ‘*you must make an oblation of*’. [↑](#footnote-ref-570)
571. The *NJB* has ‘*appeasing fragrance*’ in place of ‘*pleasing aroma*’ (here following *NETB*), and the *NRSV* has ‘*pleasing odour*’. [↑](#footnote-ref-571)
572. In place of ‘*communion sacrifice*’, here following the *NJB*, the *NRSV* has ‘*offering of well-being*’ and *NETB* has ‘*peace offering*’. [↑](#footnote-ref-572)
573. The text changes from direct address here to the 3p verb; if the *MT* is correct, then to make a smooth translation it would need to be a passive. [↑](#footnote-ref-573)
574. The text here changes back to direct address (see #9). [↑](#footnote-ref-574)
575. The *NRSV* & *NETB*, following the *MT*, add ‘*male*’ before ‘*lamb*’; here, we follow the *NJB*. [↑](#footnote-ref-575)
576. The *NJB* lacks ‘*and every*’, here following the *NRSV*, and adds, at the end of the verse, ‘*however many there are*’. [↑](#footnote-ref-576)
577. In place of ‘*all who are native-born*, here following the *WEBBE*, the *NJB* has ‘*all citizens of the country*’ and the *NRSV* has ‘*every native Israelite*’. [↑](#footnote-ref-577)
578. The literal translation of ‘*or with your descendants*’ is ‘*to your generations*’, but it means in the future. [↑](#footnote-ref-578)
579. The clause ‘*there shall be*’ is not present in the *MT* and is here added, following the *NJB*, for clarity. [↑](#footnote-ref-579)
580. For this verse, here following the *NJB*, the *NRSV* reads, “*You and the alien who resides with you shall have the same law and the same ordinance*.” [↑](#footnote-ref-580)
581. *NETB* omits the participle, ‘*saying*’, considering it redundant in contemporary English. [↑](#footnote-ref-581)
582. Literally translated, this verse ends, “*which I am causing you to enter there*;” the final adverb is resumptive and attaches to the relative pronoun. [↑](#footnote-ref-582)
583. ‘*Portion*’ translates תְרוּמָ֖ה – it was to be an offering separated from the rest and raised up to Yahweh in the sight of all. [↑](#footnote-ref-583)
584. The phrase, ‘*the first of your dough*’, is not very clear; it probably means a batch of loaves from the kneading trough – the first of the baking. [↑](#footnote-ref-584)
585. In place of ‘*first of your dough*’ (see #21), the *NJB* has ‘*best of your meal*’. [↑](#footnote-ref-585)
586. These regulations supplement what was already ruled on in the Levitical Code for the purification and reparation offerings (see Lv 4–7 for details). Some biblical scholars view the rules in Leviticus as more elaborate and therefore later; however, this probably represents a misunderstanding of the purpose of each collection. [↑](#footnote-ref-586)
587. Mosaic Law includes the original commandments and supplementary laws, thus indicating the development of law as new situations were faced. At the end of this verse, the *NJB* adds ‘*this is what must be done*’ and parenthesises the remainder. [↑](#footnote-ref-587)
588. The idea of לִשְׁגָגָה֒ (‘*unintentional*’) seems to be that of inadvertence or without intent; the text gives no indication of how this offense might be committed, or what it might include. It probably describes any transgressions done in ignorance of the Law that involved a violation of Tabernacle procedure or Priestly protocol or social misdemeanour; even though it was done unintentionally, it was still a violation and called for ritual purification. [↑](#footnote-ref-588)
589. This verb here translated as ‘*atone*’ (וְכִפֶּ֣ר) describes the ritual events by which someone who was separated from the holy Lord God could find acceptance into his presence through the sacrificial blood of the substitutionary animal (see Lv 1 & Nb 17:6–15). [↑](#footnote-ref-589)
590. The literal translation of ‘*will be forgiven*’ is ‘*and it shall be forgiven to them*’. [↑](#footnote-ref-590)
591. The phrase ‘*an individual*’ translates וְאִם־נֶ֥פֶשׁ אַחַ֖ת, sometimes translated ‘*and if any soul*’; however, the word describes the whole person, the soul in the body: it refers here to the individual who sins. [↑](#footnote-ref-591)
592. In place of ‘*to make atonement for him*’, here following the *NRSV*, the *NJB* has ‘*atonement having been made for him*’. [↑](#footnote-ref-592)
593. The *NJB* places the second clause (‘*whether he is native*…’) at the beginning of the verse; here, we follow *NETB*. [↑](#footnote-ref-593)
594. The enactment of this and the following verse is of great importance, which appears to make forgiveness impossible when the fault is ‘*deliberate*’ (literally, ‘*with a high hand*’). At this period, however, we must not look for an exact definition of ‘deliberation’. [↑](#footnote-ref-594)
595. The verb בָּזָ֔ה (‘*despised*’) means to treat something as worthless, to treat it with contempt, to look down the nose at something as it were. [↑](#footnote-ref-595)
596. Gathering of wood, although seemingly harmless, is done with intent to kindle fire, and so reveals a culpable intent. [↑](#footnote-ref-596)
597. In place of ‘*to Moses*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*before Moses*’. [↑](#footnote-ref-597)
598. The death penalty had already been prescribed for violating the Sabbath (Ex 31:14–15, 35:2). The man was put into custody until, by divine oracle, it was determined whether his action actually came under the law (see Lv 24:12). [↑](#footnote-ref-598)
599. The sentence begins with the emphatic use of the infinitive absolute with the verb in the Hophal imperfect: ‘*he shall surely be put to death*;’ then, a second infinitive absolute רָג֨וֹם provides the explanatory activity – all the community is to stone him with stones. The punishment is consistent with other decrees from God (see Ex 31:14–15, 35:2); Moses had either forgotten such, or they had simply neglected to (or were hesitant to) enact them. [↑](#footnote-ref-599)
600. The literal translation of ‘*stoned him until he was dead*’ is ‘*stoned him with stones and he died*’. [↑](#footnote-ref-600)
601. Vv. 37–41 form the last part of the prayer known as the ‘*Shema*’ (see #Dt 6:4). [↑](#footnote-ref-601)
602. The ‘*tassel*’ (צִיצִ֛ת – the *WEBBE* has ‘*fringe*’) with a violet thread, playing an important part in religious costume, was to be a reminder of the sacred character of the community. Ancient reproductions of Palestinian costume show tassel hanging all round the hem (so also Dt 22:12), but in the Jewish period the tassels were almost always confined to its four corners. [↑](#footnote-ref-602)
603. The last clause is relative, explaining the influence of the human heart and physical sight; it literally says, ‘*which you go whoring after them*’. [↑](#footnote-ref-603)
604. This clause also serves as a purpose/result clause of the preceding – ‘*in order that you may remember*’; but, since the line is so long, it is simpler to make this a separate sentence in the translation. [↑](#footnote-ref-604)
605. For this verse, here following the *NJB*, the *NRSV* reads, “*I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God*.” [↑](#footnote-ref-605)
606. **Numbers 16** [↑](#footnote-ref-606)
607. Some argue that two parallel narratives are fused together in this chapter. The Old Epic (“JE”, vv. 1b–2a, 12–15, 25–34) is concerned with the political revolt of the Reubenites, Dathan and Abiram; and the Priestly (“P”, vv. 1a, 2b–11, 16–24, 35) with the religious pretensions of the Kohathites at the Aaronites’ expense. [↑](#footnote-ref-607)
608. These men must have been counsellors or judges of some kind. [↑](#footnote-ref-608)
609. The literal translation of רַב־לָכֶם֒ (‘*you have gone too far*’) is ‘*much to you*’, meaning something like ‘you have assumed far too much authority’. [↑](#footnote-ref-609)
610. In place of ‘*fell on his face*’, here following the *MT* & *NRSV*, the *NJB* has ‘*threw himself face down on the ground*’. [↑](#footnote-ref-610)
611. A divine sign will determine who will be allowed to approach Yahweh, i.e. the altar. [↑](#footnote-ref-611)
612. The *NRSV* reads: “*… take censers, Korah and all your company…*” [↑](#footnote-ref-612)
613. For the 2nd sentence, here following the *NJB*, the *NRSV* reads, “*and the man whom the Lord chooses shall be the holy one*.” [↑](#footnote-ref-613)
614. For ‘*sons of Levi*’, here following the *NJB* & *NETB*, the *NRSV* has the more common ‘*Levites*’. [↑](#footnote-ref-614)
615. In place of ‘*to minister to them*’, here following *NETB*, the *NRSV* has ‘*and serve them*’ and the *NJB* has ‘*and perform the sacred rites on their behalf*’. [↑](#footnote-ref-615)
616. Moses discerned correctly the real motivation for the rebellion: Korah wanted to be the high priest because he saw how much power there was in the spiritual leadership in Israel; he wanted something like a general election with himself as the candidate and his supporters promoting him. The great privilege of being a Levite and serving in the sanctuary was not enough for him – the status did not satisfy him. Korah gave no rebuttal: the test would be one of ministering with incense, which would bring them into direct proximity with Yahweh; if God honoured Korah as a ministering priest, then it would be settled. But Moses accuses them of rebellion against Yahweh, because Yahweh had chosen Aaron to be the priest. [↑](#footnote-ref-616)
617. The question indicates that they had been murmuring against Aaron, that is, expressing disloyalty and challenging his leadership; but it is actually against Yahweh that they had been murmuring because Yahweh had put Aaron in that position. The *Kethib*/*Qere* difference here (possible *vav*/*yod* confusion) warrants an explanation. [↑](#footnote-ref-617)
618. According to an older literary tradition, a revolt was led by the tribe of Reuben, who were dissatisfied with Moses’ leadership (vv. 1b–2). [↑](#footnote-ref-618)
619. Here, the expression normally used of the Promised Land is uniquely applied to Egypt. [↑](#footnote-ref-619)
620. The literal translation of the last sentence is, “*Will you bore out the eyes of these men?*” [↑](#footnote-ref-620)
621. The verb translated ‘*pay … heed*’ means ‘turn toward’; it is a figurative expression that means ‘to pay attention to’ or to ‘have regard for’. [↑](#footnote-ref-621)
622. In place of ‘*be present tomorrow before Yahweh*’, here following the *NRSV*, the *NJB* as ‘*come tomorrow into the presence of Yahweh*’. [↑](#footnote-ref-622)
623. The verbs ‘*put*’ and ‘*carry*’ are both perfect tenses with *vav* consecutives; following the imperative, they carry the same force, but in sequence. [↑](#footnote-ref-623)
624. The *NJB* ends this verse, here following the *NRSV*, with, “*and Moses and Aaron with them*.” [↑](#footnote-ref-624)
625. Apparently, the Levites’ revolt had popular support. [↑](#footnote-ref-625)
626. *NETB* omits the participle, ‘*saying*’, considering it redundant in contemporary English; here, we follow the *NJB* & *NRSV*. [↑](#footnote-ref-626)
627. In place of ‘*so that I may consume them in a moment*’, here following the *NRSV*, the *NJB* has ‘*I am going to destroy them here and now*’. [↑](#footnote-ref-627)
628. The expression אֱלֹהֵ֥י הָֽרוּחֹ֖ת לְכָל־בָּשָׂ֑ר (‘*the God of the spirits of all flesh*’) is difficult; it occurs again in 27:16 and also in some post-biblical texts. [↑](#footnote-ref-628)
629. The *NJB* has ‘*answered*’ in place of ‘*spoke*’, here following the *MT* & *NRSV*. [↑](#footnote-ref-629)
630. The *NJB*, which here follows the *LXX*, omits, ‘*Dathan and Abiram*’; the *NRSV*, following the *MT*, includes them. [↑](#footnote-ref-630)
631. The literal translation of ‘*stood up*’ (following the *NJB* – the *NRSV* & *NETB* have ‘*got up’*) is ‘*rose*’. [↑](#footnote-ref-631)
632. The word רשׁע (‘*wicked*’ – following the *NRSV* & *NETB*; the *NJB* has ‘*perverse*’) has the sense of a guilty criminal; these men were opposing Yahweh and so were condemned as criminals – they were guilty. [↑](#footnote-ref-632)
633. The verb נִצָּבִ֗ים (‘*stood*’) suggests a defiant stance, for the word is often used in the sense of taking a stand for or against something; it can also be somewhat neutral, having the sense of positioning oneself for a purpose. [↑](#footnote-ref-633)
634. In place of ‘*and that I have not done them of my own will*’, here following *NETB*, the *NJB* has ‘*and that this is not my doing*’ and the *NRSV* has ‘*it has not been of my own accord*’; the *MT* simply has ‘*for not from my heart*’ (כִּי־לֹ֖א מִלִּבִּֽי): the heart is the centre of the will, the place decisions are made. Moses is saying that the things he has done have not come ‘from the will of man’, so to speak – and certainly not from some secret desire on his part to seize power. [↑](#footnote-ref-634)
635. The literal translation of ‘*common fate*’ (פְקֻדַּת֙) is ‘*appointment*’ or ‘*visitation*’; the expression refers to a natural death, parallel to the first expression. [↑](#footnote-ref-635)
636. ‘*Sheol*’ (שׁאל) is a word of unknown origin meaning the underworld (Dt 32:22, Is 14:9, *etc*.), to which the dead ‘go down’ (Gn 37:35, 1S 2:6, *etc*.), and where the virtuous and wicked alike (#1S 28:19 & Ps 89:48, Ezk 32:17–32) lead a colourless existence (Qo 9:10). God is not praised there (Ps 6:5, 88:4–5, 11–12, 115:7, Is 38:18) but the power of the Living God (#Dt 5:26) reaches even this desolate abode (1S 2:6, Ws 16:13, Am 9:2). [↑](#footnote-ref-636)
637. Vv. 31–33 express the ancient conception of corporate guilt, which involves a person’s entire family (Jos 7:22–26). [↑](#footnote-ref-637)
638. The story of the revolt of Dathan and Abiram takes no account of individual responsibilities. [↑](#footnote-ref-638)
639. In place of ‘*Sheol*’, here following the *NJB* & *NRSV*, *NETB* has ‘*the pit*’. [↑](#footnote-ref-639)
640. The literal translation of ‘*all the Israelites*’ is ‘*all Israel*’. [↑](#footnote-ref-640)
641. The 250 men were Levites, sons of Korah (vv. 2b, 17). [↑](#footnote-ref-641)
642. **Numbers 17** [↑](#footnote-ref-642)
643. Vv. 1–15 of this chapter (here following the *MT* & *NJB*) are included in Ch. 16 (vv. 36–50) in the *NRSV*, *NETB* and many other English translations. Vv. 16–26 are therein numbered 1–11. [↑](#footnote-ref-643)
644. The verb translated ‘*pick*’ is the jussive with a *vav* coming after the imperative; it may be subordinated to form a purpose clause (‘that he may pick up’) or the object of the imperative. [↑](#footnote-ref-644)
645. The consecrated fire is scattered to avoid being put to profane use and the censers it had touched have become consecrated by contact with it. [↑](#footnote-ref-645)
646. The *NJB* lacks the opening ‘*so*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-646)
647. This verse states the purpose of the Korah story: to uphold the prerogatives of the Aaronic priesthood. [↑](#footnote-ref-647)
648. Vv. 6–15 form a supplementary passage, illustrating the efficacy of Aaron’s ritual atonement (see Lv 16). [↑](#footnote-ref-648)
649. For ‘*there*’, the *MT* uses וְהִנֵּ֥ה (‘*behold*’); this is the deictic particle, used to call attention to things as if the reader were there. [↑](#footnote-ref-649)
650. In place of ‘*stood before*’, here following *NETB*, the *NRSV* has ‘*came to the front of*’ and the *NJB* has ‘*went to the front of*’. [↑](#footnote-ref-650)
651. After ‘*Moses*’, the *NJB*, following the *LXX* and *Peshitta*, adds ‘*and Aaron*’; here, we follow the *MT*, *NRSV* & *NETB*. [↑](#footnote-ref-651)
652. The literal translation of ‘*they threw themselves face down on the ground*’ (following the *NJB*) is ‘*they fell on their faces*’. [↑](#footnote-ref-652)
653. In place of ‘*come down*’ here following the *NJB*, the *NRSV* and *NETB* have ‘*gone out*’. [↑](#footnote-ref-653)
654. The literal translation of ‘*did*’ is ‘*took*’. [↑](#footnote-ref-654)
655. The *NJB* inverts the order of the words ‘*dead*’ and ‘*living*’; here, we follow the *MT*, *NRSV* & *NETB*. [↑](#footnote-ref-655)
656. In place of ‘*in the affair of*’, here following the *NRSV*, the *NJB* has simply ‘*because of*’. [↑](#footnote-ref-656)
657. The *NRSV* reverses the clauses of this verse: “*When the plague was stopped, Aaron returned to Moses at the entrance of the tent of meeting.*” Here, we follow the *NJB* & *NETB*. [↑](#footnote-ref-657)
658. This verse is numbered 17:1 in the *NRSV* & *NETB* (see #1); here, we follow the numbering scheme of the *MT* & *NJB*. [↑](#footnote-ref-658)
659. The word מטּה means both ‘rod’ and ‘tribe’; the word, ‘*branch*’, expresses the same symbolism: the branch of a family (see the ‘shoot’ of Is 11:1). [↑](#footnote-ref-659)
660. On Aaron’s Levitical descent, see Ex 6:14–25. [↑](#footnote-ref-660)
661. Before ‘*Testimony*’ (here following the *NJB* – the *NRSV* has ‘*covenant*’), *NETB* inserts the words ‘*Ark of*’. [↑](#footnote-ref-661)
662. Another reading for ‘*sprouts*’ (here following the *NJB* & *NRSV*) is ‘*blossoms*’ (as *NETB*). [↑](#footnote-ref-662)
663. The literal translation of ‘*each of their leaders gave him one branch*’ is ‘*a branch for one leader, a branch for one leader*’. [↑](#footnote-ref-663)
664. The name of the Tent now attests to the centrality of the Ark of the Covenant: for ‘*Tent of meeting*’, we now have ‘*Tent of the Testimony*’. [↑](#footnote-ref-664)
665. The sign signifies Yahweh’s choice of Aaron (v. 20) as leader of the entire priestly tribe of Levi. [↑](#footnote-ref-665)
666. The words, ‘*at them*’, are not in the *MT*, but they have been added in the translation for clarity. [↑](#footnote-ref-666)
667. The verb here translated ‘*stop*’ (as *NJB*) means ‘finish’, ‘complete’ and, here, ‘bring to an end’; it is the imperfect following the imperative, and so introduces a purpose clause (as a final imperfect). [↑](#footnote-ref-667)
668. For this verse, here following the *NJB*, the *NRSV* reads, “*Moses did so; just as the Lord commanded him, so he did*.” [↑](#footnote-ref-668)
669. The use of הֵ֥ן and the perfect tense in the nuance of a prophetic perfect expresses their conviction that they were bound to die: it was certain. [↑](#footnote-ref-669)
670. This verse is the sequel to 16:34 and links it to what comes next. The distinction being made here is not between Aaron and the Levites but between Levites and laymen. [↑](#footnote-ref-670)
671. **Numbers 18** [↑](#footnote-ref-671)
672. The ‘*ancestor*’ is Levi. The responsibility for the sanctuary included obligations relating to any violation of the sanctuary; this was stated to forestall any further violations of the sanctuary. The priests were to pay for any ritual errors, primarily if any came too near; since the priests and Levites come near all the time, they risk violating ritual laws more than any. [↑](#footnote-ref-672)
673. The verb translated ‘*join*’ (יִלָּו֥וּ) forms a wordplay on the name, ‘*Levi*’ (לֵוִ֜י), and makes an allusion to the naming of the tribe Levi by Leah in the book of Genesis: there, Leah hoped that with the birth of Levi her husband would be attached to her; here, with the selection of the tribe to serve in the sanctuary, there is the wordplay again showing that the Levites will be attached to Aaron and the priests. The verb is the imperfect with a *vav*, which shows volitive sequence after the imperative, here indicating a purpose clause. [↑](#footnote-ref-673)
674. For the 2nd sentence, here following the *NRSV* (and *NETB* broadly accords), the *NJB* reads, “*Provided they do not come near the sacred vessels or the altar, they will be in no more danger of death than you are*.” [↑](#footnote-ref-674)
675. For ‘*join*’, this verse uses the Niphal perfect (עָלֶ֔יךָ) with a *vav* consecutive from the same root as that of v. 2. [↑](#footnote-ref-675)
676. The last clause is a purpose clause and the imperfect tense is a final imperfect. [↑](#footnote-ref-676)
677. The literal translation of ‘*chose*’ is ‘*took*’. [↑](#footnote-ref-677)
678. ‘*All that lies behind the veil*’ comprises the altar where the sacrifices were offered and the Holy of Holies, which only the High Priest entered. [↑](#footnote-ref-678)
679. Since the tribe of Levi has no land inheritance, the Aaronic priests are to be supported from the offerings (v. 20, see Lv 2:2–3). [↑](#footnote-ref-679)
680. The offerings were taken from what God had given in the first place (1Ch 29:14) or were intended to atone for a wrong done to him (Lv 5:15ff). [↑](#footnote-ref-680)
681. In this verse, the *NRSV* & *NETB*, following the *MT*, have singular references to the ‘*most holy thing*’; here, we follow the *NJB* in using the plural. [↑](#footnote-ref-681)
682. The *NJB* has ‘*undefiled*’ in place of ‘*clean*’, here following the *NRSV*. [↑](#footnote-ref-682)
683. The form of the verb ‘*give*’ may be classified as a perfect of resolve – he has decided to give them to them, even though this is a listing of what they will receive. [↑](#footnote-ref-683)
684. Before ‘*fruit*’, *NETB* inserts the word ‘*ripe*’; here, we follow the *NRSV*. [↑](#footnote-ref-684)
685. The ‘*ban*’ (חֵ֥רֶם) describes that which is exclusively Yahweh’s, either for his sanctuary use, or for his destruction; it here refers to an individual’s devoting something freely to God. [↑](#footnote-ref-685)
686. Before ‘*the firstborn of an unclean beast*’, the *MT* repeats ‘*you must redeem*’. [↑](#footnote-ref-686)
687. More literally translated, the *MT* reads ‘*in the month in which it is born*’; the simplification here suits contemporary English style. [↑](#footnote-ref-687)
688. The *NJB* has ‘*appeasing fragrance*’ in place of ‘*pleasing odour*’, here following the *NRSV*. [↑](#footnote-ref-688)
689. *NETB* has ‘*hip*’ in place of ‘*thigh*’, here following the *NJB* & *NRSV*. [↑](#footnote-ref-689)
690. ‘*Salt*’ was used in all the offerings; its importance as a preservative made it a natural symbol for the covenant which was established by sacrifice; even general agreements were attested by sacrifice, and the phrase ‘*covenant of salt*’ speaks of such agreements as binding and irrevocable. [↑](#footnote-ref-690)
691. The legislation of vv. 20–32 marks an intermediate stage between Dt 14:28–29/26:12 and Nb 35:1–8. [↑](#footnote-ref-691)
692. In place of ‘*the service of*’, here following the *NRSV* & *NETB*, the *NJB* reads, ‘*for the ministry they render in*’. [↑](#footnote-ref-692)
693. The Hebrew text uses the infinitive construct of the verb ‘to bear’ with the *lamed* preposition to express the result of such an action; ‘to bear their sin’ means that they would have to suffer the consequences of their sin. [↑](#footnote-ref-693)
694. The Levites have the care of the tent of meeting, and so they are responsible for any transgressions against it. [↑](#footnote-ref-694)
695. In the Hebrew text the verb ‘given’ has no expressed subject (although the ‘*Levites*’ is certainly intended), and so it can be rendered as a passive. [↑](#footnote-ref-695)
696. *NETB* omits the participle, ‘*saying*’ (here following the *NRSV*) and the *NJB* has ‘*and said*’. [↑](#footnote-ref-696)
697. As the laity lived on the produce of the soil, so the Levites lived on the tithe. [↑](#footnote-ref-697)
698. The verb in the clause ‘*you are to set aside*’ istheHiphil perfect with a *vav* consecutive; it has the same force as an imperfect of instruction [↑](#footnote-ref-698)
699. In place of, ‘*what you have set aside for Yahweh*’, here following the *NJB*, the *NRSV* has ‘*the Lord’s offering*’. [↑](#footnote-ref-699)
700. For ‘*the sacred portion*’, here following the *NJB*, the *NRSV* has ‘*the part to be consecrated*’ and *NETB* reads ‘*the holiest part of it*’. [↑](#footnote-ref-700)
701. ‘*Them*’ most probably refers to the Levites who, in v. 31, are addressed directly, but it could be interpreted to refer to the priests. [↑](#footnote-ref-701)
702. The verb ‘*consume*’ is in the perfect tense with *vav* consecutive; it functions as the equivalent of the imperfect of permission. [↑](#footnote-ref-702)
703. The final clause could also be rendered ‘*lest you die*’; the larger section can also be interpreted differently; rather than take it as an assurance, it could be taken as a warning. [↑](#footnote-ref-703)
704. **Numbers 19** [↑](#footnote-ref-704)
705. This chapter forms a unit: the water for purification (vv. 17–22) prepared with the ashes of a red heifer slaughtered and burnt outside the camp (vv. 1–10), was used to remove the defilement incurred through contact with the dead (vv. 11–16). The rite is alluded to only once elsewhere (31:23 and see Heb. 9:13); it gave a legal status to an ancient, half-magical, custom by giving it the character of a sacrifice of atonement for sin (v. 17 and compare vv. 4–5 with Lv 16:27, v. 8 with Lv 16:28). Certain other practices of this kind were taken over by the Mosaic Law (5:17–28, Lv 14:2–7, 16:5–10, Dt 21:1–9). [↑](#footnote-ref-705)
706. Some modern translations prefer ‘*cow*’ to ‘*heifer*’, thinking that the latter came from the influence of the Greek, but young animals were usually prescribed for the ritual, especially here, so ‘*heifer*’ is the better translation; a bull could not be given for this purification ritual because that is what was given for the High Priests or the community according to Ch. 4. The colour is designated as red, although it was actually a tanned red-brown colour for the animal (see the usage in Is 1:18 and Sg 5:10); the colour suggests the blood of ritual purification. [↑](#footnote-ref-706)
707. The literal translation of ‘*in his presence*’ (as *NJB* & *NRSV*) is ‘*before him*’ (as *NETB*); the clause is a little ambiguous, sounding as if someone else will kill the heifer in the priest’s presence but, since no one is named as the subject, it may be translated as a passive. Some commentators simply interpret that Eleazar was to kill the animal personally but that is a little forced for ‘*before him*’; the *LXX* gives a 3pl sense to the verb (*σφάξουσιν*) and the *Vg* (*immolabit*) follows that reading. [↑](#footnote-ref-707)
708. The sacred number, the sacred blood and the sacred Tent of Meeting combine to make the rite efficacious. [↑](#footnote-ref-708)
709. The 1st occurrence of the verb ‘*burnt*’ has no subject and the 2nd is 3ms, so both are made passive. [↑](#footnote-ref-709)
710. In place of ‘*scarlet wool*’, here following *NETB*, the *NRSV* has ‘*crimson material*’ and the *NJB* has ‘*cochineal red*’. [↑](#footnote-ref-710)
711. The clause, ‘*he may go back*’, translates the imperfect of permission. [↑](#footnote-ref-711)
712. Here, the text makes it clear that the priest had at least one assistant. [↑](#footnote-ref-712)
713. In the expression לְמֵ֥י נִדָּ֖ה (‘*water of purification*’), the genitive must designate the purpose of the water: it is for cases of impurity, and so serves for cleansing or purifying. [↑](#footnote-ref-713)
714. The *NJB* has ‘*stranger*’ in place of ‘*alien*’, here following the *NRSV*. [↑](#footnote-ref-714)
715. The purity regulations of Chs 11–16 do not mention contact with the dead. [↑](#footnote-ref-715)
716. The verb translated ‘*purify*’ is the Hitpael of a verb that normally means ‘*to sin*’, but the Piel idea in many places is ‘to cleanse’. This may be explained as a privative use (‘to un-sin’ someone, meaning cleanse) or denominative (‘make a sin offering for someone’). It is surely connected to the purification offering, and so a sense of purify is what is wanted here. [↑](#footnote-ref-716)
717. The defilement was not only dangerous to the individual but to the community, owing to the holiness of the Tabernacle. [↑](#footnote-ref-717)
718. The word order of the phrase ‘*when a man dies*’ gives the classification and then the condition: ‘a man, when he dies’. [↑](#footnote-ref-718)
719. In place of ‘*lid or fastening*’, here following the *NJB*, the *NRSV* has ‘*no cover fastened on it*’. [↑](#footnote-ref-719)
720. The *NJB* has ‘*a corpse*’ for ‘*someone who has died naturally*’, here following the *NRSV*. [↑](#footnote-ref-720)
721. The verb translated ‘*you must take*’ is the perfect tense, 3mpl, with a *vav* consecutive; it may be worded as a passive (‘*ashes must be taken*’) but that may be too awkward for this sentence. It is probably best to render it with a generic ‘*you*’ (as *NETB*) to fit the instruction of the text. [↑](#footnote-ref-721)
722. The *NJB* ends this verse, here following the *NRSV*, with, “…*the bones, or the corpse, whether he was slain or died of natural causes, or the tomb*.” [↑](#footnote-ref-722)
723. The construction translated ‘*thus purifying him*’ uses a simple Piel with a pronominal suffix – ‘*he shall purify him*’; some commentators take this to mean that after he sprinkles the unclean, he must then purify himself, but that would not be the most natural way to read this form. [↑](#footnote-ref-723)
724. On the potential harshness of this punishment, see #13 & #22. [↑](#footnote-ref-724)
725. The verb ‘*sprinkles*’ (וּמַזֵּ֤ה) has the conjunction with it, which subordinates the following as the special law; it could literally be translated ‘*and this shall be … that the one who sprinkles*’. [↑](#footnote-ref-725)
726. This paragraph gives the indication of the weight of the matter, for ‘*until evening*’ is the shortest period of ritual uncleanness in the Law; the problem of contamination had to be taken seriously, but this was a relatively simple matter to deal with, if one were willing to obey the Law. [↑](#footnote-ref-726)
727. **Numbers 20** [↑](#footnote-ref-727)
728. The text does not indicate here what year this was but this is probably the end of the wanderings, the 40th year; for, Aaron died some 40 years after the Exodus. [↑](#footnote-ref-728)
729. In place of ‘*united*’, here following the *NJB*, the *NRSV* & *NETB* have ‘*gathered together*’. [↑](#footnote-ref-729)
730. The verb here translated ‘*challenged*’ (as *NJB* – the *NRSV* has ‘*quarrelled with*’ and *NETB* has ‘*strove with*’) is יָּ֥רֶב; it is often used in the Bible for a legal complaint, a lawsuit, at least in form; it is a far more serious thing than grumbling – it is directed, intentional, and well-argued. [↑](#footnote-ref-730)
731. The opening conjunction (omitted by both the *NJB* & *NRSV*) records another thing that the people said in their complaint against Moses. [↑](#footnote-ref-731)
732. In the clause, ‘*only to bring*’, the infinitive construct (Hiphil) forms the subordinate clause of the preceding interrogative clause. [↑](#footnote-ref-732)
733. In the Pentateuch, the phrase, ‘*glory of Yahweh*’ generally refers to the presence of God himself. [↑](#footnote-ref-733)
734. *NETB* omits the participle, ‘*saying*’ (here following the *NRSV* – the *NJB* has ‘*and said*’), considering it redundant in contemporary English. [↑](#footnote-ref-734)
735. The verb ‘*bring*’ is the perfect tense with *vav* consecutive, as in v. 9; these are imperfects, showing the results of commanding the rock. [↑](#footnote-ref-735)
736. In place of ‘*branch*’, here following the *NJB*, the *NRSV* has ‘*staff*’ and *NETB* has ‘*rod*’. [↑](#footnote-ref-736)
737. The word translated ‘*rebels*’ is הַמֹּרִ֔ים, but here as a vocative, ‘*you rebels*’; it was a harsh address, although well-earned. [↑](#footnote-ref-737)
738. In place of ‘*cattle*’ (following the *NJB*), the *NRSV* has ‘*livestock*’ and *NETB* has ‘*beasts*’. [↑](#footnote-ref-738)
739. What Moses and Aaron had done wrong remains a mystery. Possibly, Moses showed a lack of faith in striking the rock twice, a detail not occurring in the parallel Ex 17. In Dt 1:37, 3:26 & 4:21, Moses was punished for the people’s refusal to invade Canaan from Kadesh (Ch. 14). [↑](#footnote-ref-739)
740. ‘*Meribah*’ (מְרִיבָ֔ה) means ‘*quarrel*’ (see #3). The incident is paralleled in Ex 17:1–7. [↑](#footnote-ref-740)
741. Just before this verse, the *Samaritan* *Pentateuch* and *Peshitta* insert certain phrases from Dt 2:2–6 & 3:24–28. [↑](#footnote-ref-741)
742. The verb here translated ‘*treated us badly*’ literally means ‘to act or do evil’; evil here is in the sense of causing pain or trouble. [↑](#footnote-ref-742)
743. The word translated ‘*angel*’ could also be rendered ‘*messenger*’; some ambiguity may be intended in this report. [↑](#footnote-ref-743)
744. The ‘*King’s Highway*’ was the main Transjordanian route from Ezion-Geber on the Gulf of Aqaba to Damascus in Syria. Some scholars suggest that the name may have been given by the later Assyrians, but Bronze Age fortresses have been discovered along this highway, attesting to its existence in the time of Moses. The original name came from the king who developed the highway, probably as a trading road. [↑](#footnote-ref-744)
745. After ‘*pass through*’, the *NJB* adds ‘*my country*’ and *NETB* adds ‘*me*’; here, we follow the *NRSV*. Throughout this section, the *MT* uses singular pronouns, (‘*I*’ and ‘*my*’), but it is the people of Israel that are intended, and so they may be rendered in the plural. Similarly, Edom speaks in the 1st person, probably from the king, but this too can be rendered plural. [↑](#footnote-ref-745)
746. The end of this verse (from ‘*I am asking*’) here follows the *NJB*; the *NRSV* reads, “*It is only a small matter; just let us pass through on foot*,” and *NETB* reads, “*We will only pass through on our feet, without doing anything else*.**”** [↑](#footnote-ref-746)
747. In place of ‘*they replied*’, here following the *NRSV* (but see #18), the *NJB* has ‘*Edom replied*’. The translation of the end of this verse is interpretive: the literal translation is ‘*with many heavy people and with a strong hand*’; it was a show of force, numbers and weapons, to intimidate the Israelites. [↑](#footnote-ref-747)
748. For this verse, here following the *NJB*, the *NRSV* reads, “*Thus Edom refused to give Israel passage through their territory; so Israel turned away from them*.” [↑](#footnote-ref-748)
749. Mount Hor has not been identified. The traditional location is near Petra (Josephus, *Ant.* 4.4.7) but there is doubt about this location, since it is inside Edomite territory; another view places it nearer Kadesh Barnea, about 25 Km northeast at Jebel Madurah, on the NW edge of Edom. [↑](#footnote-ref-749)
750. In place of ‘*at Mount Hor*’, here following the *NJB* & *NRSV*, *NETB* has ‘*in Mount Hor*’. [↑](#footnote-ref-750)
751. The phrase ‘*gathered to his people*’ is the standard poetic expression for death: the bones would be buried, often with the bones of relatives in the same tomb, giving rise to the expression. [↑](#footnote-ref-751)
752. After ‘*up*’, *NETB* adds ‘*on*’. [↑](#footnote-ref-752)
753. The phrase ‘*will be gathered*’ is a truncated form of the usual expression (see #24): the *NJB*, *NRSV* & *NETB* all supply the words ‘*to his people*’. [↑](#footnote-ref-753)
754. The literal translation of ‘*sight*’ is ‘*eyes*’. [↑](#footnote-ref-754)
755. The *NJB* & *NRSV* omit the initial conjunction (‘*and*’), here following the *MT* & *NETB*. The literal translation of ‘*then Moses*’ is ‘*and Moses*’; the conjunction has been changed in the translation (following the *NJB*) to indicate the implied sequence of events within the narrative. [↑](#footnote-ref-755)
756. For this verse, the *NJB* reads, “*The whole community saw that Aaron had died, and all the House of Israel wept for Aaron for thirty days*.” [↑](#footnote-ref-756)
757. **Numbers 21** [↑](#footnote-ref-757)
758. The name ‘*Arad*’ (ערד) probably refers to a place some distance from Tel Arad in southern Israel; it could also refer to the region (like Edom). [↑](#footnote-ref-758)
759. On the surface, this does not sound like much of a vow, but the key is in the use of the verb for ‘*put under a ban*’ (עָֽרֵיהֶֽם): whatever was put to this ban (or ‘devotion’) belonged to God, either for his use, or for destruction. The oath was in fact saying that they would take nothing from this for themselves; it would simply be the removal of what was alien to the faith, or to God’s program. [↑](#footnote-ref-759)
760. After ‘*Canaanites*’, the *NJB*, following the *Samaritan Pentateuch*, *Peshitta* & *LXX* (*ὑποχείριον αὐτοῦ*) adds ‘*into their hands*’; here, we follow the *MT*. ‘*Hormah*’ means ‘destruction’. [↑](#footnote-ref-760)
761. The story of vv. 4–9 should be associated with the copper mines of the Arabah, where the metal was being exploited in the 13th Century BCE. At Meneiyeh (now Timnah), some small copper snakes have been discovered, presumably used, for warding off poisonous snakes. This mining area in the Arabah lies on the route from Kadesh to Aqaba (the ‘*Sea of Suph*’ is towards the Gulf of Aqaba, not to be confused with the ‘Suph’ of the Exodus – see #Ex 13:18). Settled occupation of Edom had not yet extended as far as the Gulf of Aqaba and the Israelites took the normal route allowing them to skirt round Edomite territory. This note is the only ancient information on the route taken by them. [↑](#footnote-ref-761)
762. The Israelites’ opinion about the manna was clear enough – ‘*miserable*’; the word used is קלֹקֵֽל (‘good-for-nothing’, ‘worthless’, ‘miserable’). [↑](#footnote-ref-762)
763. ‘*Fiery serpents*’ (the *NRSV* uses ‘*poisonous serpents*’) translates שְּׂרָפִ֔ים (‘*seraphim*’) a term used in Is 30:6 for a winged serpent or dragon. [↑](#footnote-ref-763)
764. The verb translated ‘*take … away*’ is the Hiphil jussive with a *vav* consecutive; after the imperative, this form becomes a purpose clause. [↑](#footnote-ref-764)
765. Vv. 8–9 echo serpent magic, as practised for example in ancient Egypt. [↑](#footnote-ref-765)
766. The ‘*serpent of bronze*’ (*Nechushtan*) was an object of popular worship during the Israelite monarchy (2K 18:4). [↑](#footnote-ref-766)
767. This late passage (vv. 10–20) is an attempt to fill the gaps in the ancient source material by using information from Ch. 33 (see #33:1) and Dt 2 to describe the itinerary. In it have been inserted two fragments of ancient Hebrew poetry (vv. 14–15 & 17–18). [↑](#footnote-ref-767)
768. The places mentioned here are uncertain: ‘*Oboth*’ may be some 25 Km from the south end of the Dead Sea at a place called Ain El-Weiba; ‘*Iye-Abarim*’ may be the modern Mahay at the south-eastern corner of Moab. [↑](#footnote-ref-768)
769. In place of ‘*Wadi Zered*’, here following the *NRSV*, the *NJB* has ‘*gorge of Zered*’ and *NETB* has ‘*valley of Zered*’. [↑](#footnote-ref-769)
770. The *NJB* has ‘*in the land*’ in place of ‘*at the border*’, here following the *NRSV*. [↑](#footnote-ref-770)
771. The versions show a wide variation in the 1st line: the *Samaritan Pentateuch* has ‘*Waheb on the Sea of Reeds*’ and the *LXX* has ‘*he has set Zoob on fire and the torrents of Arnon*’ (*Ζωοβ ἐφλόγισεν καὶ τοὺς χειμάρρους Αρνων*). Most translations take the two main words as place names: ‘*Waheb*’ (וָהֵ֣ב) and ‘*Suphah*’ (סוּפָ֔ה) but then there would be no subject or verb. The *KJV*, following the *Vg* (*Sicut fecit in mari Rubro*), made the first word a verb and read the second as ‘Red Sea’ – ‘what he did in the Red Sea’. Some emend *‘et waheb* to *‘atah Yahweh,* ‘the Lord came’. [↑](#footnote-ref-771)
772. ‘*Ar*’ is unknown; it is apparently an important city in the region. [↑](#footnote-ref-772)
773. This unique occurrence of ‘*Beer*’ as a place name is suspect, being perhaps taken from the song (v. 17). The name means ‘*a well*’. [↑](#footnote-ref-773)
774. After the adverb, ‘*then*’, the prefixed conjugation has the preterite force. The poem shows all the marks of being ancient. [↑](#footnote-ref-774)
775. The *NRSV* switches the order of the 1st 2 lines of this verse. [↑](#footnote-ref-775)
776. A scribe has misread the closing words of the poem: “*and of the desert it (the well) is a gift (mattanah),*” taking the common noun as a place name. [↑](#footnote-ref-776)
777. This verse is overburdened and confused. In the *MT*, ‘*the Heights of Pisgah*’ are in apposition to ‘*the Plains of Moab*’. [↑](#footnote-ref-777)
778. The ‘*Amorites*’ were a small Canaanite kingdom established to the north of the Arnon, with Heshbon as their capital. ‘*Sihon*’ had been victorious over the invading Moabites (vv. 28–29) but was in turn to be beaten by the Israelites. [↑](#footnote-ref-778)
779. The *Samaritan Pentateuch* has, ‘*we go by the King’s Highway*’ before ‘*we will not stray*’. [↑](#footnote-ref-779)
780. The last clause begins with a preterite with *vav* consecutive but may be subordinated to the next preterite as a temporal clause (as in *NETB*: ‘*when he came to Jahaz*…’). [↑](#footnote-ref-780)
781. In place of ‘*for the border of the Ammonites was strong*’, here following the *MT* & *NRSV*, the *NJB*, following the *LXX* (*ὅτι Ιαζηρ ὅρια υἱῶν Αμμων ἐστίν*) reads, ‘*for Jazer marked the Ammonite frontier*’. [↑](#footnote-ref-781)
782. The literal translation of ‘*villages*’ is ‘*daughters*’; the *NJB* reads ‘*all the town under its jurisdiction*’. [↑](#footnote-ref-782)
783. Modern students of the Bible often think that the conquest passages are crude and unjust but an understanding of the ancient Middle East is critical here. Sihon was not of the original population, whom he had destroyed to established his own kingdom. [↑](#footnote-ref-783)
784. The poem, of which v. 30 is crucial and also corrupt, can be understood in two ways. **1:** It is an Amorite victory song celebrating Sihon’s defeat of Moab, inserted as a commentary on v. 26, though this requires more radical emendation of v. 30, which would then mean that Heshbon had destroyed Moab. **2:** It is an Israelite song, introduced by vv. 25–26, celebrating Israel’s victory over Sihon (v. 27 and an emended v. 30), but mentioning Sihon’s victory over Moab to enhance the triumph (vv. 28–29): Heshbon devoured the towns of Moab, but we, the Israelites, have destroyed Heshbon. This verse would then be an ironic invitation to come and rebuild it. [↑](#footnote-ref-784)
785. The *MT* reads ‘*the lords*’ (בעלי) in place of ‘*engulfed*’ (בלעה), here following the *LXX* (*κατέπιεν*). [↑](#footnote-ref-785)
786. ‘*Chemosh*’ (כְּמ֑וֹשׁ) was the god of the Moabites. [↑](#footnote-ref-786)
787. The translation of this verse is uncertain (see #27). The 1st line follows the *LXX* (*καὶ τὸ σπέρμα αὐτῶν ἀπολεῖται*), whereas the *MT* reads ‘*we shot at them*’. The *NRSV* reads: *… So, their posterity perished*

     *from Heshbon to Dibon,   
     and we laid waste until fire spread to Medeba.* [↑](#footnote-ref-787)
788. In place of ‘*Israel*’, here following the *MT*, *NJB* & *NRSV*, *NETB* has ‘*the Israelites*’. [↑](#footnote-ref-788)
789. The *Kethib*/*Qere* difference here (possible *vav*/*yod* confusion) warrants an explanation. [↑](#footnote-ref-789)
790. The account of the war against Og serves both to round off the conquest and to justify the half-tribe of Manasseh’s claim to Bashan (a petty kingdom north of the Jabbok river), which the Israelites never owned in fact. Og was a figure of legend (see Dt 3:11). [↑](#footnote-ref-790)
791. The literal translation of ‘*power*’ is ‘*hand*’. [↑](#footnote-ref-791)
792. The literal translation of ‘*survivor*’ is ‘*remnant*’; the *NJB* reads ‘*no one escaped*’. [↑](#footnote-ref-792)
793. **Numbers 22** [↑](#footnote-ref-793)
794. The last phrase translates literally as, ‘*beyond the Jordan of Jericho*’, i.e. on a level with Jericho but on the other side of the Jordan from the point of view of someone living in Palestine. [↑](#footnote-ref-794)
795. Balaam is a soothsayer from the banks of the Euphrates who acknowledges Yahweh as his God (v. 18, etc.) and blesses Israel (23:11–12, 25–26, 24:10, and see Mi 6:5) but later traditions regard him as hostile, forced to bless Israel against his will (Dt 23:5–6, Jos 24:9–10, Ne 13:2), and leading Israel into idolatry at Peor (23:28, 31:16). [↑](#footnote-ref-795)
796. In place of ‘*overcome with fear*’, here following the *NRSV*, the *NJB* has simply ‘*afraid*’ and *NETB* has ‘*sick with fear*’. [↑](#footnote-ref-796)
797. On Moab’s league with Midian, see Ch. 31. [↑](#footnote-ref-797)
798. ‘*Pethor*’ and the land of ‘*Amaw*’ (the *Samaritan* *Pentateuch*, *Peshitta* & *Vg* use ‘*Ammon*’) are known from cuneiform texts. [↑](#footnote-ref-798)
799. The ancients believed that the curse – the opposite of a blessing – releases a negative power that shapes future events. [↑](#footnote-ref-799)
800. The literal translation of ‘*gave him*’ is ‘*spoke to him*’. [↑](#footnote-ref-800)
801. Throughout Chs 22–24, the conviction is expressed that a foreign priest-diviner, though not a member of the Covenant community, was obedient to Yahweh’s will and that nothing could prevent the fulfilment of the divine purpose for Israel. [↑](#footnote-ref-801)
802. The *NRSV* & *NETB* lack the word ‘*staying*’, here following the *NJB*. [↑](#footnote-ref-802)
803. The *NJB* & *NRSV* end this verse, here following *NETB*, with, “… *has sent me this message*.” [↑](#footnote-ref-803)
804. In the phrase, ‘*be able to fight*’, the infinitive construct is used to express the object or complement of the verb ‘to be able’. [↑](#footnote-ref-804)
805. The word בָר֖וּךְ (‘*blessed*’) is the Qal passive participle, serving here as the predicate adjective after the supplied verb ‘to be’. The verb means ‘enrich’, in any way, materially, spiritually, physically. But the indication here is that the blessing includes the promised blessing of the patriarchs, a blessing that gave Israel the land. [↑](#footnote-ref-805)
806. The implication is that Yahweh spoke to Balaam in a dream (see vv. 8, 19–20). [↑](#footnote-ref-806)
807. In place of ‘*rose*’, here following the *NJB* & *NRSV*, *NETB* has ‘*left*’. [↑](#footnote-ref-807)
808. The literal translation of ‘*the first*’ (here following the *NJB* & *NETB*) is ‘*these*’ (as *NRSV*). [↑](#footnote-ref-808)
809. For Balak’s message, here following the *NRSV*, the *NJB* reads, “*Do not refuse, I beg you, to come to me*.” [↑](#footnote-ref-809)
810. These ‘*honours*’ could have been wealth, prestige, or position. [↑](#footnote-ref-810)
811. One should not take too rigidly that Balaam referred to Yahweh as his God; he is referring to the deity for which he is acting as the agent. [↑](#footnote-ref-811)
812. The last clause is a verbal hendiadys, literally reading, “*what Yahweh might add to speak*.” [↑](#footnote-ref-812)
813. More literally translated, this verse ends, “*but the word that I will say to you, that you must do*.” [↑](#footnote-ref-813)
814. The donkey was considered a princely mount in the 2nd Millennium BCE (see Jg 5:10, 10:4 & 12:14). [↑](#footnote-ref-814)
815. The ‘*wrath of God*’ follows the *MT* (and *NRSV*); the *NJB*, following the *LXX* (*θυμῷ ὁ θεὸς*), has ‘*Yahweh’s anger*’. [↑](#footnote-ref-815)
816. The literal translation of ‘*with his sword*’ is ‘*and his sword*’. [↑](#footnote-ref-816)
817. The word translated ‘*narrow path*’ has a root meaning ‘*to be deep*’; the *LXX* translators thought it was in a field in a narrow furrow. [↑](#footnote-ref-817)
818. Literally translated, ‘*beat her again*’ is ‘*added to beat her*’, a verbal hendiadys. [↑](#footnote-ref-818)
819. The *NRSV* ends this verse, here following the *NJB*, with, “*there was no way to turn either to the right or to the left*.” [↑](#footnote-ref-819)
820. In place of ‘*lay*’, here following the *NJB* & *NRSV*, *NETB* has ‘*crouched*’. [↑](#footnote-ref-820)
821. The *NJB* separates the donkey’s question into two: “*What have I done to you? Why beat me three times like this?*” Here, we follow the *NRSV*. [↑](#footnote-ref-821)
822. In place of ‘*you have mocked me*’, here following the *WEBBE*, the *NJB* has ‘*you* *are playing the fool with me*’. [↑](#footnote-ref-822)
823. For the donkey’s 2nd question, here following the *NRSV*, the *NJB* reads, “*In all this time, have I ever failed to serve you?*” [↑](#footnote-ref-823)
824. The verb translated ‘*fell prostrate*’ has the basic idea of ‘bow oneself low to the ground’, and perhaps in some cases the idea of ‘coil up’. This is the normal posture of prayer and of deep humility in the ancient religious world. [↑](#footnote-ref-824)
825. The *NRSV* uses ‘*perverse’* for ‘*blocked’*; the meaning of the Hebrew is uncertain. [↑](#footnote-ref-825)
826. Many commentators consider אוּלַי֙ (‘*perhaps*’) to be a misspelling in the *MT* in place of לוּלי֙ (‘*if … not*’). [↑](#footnote-ref-826)
827. ‘*Sinned*’ here is in the sense of any action, deliberate or not, that goes against God’s will. [↑](#footnote-ref-827)
828. This incident serves to remind Balaam that he must speak only what Yahweh bids him (cf. 1K 22:14), regardless of gifts or honours (v. 38). [↑](#footnote-ref-828)
829. ‘*Ar of Moab*’ is from עִ֣יר מוֹאָ֗ב (‘*a town of Moab*’), but it refers to Ar, a fortified town dominating the Wadi Arnon (see 21:15). Balaam was, however, to utter his prophecies further north, near Mount Nebo, as he skirted the edge of the plateau overlooking the plain occupied by the Israelites. This was a long way north of the Arnon, marking the Moabite frontier, and in the former territory of Sihon. [↑](#footnote-ref-829)
830. Balak again refers to his ability to ‘honour’ the seer: this meant payment for his service, usually gold, rings and jewellery, and some animals. [↑](#footnote-ref-830)
831. In the clause ‘*I must speak*’, the imperfect tense is taken as an obligatory imperfect. [↑](#footnote-ref-831)
832. The *NJB* splits this verse into two separate sentences; here, we follow the *NRSV* & *NETB*. [↑](#footnote-ref-832)
833. The understanding is that Balak was making a sacrifice for a covenant relationship, so he gave some of the meat to the men and to the seer. [↑](#footnote-ref-833)
834. The name ‘*Bamoth Baal*’ (בָּמ֣וֹת בָּ֑עַל) means ‘the high places of Baal’. At the end of this verse, the *NRSV* adds ‘*of Israel*’. [↑](#footnote-ref-834)
835. **Numbers 23** [↑](#footnote-ref-835)
836. Babylonian diviners resorted to the kind of sacrificial ceremony described in vv. 1–6 to obtain an omen. [↑](#footnote-ref-836)
837. ‘*They offered*’ follows the *MT*, the *NRSV* reads ‘*Balak and Balaam offered*’; the *NJB*, following the *LXX* (*ἀνήνεγκε*), reads, ‘*he offered*’. [↑](#footnote-ref-837)
838. The verb הִתְיַצֵּב֮ (‘*stand beside*’) means ‘to take a stand’ or ‘station oneself’; it is more intentional than simply standing by something: he was to position himself by the sacrifice as Balaam withdrew to seek the oracle. [↑](#footnote-ref-838)
839. The relative pronoun (‘*who*’) is added here in place of the conjunction to clarify that Balaam is speaking to God and not *vice versa*. [↑](#footnote-ref-839)
840. Literally translated, this verse ends, “… *and thus you shall speak*.” [↑](#footnote-ref-840)
841. The *MT* draws the vividness of the scene with the deictic particle הנּה: Balaam returned, and *there he was*, standing there. [↑](#footnote-ref-841)
842. The *NRSV* opens with: “*Then Balaam uttered his oracle, saying:*” [↑](#footnote-ref-842)
843. The imperfect tense should here be classified as a potential imperfect (“*How shall I curse/denounce*?”). [↑](#footnote-ref-843)
844. Israel is a chosen race (see #Dt 7:6), as its very numbers show. [↑](#footnote-ref-844)
845. Balaam prays that, by not cursing God’s people, he may come to the end of his days as a righteous man. An alternative translation of ‘*dust-cloud*’ is ‘*fourth part*’. The *NJB*, following the *LXX* (*τούτων*), ends the verse with ‘*their*s’, not ‘*his*’, as in the *NRSV* and *MT*. [↑](#footnote-ref-845)
846. The narrative of vv. 11–12 (see 22:20) is written with a touch of humour. [↑](#footnote-ref-846)
847. The verb שְׁמֹ֖ר (‘*take heed*’) means ‘guard’ or ‘watch’, and here has the sense of ‘*be careful*’; the nuance of the imperfect tense would be obligatory: ‘I must be careful’ – ‘*to say what Yahweh puts in my mouth*’ (the infinitive construct ‘*to say*’ is therefore serving as the direct object of שְׁמֹ֖ר*.* [↑](#footnote-ref-847)
848. The *Kethib*/*Qere* difference here warrants an explanation, *especially* as this difference is not shown in the *Mechon Mamre* text. [↑](#footnote-ref-848)
849. The *NRSV* & *NETB* do not translate צֹפִ֔ים (‘*Spies*’), here following the *NJB*. [↑](#footnote-ref-849)
850. This verse uses כֹּ֖ה twice: ‘*stand here while I meet God there*’. [↑](#footnote-ref-850)
851. *NETB* ends this verse, here following the *NRSV*, with, “*and speak what I tell you*.” [↑](#footnote-ref-851)
852. In place of ‘*officials*’, here following the *NRSV*, the *NJB* has ‘*chiefs*’ and *NETB* has ‘*princes*’. [↑](#footnote-ref-852)
853. The *NRSV* opens with: “*Then Balaam uttered his oracle, saying:*” [↑](#footnote-ref-853)
854. God’s change of mind displays consistency of purpose, unlike human beings who manifest deceit and caprice (see #Ex 21:14). [↑](#footnote-ref-854)
855. The 2nd line probably refers to the 1st speech, where Yahweh blessed Israel: Balaam knows he can do nothing to reverse what God has said. [↑](#footnote-ref-855)
856. The *NJB* opens the verse with, “*I have seen*,” not “*He has seen*,” as in the *MT* & *NRSV*. Yahweh’s kingship is an ancient poetic motif. [↑](#footnote-ref-856)
857. Instead of ‘*Elohim*’ for ‘*God*’, the *MT* has, ‘*El*’ (אֵ֖ל), which means ‘*God*’ but is also the proper name of the principal god of the Canaanite pantheon. The latter had already been identified with the God of the Patriarchs and with Yahweh. The 2nd line is difficult: alternative translations read, “*he (Jacob) has the strength of the wild ox*,” or, “*he (El) is like the horns of the wild ox*.” [↑](#footnote-ref-857)
858. Other translations of this verse have ‘*in Jacob*’ and ‘*in Israel*’. [↑](#footnote-ref-858)
859. The oracle compares Israel first to a lioness, because she does the tracking and hunting of food while the lion moves up and down roaring and distracting the prey; but the lion is also the traditional emblem of Judah, Dan and Gad, as well as the symbol of royalty, so this also supports the motif of royalty as well as power for Israel. [↑](#footnote-ref-859)
860. The verbs ‘*curse*’ and ‘*bless*’ are preceded by the infinitive absolute (‘*by no means*’ – hence the translation, ‘*at all*’). [↑](#footnote-ref-860)
861. The clause, ‘*whatever Yahweh says*’, functions as the object of the verb at the end of the verse. [↑](#footnote-ref-861)
862. Balak is stubborn, as indeed Balaam is persistent, but Balak still thinks that if another location were used it just might work. Balaam had actually told Balak in the prophecy that other attempts would fail, but Balak refuses to give up so easily; so, he insists they perform the ritual and try again. This time, however, Balaam will change his approach, and this will result in a dramatic outpouring of power on him. [↑](#footnote-ref-862)
863. In place of ‘*the desert*’, here following the *NJB*, the *NRSV* has ‘*the wasteland*’ and *NETB* leaves the Hebrew name (יְשִׁימֹֽן) un-translated as ‘*Jeshimon*’ [↑](#footnote-ref-863)
864. The *NJB* has ‘*find me*’ in place of ‘*prepare … for me*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-864)
865. Before ‘*one bull*’, the *NJB* adds ‘*a holocaust of*’. [↑](#footnote-ref-865)
866. **Numbers 24** [↑](#footnote-ref-866)
867. The word נְחָשִׁ֑ים (‘*omens*’) could also be translated as *‘auguries*’; Balaam is not even making a pretence now of looking for such things, because they are not going to work: God has overruled them. [↑](#footnote-ref-867)
868. The literal translation of ‘*tribe by tribe*’ is ‘*according to their tribes*’. [↑](#footnote-ref-868)
869. Alternative translations for ‘*far-seeing*’ (*NJB*) are ‘*true-seeing*’ (*LXX*, *ἀληθινῶς ὁρῶν*), ‘*closed*’ (*MT*) and ‘*clear*’ or ‘*open*’ (*NRSV*). [↑](#footnote-ref-869)
870. In place of ‘*who falls down, but*’, here following the *MT* & *NRSV*, the *NJB* has ‘*receives the divine answer, and*’. [↑](#footnote-ref-870)
871. Here, the opening מַה has an exclamatory sense, ‘*how*’ (see Gn 28:17). [↑](#footnote-ref-871)
872. An alternative reading for ‘*valleys*’ is ‘*rows of palms*’. The language here seems to be more poetic than precise: ‘*cedars*’ do not grow beside water. [↑](#footnote-ref-872)
873. For the first 2 lines, here following the *MT* & *NRSV*, the *NJB*, following the *LXX* (*ἐξελεύσεται ἄνθρωπος ἐκ τοῦ σπέρματος αὐτοῦ καὶ κυριεύσει ἐθνῶν πολλῶν*) has, “*A hero arises from their stock; he reigns over countless peoples*.” [↑](#footnote-ref-873)
874. The subject of the 2nd sentence, “*He devours the corpses*…” is Israel. The *NJB* omits the 3rd line (the meaning of which is uncertain) here taken from the *NRSV*. Much of this verse is uncertain, and the text is corrupt; for ‘*corpses*’, the *MT* has ‘*nations*’. [↑](#footnote-ref-874)
875. Compare the last 2 lines with Gn 12:3. [↑](#footnote-ref-875)
876. Striking the hands together was a gesture of anger and reproach (see Job 27:23 & Lm 2:15). [↑](#footnote-ref-876)
877. In place of ‘*load you with honours*’, here following the *NJB*, the *NRSV* has ‘*richly reward you*’. [↑](#footnote-ref-877)
878. The *NJB* has ‘*the messengers*’ in place of ‘*your messengers*’, here following the *NRSV*. [↑](#footnote-ref-878)
879. The literal translation of ‘*command*’ is ‘*word*’ (as *NRSV*). [↑](#footnote-ref-879)
880. Balaam not only defies Balak’s command to get out but gives his last oracle without the preparatory rites of divination (see 23:1–6 and #24:1). [↑](#footnote-ref-880)
881. The *NRSV* opens with: “*So he uttered his oracle, saying:*” [↑](#footnote-ref-881)
882. In place of ‘*who falls down, but*’, here following the *MT* & *NRSV*, the *NJB* has ‘*receives the divine answer, and*’. [↑](#footnote-ref-882)
883. In the ancient Middle East, a star signified a god and, consequently, a deified king (see also Is 14:12); here the word seems to refer to the Davidic dynasty from which the Messiah was to come. The ‘*sons of Seth’* are the Bedouin tribes; the poem goes on to enumerate those of Israel’s enemies who lived on the borders of Canaan. In the last couplet of this verse, ‘*forehead’* could be translated as ‘*borderlands’*, and ‘*skull’* as ‘*territory’*. [↑](#footnote-ref-883)
884. ‘*Seir*’ (שֵׂעִ֖יר) is the chief mountain range of Edom (Dt 33:2), and so the reference here is to the general area of Edom. [↑](#footnote-ref-884)
885. ‘*Ar*’ is used in place of the Hebrew for ‘*town*’ (see #22:36). [↑](#footnote-ref-885)
886. The opening line of the poem probably means that Amalek held first place, or it thought that it was ‘*the first of the nations*’. [↑](#footnote-ref-886)
887. A pun is made on the name ‘*Kenites*’ (קֵּינִ֔י) by using the word ‘*your nest*’ (קִנֶּֽךָ); the location may be the rocky cliffs overlooking Petra. The Kenites were nomads (see 1Ch 2:55, where they appear as closely related to the Rechabites) intimately associated with Midian (Nb 10:29 & Jg 1:16). They were driven back by the Edomites (the ‘*Beor*’ of v. 22 seems to be the Edomite king of Gn 36:32) but penetrated as far as Amalekite territory (Jg 1:16, 1S 15:4–6, and see 1S 27:10 & 30:29), and even as far as the Plain of Esdraelon (Jg 4:11, 17, 5:24). [↑](#footnote-ref-887)
888. The text of the last line is very uncertain and emended from the *LXX* (*Ἀσσύριοί σε αἰχμαλωτεύσουσιν*). The mention of Asshur is surprising here. It cannot refer to Assyria (as read by the *LXX*) or it would be very late (8th Century BCE); it may mean the tribe of Asshur (Gn 25:3). [↑](#footnote-ref-888)
889. The ‘*Sea-people*’ refers to the Philistines and other invaders, who descended on Egypt and Palestine at the end of the 13th Century BCE. [↑](#footnote-ref-889)
890. ‘*Kittim*’ (כִּתִּ֔ים) includes Cyprus and the coastal region of the eastern Mediterranean. ‘*Eber*’ (עֵ֑בֶר – see Gn 10:21, 11:14) were a people from whom Abraham was descended (Gn 11:26), the name ‘Hebrew’ being somehow connected with it (see ‘Abram the Hebrew’, Gn 14:13), whatever the real origin of the word may be. [↑](#footnote-ref-890)
891. For this verse, here following the *NJB*, the *NRSV* reads, “*Then Balaam got up and went back to his place, and Balak also went his way*.” [↑](#footnote-ref-891)
892. **Numbers 25** [↑](#footnote-ref-892)
893. The original story of this chapter (vv. 1–5) assumes the same situation as the stories about Balaam (see #22:36). The sanctuary of Baal-Peor (23:28), between Israel and Moab, was frequented by both peoples, and the Moabite women seduced the Israelites into their gods (see 31:16). [↑](#footnote-ref-893)
894. This verse relates to the sacred banquet accompanying communion sacrifices – the Moabite women lured Israelites into idolatrous rites. [↑](#footnote-ref-894)
895. ‘*Baal*’, the Canaanite god of storm and fertility, was worshipped at the cult centre of Peor, or Beth-Peor (23:28, Dt 3:29). [↑](#footnote-ref-895)
896. The execution of the chiefs was atonement for the people, according to the ancient conception of corporate guilt (cf. 2S 21:1–6). [↑](#footnote-ref-896)
897. The literal translation of ‘*kill the men*’ is ‘*kill – a man his men*’; the imperative is plural, and so ‘man’ is to be taken collectively. [↑](#footnote-ref-897)
898. The story assumes an attempt to seduce Israelites into intermarriage with Midianites, with the result that divine judgement came in the form of a plague (v. 9). In 31:16, Balaam is blamed for this incident. [↑](#footnote-ref-898)
899. The 1st clause is subordinated to the 2nd: both begin with the preterite verbal form and there is a logical/chronological sequence involved. [↑](#footnote-ref-899)
900. The ‘*alcove*’ (קֻּבָּ֗ה – literally, ‘*vaulted niche*’) was possibly intended for ritual prostitution; the *NRSV* uses ‘*tent*’. [↑](#footnote-ref-900)
901. For this verse, here following the *NJB*, the *NRSV* reads, “*Nevertheless those that died by the plague were twenty-four thousand*.” [↑](#footnote-ref-901)
902. The *NJB* & *NETB* omit the word, ‘*saying*’, no doubt because they consider it redundant in contemporary English; here, we follow the *MT* and the *WEBBE*. [↑](#footnote-ref-902)
903. The literal translation of ‘*manifested such zeal for my sake*’ is ‘*he was zealous with my zeal*’; the repetition of forms for ‘zeal’ in the verse stresses the passion of Phinehas. The word, ‘zeal’, means a passionate intensity to protect or preserve divine or social institutions and is used frequently throughout the Bible. [↑](#footnote-ref-903)
904. A ‘*Covenant of peace*’ (Ezk 34:25, 37:26) is one of welfare and well-being, based on right relation with God and harmonious relations in the community. [↑](#footnote-ref-904)
905. The Aaronic line, traced through Phinehas (Ex 6:25), is guaranteed a perpetual priesthood, i.e. one that continues on perpetuity. [↑](#footnote-ref-905)
906. A more literal translation for ‘*clan*’ (here following *NETB*) is ‘*patriarchal House*’ (as also in v. 15). [↑](#footnote-ref-906)
907. The passage makes it clear that the both the Israelite’s and woman’s fathers were leaders, who were supposed to be preventing this thing from happening. The judgment was swift and severe, because the crime was so great, and the danger of it spreading was certain. Paul refers to this horrible incident when he reminds Christians not to do similar things (1Cor 10:6-8). [↑](#footnote-ref-907)
908. For this verse, here following the *NJB*, the *NRSV* reads, “*The Lord said to Moses*.” [↑](#footnote-ref-908)
909. For this verse, here following *NETB*, the *NJB* reads, “*Harry the Midianites and strike them down*,” and the *NRSV* has “*Harass the Midianites, and defeat them.*” [↑](#footnote-ref-909)
910. Cozbi’s father, Zur, was one of five Midianite kings who eventually succumbed to Israel (31:8); when the text gives the name and family of a woman, it is asserting that she is important, at least for social reasons, among her people. [↑](#footnote-ref-910)
911. **Numbers 26** [↑](#footnote-ref-911)
912. The paragraph break ({פ}) after the 1st clause suggests that this may be a later addition, in order to add continuity from the previous chapter. [↑](#footnote-ref-912)
913. The literal translation of ‘*fit to bear arms*’ is ‘*who goes out in the army*’. [↑](#footnote-ref-913)
914. The census of the Plains of Moab corresponds to the one taken on leaving Sinai (Ch. 1). The order of the tribes is different in the *LXX* and agrees with that in Gn 46 (see #15). [↑](#footnote-ref-914)
915. The *NJB* lacks, “*Take a census of the people*,” and it closes v. 3 with, “*They counted*:” [↑](#footnote-ref-915)
916. The *MT* has no preposition before ‘*Hanuch*’, but one has been supplied in the translation for clarity. [↑](#footnote-ref-916)
917. For ‘*Hezron*’ (חֶצְרֹ֕ן), the *LXX* reads *Ασρων*. [↑](#footnote-ref-917)
918. The Reubenites had decreased from 46,500 to 43,730. [↑](#footnote-ref-918)
919. Note that the *MT* has the plural term for ‘*sons*’, even though there is only one listed. [↑](#footnote-ref-919)
920. For ‘*Nemuel*’ (נְמוּאֵ֖ל), the *LXX* reads *Ναμουηλ*. The *Kethib*/*Qere* difference here (possible *vav*/*yod* confusion) warrants an explanation. [↑](#footnote-ref-920)
921. The clause in parenthesis follows the *NJB*; the *NRSV* reads ‘*along with Korah*’ after ‘*swallowed them*’. [↑](#footnote-ref-921)
922. The *NJB* lacks the word, ‘*notwithstanding*’, here following the *NRSV*. [↑](#footnote-ref-922)
923. For ‘*Jamin*’ (יָמִ֕ין) & ‘*Jachin*’ (יָכִ֕ין), the *LXX* has, respectively, *Ιαμιν* & *Ιαχιν*. [↑](#footnote-ref-923)
924. For ‘*Zerah*’ (זֶ֕רַח) & ‘*Shaul*’ (שָׁא֕וּל), the *LXX* has, respectively, *Ζαρα* & *Σαουλ*. [↑](#footnote-ref-924)
925. Simeon suffered the greatest loss during the desert sojourn (compare 1:23; see Gn 49:5–7): before entering Sinai, the tribe numbered 59,300 (the 3rd largest); now it was about 1/3 its original size. [↑](#footnote-ref-925)
926. At this point, the *LXX* inverts the order of the tribes. [↑](#footnote-ref-926)
927. The *MT* of Gn 46:16 reads ‘*Ezbon*’ (אֶצְבֹּ֑ן) in place of ‘*Ozni*’ (אָזְנִ֕י). [↑](#footnote-ref-927)
928. For ‘*Arod*’ (אֲר֕וֹד), Gn 46:16 (אֲרוֹדִ֖י) & the *LXX* (*Αροαδι*) read ‘*Arodi*’. [↑](#footnote-ref-928)
929. The Gadites decreased from 45,650 to 40,500. [↑](#footnote-ref-929)
930. After the 1st instance of ‘*Onan*’, some *LXX* *MSS* add ‘*Selom, Phares and Zara*’ (*Σελωμ καὶ Φαρεσ καὶ Ζαρα*) (cf. v. 20). [↑](#footnote-ref-930)
931. An alternative spelling of ‘*Shelahite*’ (as *NJB* & *NETB*) is ‘*Selanite*’, following the *LXX* (*Σηλωνι*, as *NRSV*). [↑](#footnote-ref-931)
932. In place of ‘*Hamul*’ (חָמ֕וּל, here following the *MT*), the *Samaritan Pentateuch* has ‘*Hamuel*’. [↑](#footnote-ref-932)
933. The Judahites increased from 74,600 to 76,500. [↑](#footnote-ref-933)
934. An alternative spelling of ‘*Puvahite*’ (following the *NJB*) is ‘*Punite*’ (following the *NRSV* & *NETB* and derived from the *LXX* – *Φουαι*). [↑](#footnote-ref-934)
935. The *LXX* rendering of ‘*Shimron*’ (שִׁמְרֹ֕ן) is *Σαμαραν*. [↑](#footnote-ref-935)
936. The Issacharites increased from 54,400 to 64,300. [↑](#footnote-ref-936)
937. For ‘*Elon*’ (אֵל֕וֹן) and ‘*Jahleel*’ (יַ֨חְלְאֵ֔ל), the *LXX* reads, respectively, *Αλλων* & *Αλληλ*. [↑](#footnote-ref-937)
938. The Zebulunites showed a slight increase from 57,400 to 60,500. [↑](#footnote-ref-938)
939. The priority of Manasseh over Ephraim (compare 1:10) points to a very old historical situation (Gn 48:13–22) and suggests that this list is older than that of Ch. 1. [↑](#footnote-ref-939)
940. For ‘*Gilead*’ (גִלְעָ֕ד), the *LXX* reads *Γαλααδ*. [↑](#footnote-ref-940)
941. In place of ‘*Iezer*’ (יעֶ֕זֶר) & ‘*Helek*’ (חֵ֕לֶק), the *LXX* has, respectively, *Αχιεζερ* & *Χελεγ*. [↑](#footnote-ref-941)
942. The *NJB* lacks the opening ‘*and for*’, here following the *NRSV* (as also in v. 32). [↑](#footnote-ref-942)
943. For ‘*Shemida*’ (שְׁמִידָ֕ע) & ‘*Hepher*’ (חֵ֕פֶר), the *LXX* reads, respectively, *Συμαερ* & *Οφερ*. [↑](#footnote-ref-943)
944. For the 5 daughters, the *LXX* reads, ‘*Μαλα καὶ Νουα καὶ Εγλα καὶ Μελχα καὶ Θερσα*’. [↑](#footnote-ref-944)
945. The Manassehites increased from 32,200 to 52,700. [↑](#footnote-ref-945)
946. The *LXX* does not mention ‘*Becher*’ and his family. [↑](#footnote-ref-946)
947. For ‘*Eran*’ (עֵרָ֕ן), the *LXX* reads *Εδεν*. [↑](#footnote-ref-947)
948. This is a significant reduction from the first count of 40,500. [↑](#footnote-ref-948)
949. For ‘*Ahiram*’ (אֲחִירָ֕ם), the *LXX* reads *Ιαχιραν*. [↑](#footnote-ref-949)
950. For ‘*Shephupham*’, here following the *MT* (שְׁפוּפָ֕ם), the Samaritan Pentateuch has ‘*Shupham*’ (as does *NETB*); the *LXX* reads *Σωφαν* and lacks the reference to ‘*Hupham*’. [↑](#footnote-ref-950)
951. For ‘*Ard*’ (אַ֣רְדְּ), the *LXX* has ‘*Adar*’ (*Αδαρ*) – cf. 1Ch 8:3. [↑](#footnote-ref-951)
952. The Benjaminites increased from 35,400 to 45,600. A footnote in *NETB* (the 2003 version – the latest online version lacks the note) states that the ‘*Greek version*’ has 35,500 here; however, in [our source document](../Ynnn-Src/Y201-LXX.odt), the number given agrees with the *MT* (*πέντε καὶ τεσσαράκοντα χιλιάδες καὶ ἑξακόσιοι*) and, in the *MS* represented by the [*Rahlfs-Hanhart* text](../Ynnn-Src/Y202-Rlf.pdf), the number is 32,500 (*δύο καὶ τριάκοντα χιλιάδες καὶ πεντακόσιοι*). There is clearly some disagreement, either between the various *LXX Codices* or in the transcriptions thereof. [↑](#footnote-ref-952)
953. For ‘*Shuham*’ (שׁוּחָ֕ם), the *LXX* reads *Σαμι*. [↑](#footnote-ref-953)
954. The Danites increased from 62,700 to 64,400. [↑](#footnote-ref-954)
955. For ‘*Imnah*’ (יִמְנָ֗ה), ‘*Ishvi*’ (יִשְׁוִ֕י) & ‘*Beriah*’ (בְרִיעָ֕ה), the *LXX* reads, respectively, *Ιαμιν*, *Ιεσου* & *Βαρια*. [↑](#footnote-ref-955)
956. *NETB* reads ‘*Malkiel*’ in place of ‘*Malchiel*’, here following the *MT* (מַ֨לְכִּיאֵ֔ל), *LXX* (*Μελχιηλ*), *NJB* & *NRSV*. [↑](#footnote-ref-956)
957. Cf. 1 Ch 7:30. [↑](#footnote-ref-957)
958. The Asherites increased from 41,500 to 53,400. [↑](#footnote-ref-958)
959. For ‘*Jahzeel*’ (יַ֨חְצְאֵ֔ל) & ‘*Guni*’ (גוּנִ֕י), the *LXX* reads *Ασιηλ* & *Γαυνι*, respectively. [↑](#footnote-ref-959)
960. The *LXX* rendering of ‘*Shillem*’ (שִׁלֵּ֕ם) is *Σελλημ*. [↑](#footnote-ref-960)
961. The Naphtalites decreased from 53,400 to 45,400. [↑](#footnote-ref-961)
962. This number shows only a slightly smaller total in the 2nd census; the 1st was 603,550. [↑](#footnote-ref-962)
963. At the end of this verse, the *MT* adds ‘*saying*’, but this participle is redundant in contemporary English. [↑](#footnote-ref-963)
964. The *NJB* lacks the opening ‘*to these*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-964)
965. Literally translated, this verse opens, “*To many you will multiply his inheritance and* *to a few you will lessen his inheritance*.” [↑](#footnote-ref-965)
966. In place of ‘*patriarchal*’, here following the *NJB*, the *NRSV* & *NETB* have ‘*ancestral*’. [↑](#footnote-ref-966)
967. *NETB* has ‘*apportioned*’ in place of ‘*divided*’, here following the *MT* & *NJB*. [↑](#footnote-ref-967)
968. The Levites are listed separately, after the description of the land allocation, as they did not receive an inheritance. [↑](#footnote-ref-968)
969. Vv. 57 & 58 give two different clan divisions of the Levites; the second is probably the earlier, preserving the memory of the original concentration of the Levites in the south (Hebron, Libnah). 1Ch 6:1–15 attempts reconciliation. [↑](#footnote-ref-969)
970. The literal translation of ‘*of Levi, born to him*’ is ‘*who she bore him to Levi*’; the verb has no expressed subject: either one could be supplied, such as ‘her mother’, or it could be treated as a passive. [↑](#footnote-ref-970)
971. *NETB* splits the verses differently here, having “*To Amram … their sister*,” as v. 60 and this and the following verse combined as v. 61. [↑](#footnote-ref-971)
972. The expression ‘*unlawful fire*’ (אֵשׁ־זָרָ֖ה) seems imprecise and has been interpreted numerous ways; the infraction may have involved any of the following or a combination thereof: **1** using coals from some place other than the burnt offering altar; **2** using the wrong kind of incense; **3** performing an incense offering at an un-prescribed time; or **4** entering the Holy of Holies at an inappropriate time (Lv 16:1–2) [↑](#footnote-ref-972)
973. In place if the 2nd occurrence of ‘*the Israelites*’, here following the *MT* & *NRSV*, the *NJB* has ‘*them*’. [↑](#footnote-ref-973)
974. The *NRSV* has ‘*enrolled*’ in place of ‘*took this census of*’, here following the *NJB*. [↑](#footnote-ref-974)
975. The phrase ‘*who had been*’ has been added for clarity, following *NETB*. [↑](#footnote-ref-975)
976. The *NJB* does not include Yahweh’s words as a quotation. [↑](#footnote-ref-976)
977. **Numbers 27** [↑](#footnote-ref-977)
978. The *Vg* lacks the phrase ‘*of the family of Manasseh*’. [↑](#footnote-ref-978)
979. The *NJB* & *NETB*, following the *MT* literally, repeat ‘*before*’ before ‘*Eleazar*’ and ‘*the leaders*’; here, we follow the *NRSV*. [↑](#footnote-ref-979)
980. The punishment for unbelief (Ch. 14) left the next generation’s rights intact; the punishment for Korah’s sin (Chs 16–17) affected descendants. [↑](#footnote-ref-980)
981. In Israel, a family inheritance was to remain in the family (36:7, 1K 21:3), thereby perpetuating the ancestral name. The request of the daughters of Zelophehad was unusual in that, according to ancient law, women did not normally inherit property. [↑](#footnote-ref-981)
982. *NETB* opens this verse with the conjunction ‘*so*’. Note that the trailing ן on אֶת־מִשְׁפָּטָ֖ן is an enlarged letter; it appears this way in most *MSS*. [↑](#footnote-ref-982)
983. *NETB* omits the participle, ‘*saying*’, considering it redundant in contemporary English. [↑](#footnote-ref-983)
984. For ‘*give them*’, the *MT* uses the infinitive absolute with the imperfect tense: the imperfect is functioning as the imperfect of instruction, and so the infinitive strengthens the force of the instruction. [↑](#footnote-ref-984)
985. The literal translation of ‘*if a man dies*’ is ‘*a man, if he dies*’. [↑](#footnote-ref-985)
986. The *NJB* makes this verse a separate sentence and omits the opening conjunction (as also for v. 10). [↑](#footnote-ref-986)
987. For ‘*his inheritance is to go*’, here following the *NJB*, the *NRSV* reads ‘*you shall give his inheritance*’. [↑](#footnote-ref-987)
988. The phrase ‘*statutory ordinance*’ translates לְחֻקַּ֣ת מִשְׁפָּ֔ט; it is a fixed enactment, established by God, which determines justice. [↑](#footnote-ref-988)
989. After ‘*Abarim*’, the *LXX* adds ‘*this Mount Nebo*’ (*τοῦτο ὄρος Ναβαυ*). [↑](#footnote-ref-989)
990. The 1st & 2nd verbs are perfect tense with a *vav* consecutive; in such parallel clauses, the first may be subordinated, here as a temporal clause. [↑](#footnote-ref-990)
991. The verb ‘*you rebelled*’ is in the 2mpl form. [↑](#footnote-ref-991)
992. The *NJB* omits ‘*then*’ and ‘*saying*’, here following *NETB* & the *NRSV* respectively. [↑](#footnote-ref-992)
993. The word translated ‘*appoint*’ (פְקֹ֣ד) is the same verb that is used throughout the book for the aspect of ‘numbering’ the people. [↑](#footnote-ref-993)
994. The opening phrases of this verse comprehensively cover the functions of the leader (Dt 28:6, 1S 29:6, 2K 19:27). [↑](#footnote-ref-994)
995. Like Moses, Joshua was held to be a charismatic leader, ‘*a man in whom the spirit dwells*’ (11:17, 24:2). The word, ‘*Spirit*’, probably refers to the Holy Spirit, which would likely be a permanent endowment for Joshua; but it is also possible to take it to refer to a proper spirit to do all the things required of such a leader (which ultimately is a gift from the Spirit of God). [↑](#footnote-ref-995)
996. The verb translated ‘*commission*’ has a wide range of meanings, and so here in this context the idea of instructing gives way to a more general sense of commissioning for duty. [↑](#footnote-ref-996)
997. For the word here translated ‘*authority*’, the *LXX* (*δόξης*), *Peshitta* & *Vg* (*gloriæ*) read ‘*glory*’; this form occurs only here in the Pentateuch but elsewhere it is rendered ‘*majesty*’, or ‘*splendour*’ (see Ps 96:6). The authority being transferred here is both spiritual and civil. [↑](#footnote-ref-997)
998. At Joshua’s word, given in obedience to the sacred oracle, the people shall go ‘*out to*’ battle and ‘*come in*’ the camp (v. 17, Dt 3:28). The ‘*Urim*’ (וּרים) and the Thummim were the sacred lots that the priest had in his pouch, the ‘breastplate’ as it has traditionally been called. [↑](#footnote-ref-998)
999. The literal translation of ‘*brought*’ is ‘*stood*’. [↑](#footnote-ref-999)
1000. The literal translation of ‘*authority*’ is ‘*hand*’. [↑](#footnote-ref-1000)
1001. **Numbers 28** [↑](#footnote-ref-1001)
1002. Chs 28–29 deal with the liturgical cycle of Lv 23 but in their own distinctive fashion: with a view to the organisation of Temple worship, they systematise the arrangements of Lv 23:13 & 17–18 (see Ezk 45:21–25, 46:11, 13–15). [↑](#footnote-ref-1002)
1003. The Hebrew sentence translated, “*Take care…*” begins with the accusative ‘*my offering*’: it is suspended at the beginning as an independent accusative to itemise the subject matter; the 2nd accusative is the formal object of the verb, which could also be taken in apposition to the 1st accusative. [↑](#footnote-ref-1003)
1004. The sacrifice was to be kept burning, but each morning the priests would have to clean the grill and put a new offering on the altar; so, the idea of a ‘*continual high-offering*’ is more that of a ‘*regular offering*’ (as *NRSV*). [↑](#footnote-ref-1004)
1005. The literal translation of ‘*at dusk*’, here following the *JPS*, is ‘*between the evenings*’. [↑](#footnote-ref-1005)
1006. ‘*One tenth of an ephah*’ is just under 2L and ‘*one quarter of a hin*’ is about 1L. In place of ‘*beaten oil*’, following the *JPS*, the *NJB* has ‘*purest oil*’. [↑](#footnote-ref-1006)
1007. Before ‘*at Mount Sinai*’, the *NJB* adds ‘*long ago*’. [↑](#footnote-ref-1007)
1008. The word translated ‘*strong drink*’ (שֵׁכָ֖ר) can mean ‘barley beer’ in the Accadian cognate and also in Hebrew when joined to the word for wine. [↑](#footnote-ref-1008)
1009. The literal translation of ‘*at dusk*’, here following the *JPS*, is ‘*between the evenings*’. [↑](#footnote-ref-1009)
1010. The Sabbath offering is mentioned only here in the Torah. [↑](#footnote-ref-1010)
1011. The literal translation of the opening clause is ‘*the burnt offering of the Sabbath by its Sabbath*’. The *NJB* has ‘*in addition to*’ in place of ‘*beside*’, here following the *JPS* (as also in v. 15). [↑](#footnote-ref-1011)
1012. Since the year was based on a lunar calendar, a festival was held at each New Moon (10:10, 1S 20:5, Is 1:14, Am 8:5). [↑](#footnote-ref-1012)
1013. Throughout the Torah, *NETB* uses the phrase, ‘*olive oil*’, in place of ‘*oil*’; although the substance in question was undoubtedly olive oil, the *MT* does not specify this. [↑](#footnote-ref-1013)
1014. The *NJB* uses ‘*appeasing fragrance*’ in place of ‘*pleasing aroma*’ throughout this section. [↑](#footnote-ref-1014)
1015. The literal translation of ‘*every month*’ is ‘*a month in its month*’. [↑](#footnote-ref-1015)
1016. The literal translation of ‘*one male goat*’ is ‘*a kid of the goats*’. [↑](#footnote-ref-1016)
1017. For this verse, here following the *MT* & *NJB*, the *NRSV* reads, “*On the fourteenth day of the first month there shall be a Passover offering to the Lord.*” [↑](#footnote-ref-1017)
1018. The *NRSV* & *NETB* have ‘*festival*’ in place of ‘*feast day*’, here following the *NJB*. [↑](#footnote-ref-1018)
1019. In place of ‘*holy convocation*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*solemn assembly*’. [↑](#footnote-ref-1019)
1020. The literal translation of ‘*without blemish*’ is ‘*unblemished they shall be to you*’. [↑](#footnote-ref-1020)
1021. For ‘*their oblation*’, the *NJB* reads ‘*the accompanying oblation*’. [↑](#footnote-ref-1021)
1022. For this verse, here following the *NJB*, the *NRSV* reads, “*one-tenth shall you offer for each of the seven lambs*.” [↑](#footnote-ref-1022)
1023. In place of ‘*sin offering*’, here following the *NRSV* (& *NJB*), *NETB* has ‘*purification offering*’. [↑](#footnote-ref-1023)
1024. The *NRSV* has ‘*which belongs to the regular burnt offering*’ in place of ‘*which is a continual high-offering*’. [↑](#footnote-ref-1024)
1025. The *NRSV* opens this verse, here following the *NJB*, with, “*In the same way you shall offer daily, for seven days, the food of an offering by fire*.” [↑](#footnote-ref-1025)
1026. The literal translation of ‘*ordinary work*’ is ‘*work (of) service*’; this means any occupational work, that is, the ordinary service. [↑](#footnote-ref-1026)
1027. The *NJB* has ‘*fruits*’ in place of ‘*grain*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-1027)
1028. The *NRSV* & *NETB* have ‘*seven lambs a year old*’ in place of ‘*seven yearling lambs*’, here following the *NJB*. [↑](#footnote-ref-1028)
1029. In place of the opening ‘*their*’, here following the *NRSV*, the *NJB* has ‘*the accompanying*’. [↑](#footnote-ref-1029)
1030. The *NRSV* & *NETB* include the clause ‘*two-tenths for the ram*’ in v. 28; here, we follow the *NJB*. [↑](#footnote-ref-1030)
1031. The *NJB*, following the *LXX* (*περὶ ἁμαρτίας*), adds ‘*as a sacrifice for sin*’ after ‘*goat*’; here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-1031)
1032. The *NJB* omits, “*They shall be without blemish*.” The sentence possibly belongs to v. 27. [↑](#footnote-ref-1032)
1033. **Numbers 29** [↑](#footnote-ref-1033)
1034. For the last sentence, here following the *NRSV*, the *NJB* reads, “*It is your day of Acclamations*.” [↑](#footnote-ref-1034)
1035. In place of ‘*pleasing aroma*’, the *NJB* has ‘*appeasing fragrance*’ the *NRSV* has ‘*pleasing odour*’ and *NETB* has ‘*sweet aroma*’. [↑](#footnote-ref-1035)
1036. 1/10 of an ephah is just under 2L. [↑](#footnote-ref-1036)
1037. The total grain offering is over 10L. [↑](#footnote-ref-1037)
1038. *NETB* has ‘*purification*’ in place of ‘*sin*’, here following the *NJB* & *NRSV*. [↑](#footnote-ref-1038)
1039. The feast described in vv. 1–6 was possibly the vestiges of an ancient warrior feast in honour of Yahweh Sabaoth, at the beginning of the year. [↑](#footnote-ref-1039)
1040. The verb translated ‘*fast*’ (following the *NJB*) seems to mean ‘humble yourself’; there is no explanation given for it. In the days of the prophets, fasting seems to be associated with it (see Is 58:3–5), and possibly the symbolic wearing of ashes. [↑](#footnote-ref-1040)
1041. After ‘*lambs*’, the *NJB* adds ‘*of your choice*’. [↑](#footnote-ref-1041)
1042. 1 ephah is about 22 litres or about 2/3 of a bushel. [↑](#footnote-ref-1042)
1043. The total grain offering is over 10L. [↑](#footnote-ref-1043)
1044. In place of ‘*sin offering for atonement*’, here following the *NRSV* (and *NETB*), the *NJB* has ‘*the victim for sin at the feast of Atonement*’. [↑](#footnote-ref-1044)
1045. The offering for the Festival of Shelters (Lv 23:33–36) exceeds that of any other convocation. [↑](#footnote-ref-1045)
1046. Note that, compared to previous sacrifices, there are 12 extra bulls: one for each tribe of Israel. [↑](#footnote-ref-1046)
1047. The proportion of oil to grain remains the same as in previous sacrifices. [↑](#footnote-ref-1047)
1048. The total grain offering is over 100L. [↑](#footnote-ref-1048)
1049. The *MT* reads ‘*sin offering, in addition to*’; we split the sentence up (here following the *NJB*) to highlight the fact that the ‘*oblation and libation*’ are associated with the ‘*continual high-offering*’, but not the ‘*he-goat*’. [↑](#footnote-ref-1049)
1050. After ‘*day*’, *NETB* adds ‘*you must offer*’; here, we follow the *MT*, *NJB* & *NRSV* (as also in vv. 20 & 23). [↑](#footnote-ref-1050)
1051. In place of ‘*and their*’, here following the *NRSV*, the *NJB* reads ‘*the accompanying*’ (as also in vv. 21 & 24). [↑](#footnote-ref-1051)
1052. In place of ‘*continual*’, here following *NETB*, the *NJB* has ‘*perpetual*’ and the *NRSV* has ‘*regular*’ (as also in vv. 22 & 25). [↑](#footnote-ref-1052)
1053. See #17. [↑](#footnote-ref-1053)
1054. See #18. Other translations for ‘*oblation*’ (here following the *NJB*) are ‘*food offering*’ and ‘*meal offering*’. [↑](#footnote-ref-1054)
1055. See #19. The term, ‘*high-offering*’ translates עלה, connecting it to a name for God (עֶלְיוֹן– ‘*Most High God*’) – the offering was for God alone. Other common translations are ‘burnt offering’ and ‘whole offering’ – the animal was burnt completely. [↑](#footnote-ref-1055)
1056. See #17. [↑](#footnote-ref-1056)
1057. See #18. Another translation for ‘*libations*’ is ‘*drink offerings*’. [↑](#footnote-ref-1057)
1058. See #19 & #22. [↑](#footnote-ref-1058)
1059. After ‘*day*’, *NETB* adds ‘*you must offer*’; here, we follow the *MT*, *NJB* & *NRSV* (as also in vv. 29 & 32). [↑](#footnote-ref-1059)
1060. In place of ‘*and their*’, here following the *NRSV*, the *NJB* reads ‘*the accompanying*’ (as also in vv. 30 & 33). [↑](#footnote-ref-1060)
1061. In place of ‘*continual*’, here following *NETB*, the *NJB* has ‘*perpetual*’ and the *NRSV* has ‘*regular*’ (as also in vv. 31 & 34). [↑](#footnote-ref-1061)
1062. See #26. [↑](#footnote-ref-1062)
1063. See #27. See #18. Another translation for ‘*libations*’ is ‘*drink offerings*’. [↑](#footnote-ref-1063)
1064. See #28. The term, ‘*high-offering*’ translates עלה, connecting it to a name for God (עֶלְיוֹן– ‘*Most High God*’) – the offering was for God alone. Other common translations are ‘burnt offering’ and ‘whole offering’ – the animal was burnt completely. [↑](#footnote-ref-1064)
1065. See #26. [↑](#footnote-ref-1065)
1066. See #27. Other translations for ‘*oblation*’ (here following the *NJB*) are ‘*food offering*’ and ‘*meal offering*’. [↑](#footnote-ref-1066)
1067. See #28 & #31. [↑](#footnote-ref-1067)
1068. In place of ‘*you shall do not heavy work*’, here following the *NJB*, *NETB* has ‘*you must do not ordinary work on it*’ and the *NRSV* has ‘*you shall not work at your occupations*’. [↑](#footnote-ref-1068)
1069. In place of ‘*pleasing aroma*’, the *NJB* has ‘*appeasing fragrance*’ and the *NRSV* has ‘*pleasing odour*’. [↑](#footnote-ref-1069)
1070. The *NJB* has ‘*in proportion to*’ in place of ‘*according to*’, here following the *NRSV*. [↑](#footnote-ref-1070)
1071. The *NJB* has ‘*perpetual*’ in place of ‘*continual*’, here following *NETB*, and the *NRSV* has ‘*regular*’. [↑](#footnote-ref-1071)
1072. In place of ‘*communion sacrifice*’, here following the *NJB*, the *NRSV* has ‘*offerings of well-being*’ and *NETB* has ‘*peace offerings*’. [↑](#footnote-ref-1072)
1073. **Numbers 30** [↑](#footnote-ref-1073)
1074. This is 29:40 in the *NRSV*; subsequent verses of this chapter are therein decremented; the numbering scheme here is that of the *MT* (and *NJB*). [↑](#footnote-ref-1074)
1075. The literal translation of ‘*leaders*’ is ‘*heads*’. [↑](#footnote-ref-1075)
1076. Vows made by men (Gn 28:20–22, Jg 11:30–31) are absolutely binding (compare Lv 27, Dt 23:21–23). [↑](#footnote-ref-1076)
1077. Vv. 4–16 reflect a society in which women were subordinate to men, who could nullify a vow if he felt that it was rash or thoughtless. [↑](#footnote-ref-1077)
1078. The verb קֽוּם (‘*stand*’) has the idea with it is that what she vows is established as a genuine oath with the father’s approval (or acquiescence). [↑](#footnote-ref-1078)
1079. The verb ‘*absolve*’ has often been translated ‘*forgive*’ but that would suggest a sin that needed forgiving. [↑](#footnote-ref-1079)
1080. This paragraph refers to the case where the woman gets married while her vows are still unfulfilled. [↑](#footnote-ref-1080)
1081. The husband’s silence is treated in the same way as that of her father (v. 5). [↑](#footnote-ref-1081)
1082. The verb translated ‘*annul*’ (וְהֵפֵ֗ר) is the Hiphilperfect with a *vav* consecutive; it functions here as the equivalent of an imperfect tense. [↑](#footnote-ref-1082)
1083. The exception to the general rule is a vow made by a woman when widowed or divorced. [↑](#footnote-ref-1083)
1084. In place of ‘*taken a pledge under oath*’, here following the *NJB*, the *NRSV* reads ‘*bound herself by a pledge with an oath*’. [↑](#footnote-ref-1084)
1085. For ‘*all her vows*’ and ‘*all her pledges*’, the *NJB* reads, respectively, ‘*the vow, whatever it is*’ and ‘*the pledge, whatever it is*’. [↑](#footnote-ref-1085)
1086. The verb translated ‘*annuls*’ is the imperfect tense in the conditional clause; it is intensified with the infinitive absolute, which would have the force of saying that he annulled them unequivocally, or he made them null and void. [↑](#footnote-ref-1086)
1087. The expression, ‘*binding on the wife*’, (literally, ‘*that binds her to afflict her soul*’) commonly means ‘*to fast*’, but commentators are agreed that it has a wider sense here. The *NRSV* explicitly adds the phrase *‘to deny herself*’. [↑](#footnote-ref-1087)
1088. The last sentence uses the infinitive absolute for ‘*remains silent*’ to strengthen the idea. [↑](#footnote-ref-1088)
1089. In other words, he will pay the penalty for making her break her vows if he makes her stop what she vowed. It will not be her responsibility. [↑](#footnote-ref-1089)
1090. For this verse, here following the *NJB*, the *NRSV* reads, “*These are the statutes that the Lord commanded Moses concerning a husband and his wife, and a father and his daughter while she is still young and in her father's house*.” [↑](#footnote-ref-1090)
1091. **Numbers 31** [↑](#footnote-ref-1091)
1092. The text of this chapter logically follows on from the incident at Peor and introduces regulations for the conduct of holy war, for the division of the booty and for the sharing out of the Holy Land. [↑](#footnote-ref-1092)
1093. This would be the last major enterprise that Moses would have to undertake; he would soon die and ‘*be gathered to his people*’, as Aaron was. [↑](#footnote-ref-1093)
1094. The war was commanded by Yahweh and was to be divine vengeance on the Midianites, so it was holy war: no Israelite then could take spoils in this – it was not a time for plunder and aggrandisement. [↑](#footnote-ref-1094)
1095. The number is a round number; God does not want or need a large army in order to obtain victory. [↑](#footnote-ref-1095)
1096. For this verse, the *NJB* reads, “*In this way, Israel’s hosts provided twelve thousand men equipped for war, one thousand from each tribe*.” [↑](#footnote-ref-1096)
1097. Phinehas was sent instead of Eleazar; for, the High Priest, more than other priests, had to avoid contact with the dead (Lv 21:10–15). [↑](#footnote-ref-1097)
1098. Despite this annihilation, the Midianites were a formidable foe in a later period (Jg 6). [↑](#footnote-ref-1098)
1099. What was Balaam doing among the Midianites? This pagan diviner had been hired by Israel’s enemies. [↑](#footnote-ref-1099)
1100. The *NJB* has ‘*young children*’ in place of ‘*little ones*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-1100)
1101. The ban applied to the encampments and forts of this group of Midianite tribes living in the region of Moab. [↑](#footnote-ref-1101)
1102. In place of ‘*man and beast*’, here following the *NJB*, the *NRSV* & *NETB* have ‘*people and animals*’. [↑](#footnote-ref-1102)
1103. Literally translated, this verse ends, ‘*the Jordan of Jericho*’. [↑](#footnote-ref-1103)
1104. The *NRSV* has ‘*outside of the camp*’ in place of ‘*out of the camp*’ and places the clause after ‘*meet them*’; here, we follow the *NJB*. [↑](#footnote-ref-1104)
1105. In place of ‘*service in the war*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*this military expedition*’. [↑](#footnote-ref-1105)
1106. According to the ideology of holy war, the enemy was offered as sacrifice to Yahweh (1S 15). [↑](#footnote-ref-1106)
1107. The *NJB* has ‘*these were the very ones who*’ in place of ‘*these women*’, here following the *NRSV*, and *NETB* has ‘*look, these people*’. [↑](#footnote-ref-1107)
1108. The command to kill women and children is terrible but the entire life of the ancient world was tribal warfare. [↑](#footnote-ref-1108)
1109. Some scholars see this story as fictitious, composed during the Exile. [↑](#footnote-ref-1109)
1110. Both soldiers and captives had to be cleansed before they could enter the camp. [↑](#footnote-ref-1110)
1111. These articles could absorb uncleanness (Lv 11:24–38). [↑](#footnote-ref-1111)
1112. In place of ‘*soldiers who had come back from this campaign*’, here following the *NJB*, the *NRSV* has ‘*troops who had gone to battle*. [↑](#footnote-ref-1112)
1113. The *NRSV* lacks the opening ‘*whereas*’, here following the *NJB*. [↑](#footnote-ref-1113)
1114. Purification by fire was an ancient ritual, tainted in part with paganism. On it, the text superimposes the ritual for water of purification (#19:1). [↑](#footnote-ref-1114)
1115. The *NJB* has ‘*you may then*’ in place of ‘*afterward, you may*’, here following the *NRSV*. [↑](#footnote-ref-1115)
1116. *NETB* lacks the word ‘*saying*’, considering the participle redundant in contemporary English. [↑](#footnote-ref-1116)
1117. The literal translation of the idiom here translated as ‘*count*’ is ‘*take up the head*’, meaning take a census, or count the totals. [↑](#footnote-ref-1117)
1118. It is interesting to note that the booty is divided between the warriors and the general community. [↑](#footnote-ref-1118)
1119. The verb translated ‘*set aside*’ is the Hiphil (‘you shall cause to be set aside’); the perfect with *vav* continues the sequence of the instructions. [↑](#footnote-ref-1119)
1120. This offering was regarded as the ’tribute for Yahweh’ (vv. 32–41) [↑](#footnote-ref-1120)
1121. The people were to give two percent from their half to the Levites (vv. 42–47). [↑](#footnote-ref-1121)
1122. Alternatives for the opening ‘*thus*’ (here following the *NJB*) are ‘*then*’ (as *NRSV*) and ‘*so*’ (as *NETB*). [↑](#footnote-ref-1122)
1123. A more literal translation for ‘*captured*’ would be ‘*plundered*’. In place of ‘*sheep and goats*’, here following the *NRSV*, the *NJB* has ‘*small stock*’. [↑](#footnote-ref-1123)
1124. In place of ‘*head of cattle*’, the *JPS* has ‘*beeves*’. [↑](#footnote-ref-1124)
1125. Throughout this section, the *MT* & *LXX* agree on the numbers of animals taken as booty. [↑](#footnote-ref-1125)
1126. Here again we encounter one of the difficulties of the book, the use of the large numbers: only 12,000 soldiers fought the Midianites but they brought back this amount of plunder, including 32,000 girls. [↑](#footnote-ref-1126)
1127. The *LXX* translates these large numbers in the following format: ‘*three hundred thousand and thirty thousand and seven thousand and five hundred*’ (*τριακόσιαι χιλιάδες καὶ τριάκοντα χιλιάδες καὶ ἑπτακισχίλια καὶ πεντακόσια*). [↑](#footnote-ref-1127)
1128. The *NJB* omits ‘*sheep*’, here following the *MT* & *WEBBE*. [↑](#footnote-ref-1128)
1129. The word ‘*numbered*’ does not appear in the *MT* and has been added in the translation for clarity. [↑](#footnote-ref-1129)
1130. The *NJB* omits ‘*the donkeys were*’, including the word ‘*donkeys*’ after the number. [↑](#footnote-ref-1130)
1131. The literal translation of ‘*people*’ is ‘*souls*’. [↑](#footnote-ref-1131)
1132. The *NJB* omits the word ‘*the tribute*’, here following the *NRSV*. [↑](#footnote-ref-1132)
1133. For ‘*men who were fighting*’, here following the *MT*, the *NRSV* has ‘*troops*’, *NETB* has ‘*warriors*’ and the *NJB* has ‘*combatants*’. [↑](#footnote-ref-1133)
1134. The *NJB* has ‘*small stock*’ in place of ‘*sheep and goats*’, here following the *NRSV*. The clumsy, repetitive use of the word ‘*thousand*’ in the translation here reflects the wording of the Hebrew text. [↑](#footnote-ref-1134)
1135. In place of ‘*head of cattle*’, the *JPS* has ‘*beeves*’. [↑](#footnote-ref-1135)
1136. The *NRSV* lacks the opening conjunction, as also in v. 44. [↑](#footnote-ref-1136)
1137. Note that the *MT* uses a word for ‘*persons*’ that is not gender specific. [↑](#footnote-ref-1137)
1138. In place of ‘*Israelites’ share*’, here following the *MT* & *NRSV*, the *NJB* has ‘*this half*’. [↑](#footnote-ref-1138)
1139. The theology of vv. 48–54, like vv. 21–24 is more developed: the war involves contact with the profane and atonement is required. [↑](#footnote-ref-1139)
1140. The *NJB* omits ‘*to Moses*’, here following the *MT* & *NRSV*, and *NETB* has ‘*to him*’. The literal translation of ‘*numbered*’ is ‘*lifted up the heads of*’. [↑](#footnote-ref-1140)
1141. The atonement was because of ritual defilement by the dead. [↑](#footnote-ref-1141)
1142. In place of ‘*in the form of crafted ornaments*’, here following the *NRSV* & *NETB*, the *NJB* has just ‘*this jewellery*’. [↑](#footnote-ref-1142)
1143. The weight of gold here was in excess of 200 Kg. [↑](#footnote-ref-1143)
1144. These two verses may be an editorial addition (see #48). [↑](#footnote-ref-1144)
1145. The purpose of the offering was to ask the Lord to remember Israel, but it would also be an encouragement for Israel as they remembered the great victory. [↑](#footnote-ref-1145)
1146. **Numbers 32** [↑](#footnote-ref-1146)
1147. The literal translation of ‘*an ideal place for cattle*’ is ‘*the place was a place for/of cattle*’. [↑](#footnote-ref-1147)
1148. Throughout this section, the *NJB* has ‘*sons of Gad*’ and ‘*sons of Reuben*’ in place of ‘*Gadites*’ and ‘*Reubenites*’, here following the *NRSV*. [↑](#footnote-ref-1148)
1149. In place of ‘*Sebam*’ (שְׂבָ֥ם), the *LXX* (*Σεβαμα*) & *Samaritan Pentateuch* (שׂבמה) have ‘*Sibmah*’ (cf. v. 38). [↑](#footnote-ref-1149)
1150. The verb translated ‘*subdued*’ (הִכָּ֤ה) is the Hiphil perfect of a term that can mean ‘smite’, ‘strike’, ‘attack’, or ‘destroy’. [↑](#footnote-ref-1150)
1151. The verb ‘*have us cross*’ is in the Hiphil jussive: ‘make us cross’ might be harsh but being ‘taken across’ with the rest is what they want to avoid. [↑](#footnote-ref-1151)
1152. The sentence has a *vav* disjunctive prefixed to the pronoun, ‘*you*’, which fits best here as introducing a circumstantial clause. Cf. Jg 5:16–17. [↑](#footnote-ref-1152)
1153. The *Kethib*/*Qere* difference here (possible *vav*/*yod* confusion) warrants an explanation. [↑](#footnote-ref-1153)
1154. Vv. 8–13 summarise Chs 13–14. [↑](#footnote-ref-1154)
1155. The *NJB* lacks the opening ‘*when*’ and adds ‘*but*’ before ‘*they kept*’; here, we follow the *NRSV* & *NETB*. [↑](#footnote-ref-1155)
1156. At the end of this verse, the *NJB* adds ‘*this oath*’; here, we follow the *MT* & *NRSV*. [↑](#footnote-ref-1156)
1157. After ‘*twenty years and older*’, the *LXX* adds ‘*those knowing the bad and the good*’ (*οἱ ἐπιστάμενοι τὸ κακὸν καὶ τὸ ἀγαθὸν*). [↑](#footnote-ref-1157)
1158. In place of ‘*faithfully*’, here following the *NJB*, the *NRSV* has ‘*unreservedly*’ and *NETB* has ‘*wholeheartedly*’ (as also in v. 11). [↑](#footnote-ref-1158)
1159. The verb rendered ‘*had disappeared*’ (as *NJB* & *NRSV*) is difficult, since it has the idea of ‘*finished*’ (as *NETB*); it could be ‘*consumed*’ here. [↑](#footnote-ref-1159)
1160. In place of ‘*offshoot of sinful stock*’, here following the *NJB*, the *NRSV* & *NETB* have ‘*brood of sinners*’. [↑](#footnote-ref-1160)
1161. The construction translated ‘*once again abandon*’ uses a verbal hendiadys, with the verb ‘to add’ serving to modify the main verb. [↑](#footnote-ref-1161)
1162. In place of ‘*to him*’, here following the *NJB*, the *NRSV* has ‘*up to him*’ and *NETB* has ‘*very close to him*’. [↑](#footnote-ref-1162)
1163. The phrase ‘*take up arms*’ follows the *LXX* (*ἐνοπλισάμενοι*); the *MT* reads ‘*arm in haste*’ (חֻשִׁ֗ים, from the root ‘to hurry’); but, in light of the *LXX* and *Vg* (*ipsi armati*), the text should probably be emended to חומשים, a Qal passive participle meaning ‘in battle array’. [↑](#footnote-ref-1163)
1164. Before ‘*his inheritance*’, the *NJB* adds ‘*taken possession of*’; here, we follow the *NRSV*. [↑](#footnote-ref-1164)
1165. After the first instance of ‘*Jordan*’ (יַּרְדֵּ֖ן), *NETB* adds ‘*River*’, for clarity. [↑](#footnote-ref-1165)
1166. In place of ‘*this*’, here following the *NRSV* (*NETB* has ‘*this thing*’), the *NJB* has ‘*as you have said*’. [↑](#footnote-ref-1166)
1167. *NETB* has ‘*his presence*’ in place of ‘*before him*’, here following the *NRSV* (& *NJB*, which lacks ‘*from*’). [↑](#footnote-ref-1167)
1168. In place of ‘*subject to Yahweh*’, here following the *NJB*, the *NRSV* has ‘*subdued before the Lord*’. [↑](#footnote-ref-1168)
1169. The nuance of the perfect tense verb translated ‘*you will have sinned*’ has to be the future perfect. [↑](#footnote-ref-1169)
1170. The literal translation of ‘what you have promised’ is ‘*that which has gone out of your mouth*’. [↑](#footnote-ref-1170)
1171. In place of ‘*as my lord commands*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*as you order, sir*’. [↑](#footnote-ref-1171)
1172. The *NJB* has ‘*will stay*’ in place of ‘*shall remain there*’, here following the *NRSV*, and *NETB* has ‘*will be there*’. [↑](#footnote-ref-1172)
1173. The *NJB* ends this verse, here following the *NRSV*, with ‘*as you have ordered*’. [↑](#footnote-ref-1173)
1174. In place of ‘*ancestral houses*’, here following the *NRSV*, the *NJB* has ‘*patriarchal Houses*’ and *NETB* has ‘*families*’. [↑](#footnote-ref-1174)
1175. The literal translation of ‘*in your power*’ is ‘*subdued before you*’. [↑](#footnote-ref-1175)
1176. So, the assignment of the Gadites’ & Reubenites’ land in Transjordan depended on them fighting in Canaan. [↑](#footnote-ref-1176)
1177. The literal translation of the reply is, “*That which Yahweh has spoken to your servants, thus we will do*.” [↑](#footnote-ref-1177)
1178. After ‘*Jordan*’, *NETB* adds ‘*River*’, for clarity. [↑](#footnote-ref-1178)
1179. The ‘*half-tribe of Manasseh*’ refers to that located east of the Jordan, as distinct from that settled in the region around Shechem (Jos 17:1–3). [↑](#footnote-ref-1179)
1180. The towns attributed to Gad and Reuben extended beyond the territories of Jazer and ancient Gilead (see v. 1), as far as the Arnon, which was the frontier of Moab; that is to say, they covered the former kingdom of Sihon. Their geographical distribution does not indicate two territories, and the lists reflect an age when Gad and Reuben had come to be regarded as a single entity (see Jos 13:8). [↑](#footnote-ref-1180)
1181. The *LXX* has simply ‘*Shophar*’ (*Σωφαρ*) in place of ‘*Atroth-Shophan*’ (עַטְרֹ֥ת שׁוֹפָ֛ן), and lacks ‘*Jogbehah*’ (יָגְבְּהָֽה). [↑](#footnote-ref-1181)
1182. For ‘*Beth-Nimrah*’ (בֵּ֥ית נִמְרָ֖ה) & ‘*Beth-Haran*’ (בֵּ֣ית הָרָ֑ן), the *LXX* reads, respectively, *Ναμβραν* & *Βαιθαραν*. [↑](#footnote-ref-1182)
1183. Reuben’s territory extended from Heshbon south to the Arnon, the frontier of Moab (Jos 13:15–23). [↑](#footnote-ref-1183)
1184. The *LXX* omits the mention of ‘*Nebo*’ (נְב֞וֹ) and, for ‘*Baal-Meon*’ (בַּ֧עַל מְע֛וֹן) reads *Βεελμεων*. [↑](#footnote-ref-1184)
1185. ‘*Machir*’ (26:29, see #Gn 50:23) received the territory of King Og (21:33), which included the rest of Gilead and all of Bashan (Jos 13:29–31). [↑](#footnote-ref-1185)
1186. The literal translation of ‘*therein*’ is ‘*in it*’. [↑](#footnote-ref-1186)
1187. The *NJB* translates the name ‘*Havvoth-Jair*’ (חַוּ֥‍ֹת יָאִֽיר) into ‘*the Encampments of Jair*’, as does the *LXX* (*Ἐπαύλεις Ιαιρ*). [↑](#footnote-ref-1187)
1188. The *NJB* ends this verse, here following *NETB*, with, “*and called it Nobah after himself*.” [↑](#footnote-ref-1188)
1189. **Numbers 33** [↑](#footnote-ref-1189)
1190. In place of ‘*in a body*’, here following the *NJB*, the *NRSV* has ‘*in military formation*’ and *NETB* has ‘*by their divisions*’. [↑](#footnote-ref-1190)
1191. The literal translation of ‘*on Yahweh’s orders*’ is ‘*by Yahweh’s mouth*’. [↑](#footnote-ref-1191)
1192. The literal translation of ‘*defiantly*’ is ‘*with a high hand*’; the phrase is usually used for arrogant sin and pride, the defiant fist, as it were. The image of the high hand can also mean the hand raised to deliver the blow (Job 38:15). [↑](#footnote-ref-1192)
1193. For the last sentence, here following the *NJB*, the *NRSV* reads, “*The Lord executed judgments even against their gods*.” [↑](#footnote-ref-1193)
1194. At the beginning of this verse, the *NJB* adds ‘*then*’ and the *NRSV* adds ‘*so*’; here, we follow *NETB*. [↑](#footnote-ref-1194)
1195. Throughout the Pentateuch, the *NRSV* has ‘*wilderness*’ in place of ‘*desert*’, here following the *NJB*. For ‘*Ethan*’, the *LXX* reads *Βουθαν*. [↑](#footnote-ref-1195)
1196. *NETB* spells out ‘*Pi-Hahiroth*’ (פִּ֣י הַֽחִירֹ֔ת) as a three-word name, ‘*Pi-ha-Hiroth*’; the *LXX* renders the name *Ειρωθ*. [↑](#footnote-ref-1196)
1197. ‘*Etham*’ is the ‘*Shur*’ of Ex 15:22. Before ‘*Pi-Hahiroth*’, the *Samaritan Pentateuch*, *Peshitta* and many medieval *Hebrew* *MSS* have ‘*from before*’. For the name ‘*Marah*’ (מָרָֽה), the *LXX* has the translation ‘*bitterness*’ (*Πικριῶν*). [↑](#footnote-ref-1197)
1198. *NETB* has ‘*fountains*’ in place of ‘*springs*’, here following the *NJB* & *NRSV*. [↑](#footnote-ref-1198)
1199. Throughout the Pentateuch, the *NRSV* has ‘*Red Sea*’ in place of *‘Sea of Reeds*’, here following the *NJB*. [↑](#footnote-ref-1199)
1200. *NETB* has ‘*Zin*’ in place of ‘*Sin*’, here following the *MT* (סִֽין), *NJB* & *NRSV*. [↑](#footnote-ref-1200)
1201. *NETB* omits the final letter in its spelling of the name ‘*Dophkah*’ (דָפְקָֽה) and the *LXX* renders the name *Ραφακα*. [↑](#footnote-ref-1201)
1202. Throughout this section, *NETB* has ‘*camped in*’ rather than ‘*encamped at*’ (here following the *NJB*). [↑](#footnote-ref-1202)
1203. The *NRSV* ends this verse, here following the *NJB*, with, “*where there was no water for the people to drink*.” [↑](#footnote-ref-1203)
1204. The *LXX* renders the name ‘*Rephidim*’ (רְפִידִ֔ם) as *Ραφιδιν*. [↑](#footnote-ref-1204)
1205. The *LXX* translates the name, ‘*Kibroth-Hattaavah*’ (קִבְרֹ֥ת הַֽתַּאֲוָֽה), reading ‘*Tombs of Desire*’ (*Μνήμασιν τῆς ἐπιθυμίας*). [↑](#footnote-ref-1205)
1206. At the beginning of this, and many other verses in this section, the *NJB* adds the conjunction ‘*then*’; here, we follow the *NRSV* & *NETB*. [↑](#footnote-ref-1206)
1207. The *LXX* renders the name ‘*Rithmah*’ (רִתְמָֽה) as *Ραθαμα*. [↑](#footnote-ref-1207)
1208. The *LXX* rendering of ‘*Rimmon-Perez*’ (רִמֹּ֥ן פָּֽרֶץ) is *Ρεμμων Φαρες*. [↑](#footnote-ref-1208)
1209. For ‘*Libnah*’ (לִבְנָֽה), the *LXX* reads *Λεμωνα*. [↑](#footnote-ref-1209)
1210. In place of ‘*Rissah*’ (רִסָּֽה), some *MSS* of the *LXX* have *Δεσσα* (misreading ד for ר), while others have *Ρεσσα*. [↑](#footnote-ref-1210)
1211. The *LXX* has *Μακελλαθ* (cf. v. 25) in place of ‘*Kehelathah*’ (קְהֵלָֽתָה). [↑](#footnote-ref-1211)
1212. The *LXX* does not have ‘*Mount*’ before ‘*Shepher*’. [↑](#footnote-ref-1212)
1213. For ‘*Haradah*’ (חֲרָדָֽה), the *LXX* reads *Χαραδαθ*. [↑](#footnote-ref-1213)
1214. Note that the name *Μακηλωθ* here in the *LXX* is different from that in vv. 22–23. [↑](#footnote-ref-1214)
1215. In place of ‘*Tahath*’ (תָֽחַת), the *LXX* has *Κατααθ*. [↑](#footnote-ref-1215)
1216. In place of ‘*Terah*’, here following the *MT* (תָֽרַח), *NJB* & *NRSV*, *NETB* follows the *LXX* (*Ταραθ*) and reads ‘*Tarah*’. [↑](#footnote-ref-1216)
1217. The *LXX* rendering of ‘*Mithkah*’ (מִתְקָֽה) is *Ματεκκα*. [↑](#footnote-ref-1217)
1218. In place of ‘*Hashmonah*’ (חַשְׁמֹנָֽה), some *LXX* *MSS* have *Σελμωνα* and others have *Ασσεμωνα*. [↑](#footnote-ref-1218)
1219. For ‘*Moseroth*’ (מֹֽסֵרֽוֹת), the *LXX* reads *Μασσουρουθ*. [↑](#footnote-ref-1219)
1220. In place of ‘*Bene-Jaakan*’ (בְנֵ֥י יַֽעֲקָֽן), the *LXX* has *Βαναια*. [↑](#footnote-ref-1220)
1221. In place of ‘*Hor-Haggidgad*’, here following the *MT* (חֹ֥ר הַגִּדְגָּֽד) and *NRSV*, the *NJB* has ‘*Hor-Gidgad*’; the *LXX* translates part of the name, reading ‘*the mountain of Gadgad*’ (*τὸ ὄρος Γαδγαδ*). [↑](#footnote-ref-1221)
1222. In place of ‘*Jotbathah*’ (יָטְבָֽתָה), the *LXX* has *Ετεβαθα*. [↑](#footnote-ref-1222)
1223. The *LXX* rendering of ‘*Abronah*’ (עַבְרֹנָֽה) is *Εβρωνα*. [↑](#footnote-ref-1223)
1224. For ‘*Ezion-Geber*’ (עֶצְיֹ֥ן גָּֽבֶר), the *LXX* reads *Γεσιωνγαβερ* (or *Γεσιων Γαβερ* in some *MSS*). [↑](#footnote-ref-1224)
1225. The *LXX* adds ‘*and they left the desert of Zin and encamped at Pharan*’ (*καὶ ἀπῆραν ἐκ τῆς ἐρήμου Σιν καὶ παρενέβαλον εἰς τὴν ἔρημον Φαραν*). [↑](#footnote-ref-1225)
1226. In place of ‘*Mount Hor, on the borders of*’, here following the *MT*, the *LXX* reads, ‘*Hor, the mountain bordering*’ (*Ωρ τὸ ὄρος πλησίον*). [↑](#footnote-ref-1226)
1227. The literal translation of ‘*on Yahweh’s orders*’ is ‘*at the mouth of Yahweh*’. [↑](#footnote-ref-1227)
1228. Note that Aaron had exceeded the ‘maximum age’ specified in Gn 6:3 by three years. [↑](#footnote-ref-1228)
1229. For this verse, the *NRSV* reads, “*The Canaanite, the king of Arad, who lived in the Negeb in the land of Canaan, heard of the coming of the Israelites*.” [↑](#footnote-ref-1229)
1230. For ‘*Mount Hor*’, the *LXX* reads ‘*Hor the mountain*’ (*Ωρ τοῦ ὄρους*). [↑](#footnote-ref-1230)
1231. The *LXX* rendering of ‘*Punon*’ (פוּנֹֽן) is *Φινω*. [↑](#footnote-ref-1231)
1232. For ‘*Oboth*’ (אֹבֹֽת), the *LXX* reads *Ωβωθ*. [↑](#footnote-ref-1232)
1233. In place of ‘*Iye-Abarim*’ (עִיֵּ֥י הָֽעֲבָרִ֖ים), the *LXX* reads ‘*Gai, on the other side*’ (*Γαι ἐν τῷ πέραν*). [↑](#footnote-ref-1233)
1234. ‘*Iyim*’ (עִיִּ֑ים) is a shortened form of the name ‘*Iye-Abarim*’ mentioned in v. 44. The LXX rendering of ‘*Dibon-Gad*’ (דִיבֹ֥ן גָּֽד) is *Δαιβων Γαδ*. [↑](#footnote-ref-1234)
1235. In place of ‘*Almon-Diblathaim*’ (עַלְמֹ֥ן דִּבְלָתָֽיְמָה), the *LXX* has *Γελμων Δεβλαθαιμ*. [↑](#footnote-ref-1235)
1236. The *LXX* rendering of ‘*Nebo*’ (נְבֽוֹ) is *Ναβαυ*. [↑](#footnote-ref-1236)
1237. In place of ‘*by Jericho*’, here following *NRSV*, the *NJB* has ‘*facing Jericho*’. [↑](#footnote-ref-1237)
1238. The *NRSV* & *NETB* omit the ‘*ha*’ elements of the two names in this verse; here, we follow the *MT* (בֵּ֣ית הַיְשִׁמֹ֔ת, אָבֵ֣ל הַשִּׁטִּ֑ים) & *NJB*; the *LXX* renders the two names *Αισιμωθ* & *Βελσαττιμ*, respectively. [↑](#footnote-ref-1238)
1239. The *NRSV* places the clause ‘*in the plains … Jericho*’ at the beginning of the verse; here, we follow the *MT* & *NJB*. [↑](#footnote-ref-1239)
1240. For ‘*have crossed*’, here following the *NJB* & *NETB*, the *NRSV* uses the present tense, ‘*cross over*’. [↑](#footnote-ref-1240)
1241. The *NRSV* has ‘*figured*’ in place of ‘*sculptured*’, here following the *NJB*. [↑](#footnote-ref-1241)
1242. In place of ‘*the land*’, here following the *NRSV*, the *NJB* has the pronoun ‘*it*’. [↑](#footnote-ref-1242)
1243. In place of ‘*the tribes of your fathers*’, the *NJB* has ‘*ancestral tribes*’. [↑](#footnote-ref-1243)
1244. *NETB* has ‘*irritants*’ in place of ‘*barbs*’, here following the *NJB* & *NRSV*. [↑](#footnote-ref-1244)
1245. For this verse, here following the *NJB*, the *NRSV* reads, “*And I will do to you as I thought to do to them*” and *NETB* reads “*And what I intended to do to them I will do to you*.” [↑](#footnote-ref-1245)
1246. **Numbers 34** [↑](#footnote-ref-1246)
1247. Vv. 1–12 give a detailed description of the frontiers of Canaan, coinciding with those of the Egyptian province of Canaan at the end of the 13th Century BCE. Canaan did not extend to the eastern side of the Jordan (vv. 13–15). Here, the territory is described as the Promised Land (see v. 2), which is defined elsewhere in different terms (see #Ex 23:13, #Jg 20:1 and #Dt 1:7). [↑](#footnote-ref-1247)
1248. The *NRSV* places the parentheses in this verse differently: “*When you enter the land of Canaan (this is the land that shall fall to you for an inheritance, the land of Canaan, defined by its boundaries)*.” [↑](#footnote-ref-1248)
1249. The phrase, ‘*southern part of your country*’ refers to the corner or extremity of the Negev (נֶ֔גֶב), the South. [↑](#footnote-ref-1249)
1250. The *Kethib*/*Qere* difference here would benefit from an explanation. [↑](#footnote-ref-1250)
1251. The ‘*Sea*’ here refers to the Mediterranean. [↑](#footnote-ref-1251)
1252. The word for west is simply ‘*sea*’, because the sea is west of Israel. [↑](#footnote-ref-1252)
1253. Here, ‘*Mount Hor*’ appears to refer to the mountains in the northern part of Lebanon; it is not the same as the site of Aaron’s death (33:38). [↑](#footnote-ref-1253)
1254. The *NJB* translates the first part of the name ‘*Lebo-Hamath*’ (לְבֹ֣א חֲמָ֑ת), reading ‘*the pass of Hamath*’. [↑](#footnote-ref-1254)
1255. At the beginning of this verse, the *NJB* adds ‘*from there*’. [↑](#footnote-ref-1255)
1256. Throughout this paragraph, the *NJB* & *NRSV* have ‘*boundary*’ in place of ‘*border*’, here following *NETB*. [↑](#footnote-ref-1256)
1257. The ‘*Sea of Chinnereth*’ is the Lake of Gennesareth. [↑](#footnote-ref-1257)
1258. The ‘*Salt Sea*’ is the Dead Sea. [↑](#footnote-ref-1258)
1259. The *NJB* opens this verse, here following the *NRSV*, with, “*Moses then gave the Israelites this order*.” [↑](#footnote-ref-1259)
1260. In place of ‘*its*’, here following the *MT*, the *NJB* has ‘*its heritage*’. [↑](#footnote-ref-1260)
1261. Jericho is said to be to the east, presupposing a standpoint within Canaan rather than in Transjordan. [↑](#footnote-ref-1261)
1262. *NETB* omits the word ‘*saying*’, considering the participle redundant in contemporary English. [↑](#footnote-ref-1262)
1263. The verb here translated ‘*apportion*’ can be translated simply as ‘*divide*’ but it has more the idea of allocation as an inheritance, [↑](#footnote-ref-1263)
1264. This sense of the phrase ‘*one leader from every tribe*’ is created by repetition, literally: ‘*one leader, one leader from the tribe*’. [↑](#footnote-ref-1264)
1265. The names of vv. 19–28, with the exception of Joshua and Caleb, are new: the generation previously listed died without entering Canaan (14:23, 26:64–65). [↑](#footnote-ref-1265)
1266. The *NJB* has ‘*sons of Simeon*’ in place of ‘*Simeonites*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-1266)
1267. In this list, the *NJB* & *NRSV* omit the opening conjunction (‘*and*’); here, we include it when the *MT* opens with the corresponding particle (וּ). [↑](#footnote-ref-1267)
1268. The *NJB* has ‘*the leader*’ in place of ‘*a leader*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-1268)
1269. In place of ‘*Josephites*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*sons of Joseph*’. [↑](#footnote-ref-1269)
1270. Throughout this list, the *NJB* has ‘*for the tribe*’ in place of ‘*of the tribe*’, here following the *NRSV*. [↑](#footnote-ref-1270)
1271. The *NSRV* hyphenates the name ‘*Elizaphan*’ – ‘*Eli-Zaphan*’. [↑](#footnote-ref-1271)
1272. In this list, the *NJB* & *NRSV* omit the opening conjunction (‘*and*’); here, we include it when the *MT* opens with the corresponding particle (וּ). [↑](#footnote-ref-1272)
1273. The *NJB* has ‘*sons of Asher*’ in place of ‘*Asherites*’, here following the *NRSV* [↑](#footnote-ref-1273)
1274. The *NJB* has ‘*sons of Naphtali*’ in place of ‘*Naphtalites*’, here following the *NRSV* [↑](#footnote-ref-1274)
1275. In place of ‘*ones*’, here following the *NRSV* & *NETB*, the *NJB* has ‘*men*’. [↑](#footnote-ref-1275)
1276. **Numbers 35** [↑](#footnote-ref-1276)
1277. This section has two main parts, the Levitical cities (vv. 1–8) and the Cities of Refuge (vv. 9–34). [↑](#footnote-ref-1277)
1278. Despite the regulation to the contrary in 18:20ff, the Levites were to be given towns, among which were the cities of refuge (see #Jos 21:1). [↑](#footnote-ref-1278)
1279. In place of ‘*their homes*’, here following the *NJB*, the *NRSV* has ‘*theirs to live in*’. [↑](#footnote-ref-1279)
1280. The standard cubit in the OT is assumed by most authorities to be about 45 cm in length, so this would be a distance of 450 metres. [↑](#footnote-ref-1280)
1281. V. 4 speaks of the distance from the wall as being 450 metres but here the measurements are describes as 900 m. Various proposals have been made in order to harmonize vv. 4 & 5, including the suggestion that the cubits of the Levitical pasture lands are frontages of land – in other words, on each side of the town there was a block of land with a frontage of 2,000 cubits (v. 5), and a depth of 1,000 cubits (v. 4). [↑](#footnote-ref-1281)
1282. ‘*Manslayer*’ translates the verb ‘to kill’ in participial form, providing the subject of the clause. [↑](#footnote-ref-1282)
1283. In place of ‘*pastureland*’, *NETB* has ‘*grazing lands*’ [↑](#footnote-ref-1283)
1284. The *NJB* has ‘*less*’ in place of ‘*fewer*’, here following *NETB* (the towns are discreet, enumerable objects). [↑](#footnote-ref-1284)
1285. *NETB* omits the participle ‘*saying*’, considering it redundant in contemporary English. [↑](#footnote-ref-1285)
1286. The *NJB* has ‘*and reach*’ in place of ‘*into*’, here following the *NRSV* & *NETB*. [↑](#footnote-ref-1286)
1287. The 6 cities of refuge (Dt 4:41–43, 19:1–13, Jos 20) represent an attempt to restrain the tribal law of blood revenge so that a killer might receive a trial (v. 12). Early legislation stipulated that a person might seek asylum from the avenger, or next of kin, whose duty was to uphold family rights by killing the murderer of a relative (see Ex 21:12–14). [↑](#footnote-ref-1287)
1288. On the word ‘*manslayer*’, see #6. [↑](#footnote-ref-1288)
1289. The *NJB* has just ‘*you*’ in place of ‘*that you must*’, here following the *NRSV*. [↑](#footnote-ref-1289)
1290. The *NJB* & *NRSV* have ‘*beyond*’ in place of ‘*on this side*’ (here following *NETB*) but it should be remembered that this law was proclaimed *before* the Israelites crossed into Canaan for the first time. [↑](#footnote-ref-1290)
1291. In place of ‘*the stranger and the settler among you*’, here following the *NJB*, the *NRSV* has ‘*for the resident or transient alien among them*’. [↑](#footnote-ref-1291)
1292. The clause translated ‘*so he died*’ is the preterite of ‘die’, with the *vav* consecutive showing the natural result of the blow. [↑](#footnote-ref-1292)
1293. In place of ‘*in the hand*’, the *NJB* has ‘*capable of killing*’, as also in v. 18. [↑](#footnote-ref-1293)
1294. Before ‘*be put to death*’, *NETB* adds ‘*surely*’ (as also in vv. 16 & 17). [↑](#footnote-ref-1294)
1295. The ‘*avenger of blood*’ (‘*go-el*’, גֹּאֵ֣ל) was the victim’s nearest relative (Gn 4:15, 9:6, Dt 19:12, and see 2S 14:11). The *go-el* was also the official protector of his relations: he was especially bound to prevent the alienation of their landed property (Lv 25:23–25, Rt 4:3ff). By extension, God was called the *go-el* of Israel (Ps 19:14, Is 41:14, Jr 50:34). The basic idea is that of protection. [↑](#footnote-ref-1295)
1296. For this verse, here following *NETB*, the *NJB* reads, “*If the killer has maliciously manhandled his victim, or thrown some weapon to kill him*.” [↑](#footnote-ref-1296)
1297. In place of ‘*hits*’, the *NJB* has ‘*dealt him the death blow*’. [↑](#footnote-ref-1297)
1298. For this verse, the *NJB* reads, “*But if he has manhandled his victim by chance, without malice, or thrown some missile at him not meaning to hit him*.” [↑](#footnote-ref-1298)
1299. The *NRSV* uses ‘*unintentionally’* for ‘*without seeing’*; the *NJB* (but not the 1st edition) has ‘*meant for killing*’ in place of ‘*capable of causing death*’. [↑](#footnote-ref-1299)
1300. In place of ‘*manslayer*’, the *NJB* has ‘*the one who struck the blow*’. [↑](#footnote-ref-1300)
1301. In place of ‘*original city of refuge*’, here following the *NRSV*, the *NJB* has ‘*the city of refuge where he had sought sanctuary*’. [↑](#footnote-ref-1301)
1302. The *NRSV* repeats ‘*original city of refuge*’ in place of ‘*city of refuge where he has sought sanctuary*’, here following the *NJB*. [↑](#footnote-ref-1302)
1303. The *NJB* has ‘*fear of reprisals*’ in place of ‘*incurring bloodguilt*’, here following the *NRSV*. [↑](#footnote-ref-1303)
1304. For ‘*the killer*’, the *MT* simply has ‘*he*’; the referent of the pronoun is specified in the translation for clarity. [↑](#footnote-ref-1304)
1305. *NETB* ends this verse, here following the *NJB* & *NRSV*, with ‘*in all the places where you live*’. [↑](#footnote-ref-1305)
1306. The literal translation of ‘*on the word of*’ is ‘*at the mouth of*”; the metonymy stresses it is at their report. [↑](#footnote-ref-1306)
1307. The *NRSV* & *NETB* end this verse with ‘*put to death*’; here, we follow the *NJB*. [↑](#footnote-ref-1307)
1308. In place of ‘*priest*’, here following the *MT* (& *NETB*), the *NJB* & *NRSV*, following the *LXX* (*ἱερεὺς ὁ μέγας*) & *Peshitta*, have ‘*High Priest*’. [↑](#footnote-ref-1308)
1309. The *NJB* uses the word ‘*pollute*’ in place of ‘*profane*’ (twice in this verse); here, we follow the *NRSV* & *NETB*. [↑](#footnote-ref-1309)
1310. The *NJB* has ‘*live*’ in place of ‘*dwell*’, here following the *NRSV*. [↑](#footnote-ref-1310)
1311. **Numbers 36** [↑](#footnote-ref-1311)
1312. The literal translation of ‘*the heads of families in the clan of Gilead*’ (here following the *NJB*) is ‘*the heads of the fathers by the family of the Gileadites*’. After ‘*Moses*’, the *LXX* (*καὶ ἔναντι Ελεαζαρ τοῦ ἱερέως*) and *Peshitta* add ‘*and before Eleazar the priest*’. [↑](#footnote-ref-1312)
1313. The infinitive construct ‘*to give*’ serves here as the complement or object of the verb, answering what Yahweh had commanded Moses. [↑](#footnote-ref-1313)
1314. The literal translation of ‘*into which they marry*’ is ‘*which they will be to them*’, meaning, to those who have them, i.e., the marriages. [↑](#footnote-ref-1314)
1315. This verse is additional: it refers to the law of jubilee (see Lv 25:8–55), concerned with land that was sold, not inherited. [↑](#footnote-ref-1315)
1316. The literal translation of ‘*at Yahweh’s bidding*’ (here following the *NJB*) is ‘*by the word of Yahweh*’. [↑](#footnote-ref-1316)
1317. This law prevents tribal intermarriage only when the woman is an heiress. [↑](#footnote-ref-1317)
1318. The literal translation of ‘*transferred*’ is ‘*turned aside*’. [↑](#footnote-ref-1318)
1319. The subject of the last clause is ‘*Israelites*’ and the verb is plural to agree with it; but the idea is collective as the word translated ‘*each*’ indicates: ‘*so that the Israelites may possess – each man the inheritance of his fathers*’. [↑](#footnote-ref-1319)
1320. In place of ‘*tribe to tribe*’, here following *NETB*, the *NJB* & *NRSV* have ‘*one tribe to another*’. [↑](#footnote-ref-1320)
1321. The *MT* places the clauses of this verse in a different order: “*As Yahweh had ordered Moses, so the daughters of Zelophehad did*.” [↑](#footnote-ref-1321)
1322. They married in the family as they were instructed, but the meaning of דֹֽדֵיהֶ֖ן (‘*father’s brothers*’) is not necessarily restricted to uncles. [↑](#footnote-ref-1322)
1323. In place of ‘*Manassehites*’, here following *NETB*, the *NJB* and *NRSV* have ‘*sons of Manasseh*’. [↑](#footnote-ref-1323)
1324. This verse is a concluding statement, covering all the laws given in Moab (22:1–36:12). [↑](#footnote-ref-1324)