

THE PALESTINIAN TARGUM
ON
THE BOOK OF NUMBERS.
SECTION OF THE TORAH XXXIV.
BEMIDBAR.

I. AND the Lord spake with Mosheh in the wilderness of Sinai, in the tabernacle of ordinance, on the first of the month Ijar, which was the second month of the second year from the time of their coming forth from the land of Mizraim, saying: Take the account of the whole congregation of the Beni Israel, according to the families of their fathers' house, by the number of the names of all the males by their capitations. From each son twenty years and upwards, every one going out in the host in Israel; thou and Aharon number them by their hosts. And let there be with you a man of each tribe, a chief of his father's house. And these are the names of the men who shall stand with you. Of Reuben, Elizur bar Shedeur: of SHEMEON, the leader,^[1] Shelumiel bar Zuri-Shaddai: the prince of Jehudah, Nachshon bar Amminadab: the prince of Issakar, Nathaniel bar Zuar : the prince of Zebulon, Eliab bar Chelon: the prince of the Beni Joseph, of Ephraim, Elishama bar Ammihud: the prince of Menasheh, Gamliel bar Pedazur: the prince of Benjamin, Abidan bar Gideoni: the prince of Dan, Achiezer bar Ammi-shadai: the prince of Asher, Pagiél bar Achran: the prince of Gad, Eljasaph bar Dehuel: the prince of Naphtali, Achira bar Enan. These (were) the notables of the congregation of the people, chiefs of their fathers' tribes, heads of thousands in Israel these. And Mosheh and Aharon took these men who are expressed by their names: and they assembled all the congregation on the first day of the month Ijar, which is the second month, and recensed them by the families of their fathers' house, by the number of their names, from twenty years old and upward by their capitations. As the Lord commanded Mosheh, they numbered them in the wilderness of Sinai.

And the sons of Reuben, the first-born of Israel by the families of the generations of their fathers' house, in the number of their names by their polls, every male from twenty years old and upward, all going forth in the host, the sum of the tribe of Reuben, forty-six thousand Five hundred. [JERUSALEM. Their sum.] Of the families of the Beni SHEMEON, after the generations of their fathers' house in the number of their names by their polls, every male from twenty years and upward, every one going forth in the host, the sum of the tribe of SHEMEON, fifty-nine thousand three hundred: of the family of the Beni Gad, after the generation of their fathers' house, in the number of their names by their polls, every male from twenty years and upward, forty-five thousand six hundred and fifty. The sum of the tribe of Jehudah seventy-four thousand six hundred:^[2] of Issakar, fifty-four thousand four hundred: of Zebulon, fifty-seven thousand four hundred: of Ephraim, forty thousand five hundred: Of Menasheh, thirty-two thousand two hundred: Benjamin, thirty five thousand four hundred: Dan, sixty-two thousand seven hundred: Asher, forty-one thousand five hundred: Naphtali, fifty-three thousand four hundred.

These are the sums of the numbered ones which Mosheh and Aharon, and the princes of Israel, twelve men, a man for each house of their fathers, did number. And all the sums of the numbered of the Beni Israel were six hundred and three thousand five hundred and fifty. But the Levites after their father's tribe were not numbered among them. For the Lord had spoken with Mosheh, saying: Nevertheless, the tribe of Levi thou shalt not number, nor take their sum among the children of Israel: but thou shalt appoint the Levites over the tabernacle of the

testimony, and over all its vessels, and whatever things pertain unto it. They shall carry the tabernacle and all its vessels, and do service in it; and round about the tabernacle shall they dwell. And when the tabernacle is to go forward, the Levites shall take it apart; and when the tabernacle is to be stationary, the Levites are to uprear it: the common person who draweth near will be slain by a flaming fire from before the Lord.

And the sons of Israel shall encamp every one by the place of his own company, every one under his standard according to their hosts. But the Levites shall encamp round about the tabernacle of the testimony, that there may not be wrath upon the congregation of the children of Israel; and the Levites shall keep charge of the tabernacle of testimony. And the sons of Israel did according to all that the Lord commanded Mosheb, so did they.

II. And the Lord spake with Mosheh and with Aharon, saying: Every man of the Beni Israel shall encamp by his standard, by the ensign which is signified upon the standards of their fathers' house over against the tabernacle of ordinance shall they encamp round about. The length of the camp of Israel shall be twelve miles, and its breadth twelve miles. And they who encamp eastward to the sunrise shall be of the standard of the camp of Jehudah by their hosts, spreading over four miles. And his standard shall be of silk, of three colours, corresponding with (those of) the precious stones which are in the breastplate,--sardius, topaz, and carbuncle; and upon it shall be expressed and set forth the names of the three tribes of Jehudah, Issakar, and Zebulon; and in the midst shall be written : *Arise, O Lord, and let Thine enemies be scattered, and Thine adversaries be driven away before Thee*; and upon it shall be set forth the figure of a young lion. And the Rabba of the Beni Jehudah shall be Nachshon bar Amminadab. And the sum of the hosts of that tribe was seventy-four thousand six hundred.

And they who encamp next by him shall be the tribe of Issakar, and the Rabba appointed over the host of the Beni Issakar, Nathaniel bar Zuar: and the sum of the host of the tribe fifty-four thousand four hundred. The tribe of Zebulon,--the Rabba, Eliab bar Chelon; the number, fifty-seven thousand four hundred. All the numbered ones of the camp of Jehudah, one hundred and eighty-six thousand four hundred, by their hosts; they shall go forward in front.

(By) the standard of the camp of Reuben they, shall encamp southward by their hosts, spreading over four miles. And his standard shall be of silk, of three colours, corresponding with (those of) the precious stones that are in the breastplate, azmorad, sapphire, and adamant: on it shall be expressed and set forth the names of the three tribes of Reuben, SHEMEON, Gad; and in the midst of it be written, *Hear, Israel, the Lord our God is One*; and upon it shall be set forth the figure of a stag. Some would have thought there should have been upon it the figure of a young ox; but Mosheh the prophet altered it, that the sin of the calf might not be remembered against them. And the Rabba set over the host of the tribe Reuben was Elizur bar Shedeur. And his host and the numbered of his tribe were fifty-nine thousand three hundred. The tribe of Gad: the Rabba set over the host of the tribe of the Beni Gad was Eljasaph bar Dehuel. And his host and the number of his tribe, forty-five thousand six hundred. All the sum of the numbered ones of the camp of Reuben, one hundred and fifty one thousand four hundred and fifty by their hosts; and they went forward secondly,

But the tabernacle shall go with the host of the Levites, in the midst of their host; and their camp spreadeth over four miles, in the midst are they to be: as they encamp, so shall they go, every man going in his appointed place, by their standard.

The camp of Ephraim by the standard of their hosts shall pitch on the west; their camp spreadeth over four miles; and their standard is of silk of three colours, corresponding with the precious stones in the breastplate, ligure, agate, and amethyst; and upon it expressed and set forth the names of the three tribes, Ephraim, Menasheh and Benjamin, having written in the midst, *And the Cloud of the Lord was over them, in the going forward of the host*; and upon it was set forth the figure of a young man. And the Rabba set over the tribe of Ephraim, Elishama bar Ammihud; and the sum of his host, forty thousand five hundred. And next to him were the tribe of Menasheh: the Rabba, Gamliel bar Pedashur; their number, thirty-two thousand two hundred. Of the tribe of Benjamin the Rabba was Abidan bar Gideon, and the number of his host thirty-five thousand four hundred. The Sum of the camp of Ephraim was one hundred and eight thousand one hundred; and they went forward thirdly.

The standard of the camp of Dan shall be to the north with their hosts; and the space of their camp shall spread over four miles. His standard shall be of silk of three colours, corresponding with the stones in the breastplate, chrysolite, beryl, and jasper; in it shall be expressed and set forth the names of the three tribes, Dan, Naphtali, and Asher; and upon it shall be expressed: *And in his encampment shall he say, Return, O Lord, and dwell in Thy glory in the midst of the myriads of Israel*; and upon it shall also be set forth the figure of a basilisk serpent. (Gen. xlix. 17.) The Rabba set over the hosts of Dan was Achiezer bar Aminishaddai, and the number of his tribe sixty-two thousand seven hundred. They who encamp next to him shall be the tribe of Asher; the Rabbi was Paghiel bar Achran, and the numbers forty-one thousand five hundred. Of the tribe Naphtali, the Rabba, Achira bar Enan; and the numbers, fifty-three thousand four hundred. The sum of the hosts of Dan was one hundred and fifty-seven thousand six hundred; and these went forward last with their ensigns.

This is the amount of the numbers of the Beni Israel, according to the house of their fathers; all the sums of the camps by their hosts were six hundred and three thousand five hundred and fifty. But the Levites were not numbered among the sons of Israel, as the Lord commanded Mosheh. And the sons of Israel did according to all that the Lord commanded Mosheh; so did they encamp by their standards, and so went they forward, every man with his family by the house of his fathers.

III. These are the generations of Aharon and Mosheh, who were genealogized in the day that the Lord spake with Mosheh in the mountain of Sinai. And these are the names of the Beni Aharon the priests, the disciples of Moses, the Rabbi of Israel; and they were called by his name in the day that they were anointed to minister in offering their oblations. But Nadab and Abihu died by the flaming fire at the time of their offering the strange fire from their own tents; and they had no children. And Elazar and Ithamar ministered before Aharon their father.

And the Lord spake with Mosheh, saying: Bring the tribe of Levi near, and appoint them before Aharon the priest to minister with him, (or, to do him service;) and let them be divided into twenty and four parties, and they shall keep his charge, and the charge of all the congregation before the tabernacle of ordinance, to perform the work of the tabernacle; and they shall have charge of all the vessels of the tabernacle of ordinance, and the charge of the sons of Israel to do the service of the tabernacle. And I have given the Levites unto Aharon and his sons; a gift are they given and delivered to him from among the sons of Israel; and

number thou Aharon and his soils, that they may keep their priesthood; and the stranger who cometh near shall be slain by the flame from before the Lord.

And the Lord spake with Mosheh, saying: And I, behold, I have brought nigh the Levites from among the sons of Israel, instead of all the first-born who open the womb among the sons of Israel; and the Levites shall minister before Me. For every first-born among the sons of Israel is Mine, from the day when I slew every first-born in the land of Mizraim; I have sanctified before Me every first-born in Israel; from man to animal, they are Mine: I am the Lord.

And the Lord spake with Mosheh in the wilderness of Sinai, saying: Number the sons of Levi according to the house of their fathers and their families; every male from a month old and upward shalt thou number them. Moses therefore numbered them according to the mouth of the Word of the Lord, as he had been commanded. And these were the sons of Levi by their names: Gershon, Kehath, and Merari. And these are the names of the Beni Gershon, according to their families, Libni and Shemei. And the Beni Kehath by their families, Amram, Jizhar, Hebron, and Uzziel. And the Beni Merari by their families, Machli, and Mushi: these are the families of the Levites after the house of their fathers.

Of Gershon, the family of Libni, and the family of Shemei; these are the families of Gershon. The sum of them, by the numbers of all the males from a month old and upward, seven thousand five hundred. The two families who spring from Gershon shall encamp after the tabernacle westward; and the Rab of the house of the fathers set over the two families shall be Eljasaph bar Lael. And the charge of the Beni Gershon in the tabernacle of ordinance shall be the tent, and the covering that overspreadeth, and the hanging of the door of the tabernacle of ordinance, and the curtains of the court, and the hanging which is at the gate of the court by the tabernacle, and the altar round about, and the cords of it, for all the service thereof.

Of Kehath was the family of Amram, and the family of Izbar, and of Hebron, and Uzziel: these are the families of Kehath, the numbers eight thousand six hundred, keeping the charge of the sanctuary. The four families that spring from Kehath shall encamp by the south side of the tabernacle; the Rab shall be Elizaphan bar Uzziel, and their charge, the ark, the table, the candelabrum, the altars, the vessels of the sanctuary wherewith they minister, and the veil, and that which pertaineth to its service. And the Amarkol set over the chiefs of the Levites shall be Elazar bar Aharon the priest, who inquireth by Uraya and Thumaya; and under his hand shall they be appointed who keep the charge of the sanctuary.

Of Merari, the families of Machli and Mushi, their number six thousand two hundred, and the Rab Zeruel bar Abichael: they shall encamp by the tabernacle northward; and that delivered to their charge shall be the boards of the tabernacle, its bars, pillars, and sockets, and all (that pertains to) the service thereof. The pillars of the court also round about, their sockets, pins, and cords.

But they who encamp before the tabernacle of ordinance eastward (shall be) Mosheh and Aharon, and his sons; keeping charge of the sanctuary and of Israel; and the stranger who draweth near shall be slain by flaming fire from before the Lord. The sum of the Levites whom Mosheh and Aharon numbered by the mouth of the Word of the Lord was twenty-two thousand.

And the Lord said unto Mosheh, Number all the first-born males among the sons of Israel, from a month old and upward, and take the number of their names. And bring near the Levites before me--I am the Lord--instead of all the firstborn among the sons of Israel, and all the cattle of the Levites instead of all the firstling cattle of the children of Israel. And Mosheh numbered, as the Lord commanded him, all the firstborn of the sons of Israel: the sum of their number was twenty-two thousand two hundred and seventy-three.

And the Lord spake with Mosheh, saying: Bring near the Levites instead of every first-born among Israel, and the cattle of the Levites instead of their cattle, that the Levites may minister before me: I am the Lord. And for the redemption of the two hundred and seventy and three of the first-born of the Beni Israel, who are more (than the number of) the Levites, thou shalt take of each five shekels by poll, in the shekel of the sanctuary shalt thou take, twenty shekels to the shekel. And thou shalt give the Shekel unto Aharon, and to his sons, as the redemption of them who are more than they. And Mosheh took the redemption (money) of them who were above those who were released by the Levites, one thousand three hundred and sixty-five shekels; and Mosheh gave the redemption silver to Aharon, and to his sons, according to the mouth of the Word of the Lord, as the Lord commanded Mosheh.

IV. And the Lord spake with Mosheh, saying: Take the account of the sons of Kehath from among the Beni Levi, from thirty years and upwards to fifty years, every one who cometh by the band to do the work in the tabernacle of ordinance. This is the service of the Beni Kehath, in the tabernacle of ordinance (with) the most holy things. But whenever the camp is to be removed, Aharon and his sons shall enter, and unloose the veil that is spread, and cover up the Ark of the Testimony, and put over it the covering of hyacinthine skin, and overspread it with a wrapper of twined work, and inset its staves. And over the table of the presence bread they shall spread a wrapper of purple, and set upon it the vials, and the spoons, and the vases, [JERUSALEM. Vials,] and the libation cups; but the bread shall be upon it evermore. And they shall spread upon it a wrapper of scarlet, and cover it with a covering of hyacinthine skin, and inset its staves. And they shall take a purple wrapper, and cover the candelabrum that lighteth, and its lamps, its tongs, its snuff-dishes, and all the vessels of service by which they attend it. [JERUSALEM. Snuffers.] And they shall put it and all its vessels in a covering of hyacinthine skin, and place it upon a rest. [JERUSALEM. Upon a beam.] And upon the golden altar they shall spread a purple vest, and cover it with a covering of hyacinthine skin, and inset its staves. And they shall take all the vessels, of the service with which they minister in the sanctuary, and wrap them in a covering of hyacinthine skins, and place it upon a beam.

And they shall remove the cinders from the altar, and overspread it with a covering of crimson. [JERUSALEM. And they shall take away from the altar,] and put upon it all its vessels with which it is served, the cinder-holders, flesh-hooks, prongs, and basins, even all the vessels of the altar, and spread upon it a covering of hyacinthine skin, and inset its staves.

And after Aharon and his sons have completed to cover the sanctuary, and all the vessels thereof, when the camp is to go forward, then the sons of Kehath may enter in to carry: but they shall not touch any holy thing, lest they die by the flaming fire. This is the burden of the sons of Kehath in the tabernacle of ordinance. And that delivered to Elazar bar Aharon the priest shall be the oil for the light, the aromatic incense, the perpetual mincha, the oil of anointing, and the custody of all the tabernacle, and whatever is in it in the sanctuary and its vessels.

And the Lord spake with Mosheh, saying: Thou shalt not give occasion for the tribe of the family of Kehath to perish among the Levites. But this appointment make thou for them, that they may live the life of the just, and die not by the flaming fire; they shall turn away their eyes from the Most Holy Place at the time they approach thither. Aharon and his sons shall enter, and appoint them man by man to his service and his burden. But they shall not go in to gaze, when the priests go in to cover the vessels of the sanctuary, that they die not by the flaming fire. [JERUSALEM. And the Levites shall not go in to gaze when the priests cover the vessels of the holy house, lest they die.]

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SECTION XXXV.

NASA.

AND the Lord spake with Mosheh, saying: Take the account of the Beni Gershon also, from thirty years to fifty years, of all who come by bands to do the work of the tabernacle of ordinance. And this is the service of the family of Gershon, to serve and to carry. They shall carry the curtains of the tabernacle, the tabernacle of ordinance, its covering, and the hyacinth covering which is upon it above; and the hanging of the gate of the tabernacle of ordinance; and the curtains of the court, and the hanging for the gate of the court which is by the tabernacle round about, and their cords and all the vessels of their service, and all that is delivered to them to serve with. Upon the word of Aharon and his sons shall be all the service of the Beni Gershon, for all their burdens and service, and of their whole work shalt thou ordain the charge upon them. This is the ministry of the family of the Beni Gershon, in the tabernacle of ordinance; and the care of them shall be in the hand of Ithamar bar Aharon the priest.

The sons of Merari shalt thou number, from thirty years to fifty years, everyone who cometh with the band to minister in the work of the tabernacle of ordinance. And this shall be the charge of the burdens of all their service in the tabernacle of ordinance, the boards of the tabernacle, its bars, pillars, and bases; the pillars of the court also round about, their pins and their cords, with all the instruments of their whole service, and all those of the charge of their burdens, thou shalt number by their names. This is the work of the family of Merari, according to all their service in the tabernacle of ordinance, under the hand of Ithamar bar Aharon the priest.

And Mosheh arid Aharon numbered the sons of Kehath by their families, and by the house of their fathers, from thirty years to fifty years; every one who came with the band to serve in the tabernacle of ordinance; and the sums of them were two thousand seven hundred and fifty. These are the numbers of the family of Kehath, of all who ministered in the tabernacle of ordinance; whom Mosheh and Aharon numbered upon the mouth of the Word of the Lord by Mosheh.

The numbers of the Beni Gershon, after the families of their father's house from thirty years to fifty years, every one who who came with the band to serve in the tabernacle of ordinance; the sums of them were two thousand six hundred and thirty. These are the numbers of the Beni

Gershon, of all who ministered in the tabernacle of ordinance, whom Mosheh and Aharon numbered upon the mouth of the Word of the Lord by Mosheh.

And the numbers of the Beni Merari, by the families of their father's house, from thirty to fifty years, every one who came with the band to the service of the tabernacle of ordinance, were three thousand two hundred. These are the numbers of the Beni Merari, whom Mosheh and Aharon numbered upon the mouth of the Word of the Lord by Mosheh.

The whole sum of the Levites whom Mosheh and Aharon and the princes of Israel numbered, from thirty to fifty years, all coming by bands to fulfil the charge and service of the portage of the tabernacle of ordinance, was eight thousand five hundred and eighty. By the mouth of the Word of the Lord were they numbered by Mosheh, every man according to his service and burden; and the numbering of them was as the Lord commanded Mosheh.

V. And the Lord spake with Mosheh, saying: Command the sons of Israel to send away from the camp every one who is leprous, or who hath an issue, or is unclean by having defiled himself (by touching) the dead. From a male to a female thou shalt send them away, and separate them without the camp, that they may not defile their tents; for the Shekinah of My Holiness dwelleth among you. And the sons of Israel did so, and sent them away from the camp; as the Lord had commanded Mosheh, so did the sons of Israel.

And the Lord spake with Mosheh, saying: Say to the children of Israel: A man or a woman who committeth any human sin, in acting perversely before the Lord, and hath become guilty; they shall make confession of their sins which they have committed. If he hath extorted money from his neighbour, he shall restore (the amount of) his sin in the principal thereof, and add to it a fifth of its value, and give (both) principal and fifth to him against whom he hath sinned. And if the man (hath died and) hath no kinsman to whom the debt may be rendered, the debt to be restored (shall he render) before the Lord; he shall give it to the priest, besides the ram for his atonement, by which atonement is to be made for him. And every separation of all consecrated things of the children of Israel which they bring to the priest shall be his. The consecrated tithe, also, of any man shall be his, that his substance may not fail; whatever a man giveth unto the priest shall be his.

And the Lord spake with Mosheh, saying: Speak with the sons of Israel, and say to them: If the wife of any man go astray and commit wrongness against him, and another man lie with her, and it be hidden from her husband's eyes, and be concealed, and she be contaminated: or, if the testimony be not clear which is witnessed against her, and she be not convicted; or, if the spirit of jealousy come upon him, and he be jealous of his wife, that she hath been defiled, or the spirit of jealousy come upon him, and he be jealous of his wife, though she hath not been defiled; and though that man may have not brought separation or tythe, there is constraint upon him to bring his wife unto the priest. Now, because she may have brought delicacies to the adulterer, she ought to bring an appointed oblation of her own, a tenth of three sata of barley flour, that being the food of beasts: he shall not pour oil, nor put frankincense thereon; for it is a mincha (on account) of jealousy, a mincha of a memorial which calleth guilt to mind.

And the priest shall bring her near, and cause her to stand before the Lord.

And the priest shall take holy water from the laver with an ewer, and pour it into an earthen vessel; because she may have brought the adulterer sweet wine to drink in precious vases; and he shall take of the dust that is upon the ground of the tabernacle,-because the end of all flesh is dust,- and put it into the water. And the priest shall cause the woman to stand before the Lord, and bind a cord over her loins and upon her breast,- because she should have bound her loins with a girdle; and he shall uncover the woman's head, because she had tied a fillet upon her hair.

And he shall put the mincha of memorial, the mincha of jealousy, into her hand; while in the hand of the priest shall be the bitter water of the trial.

And the priest shall adjure her by the adjuration of the Great and Glorious Name, and shall say to the woman:

If thou hast not turned aside, to defile thyself by acting against the right of thy husband, be thou unhurt by these bitter waters of trial. [JERUSALEM. Be thou made innocent by these waters of trial by their probation.] But if thou hast turned aside against the right of thy husband, and art defiled in having shared the bed with a man against thy husband's right:-Then shall the priest adjure the woman by the oath of malediction, and say to the woman,-The Lord make thee a curse and an execration among the children of thy people, in causing thy thigh to corrupt, and thy belly to swell;. and may these waters of trial enter into thy bowels, to cause thy belly to swell, and thy thigh to corrupt.

And the woman shall answer and say: Amen, if I was polluted when betrothed; Amen, if I have been polluted since my marriage. [JERUSALEM. And the woman shall answer, Amen, because I have not been unclean; Amen, if ever I shall have wrought uncleanness.]

And the priest shall write these maledictions upon a parchment, and wash it out with the water of trial, and cause the woman to drink the bitter trial water: the trial water of malediction shall be received by her. But the priest shall (first) take from the woman's hand the mincha of jealousy, and uplift the mincha before the Lord, and lay it on the side of the altar. And the priest shall take a handful of the portion for its memorial, and burn it at the altar; and after that the woman shall drink the water.

And when he hath caused her to drink the water, it will be that if she hath been defiled by adultery, and hath acted with wrongness against her husband, those proving waters will enter into her with a curse, and her belly will swell, and her thigh become corrupt, and the woman will be an execration among the children of her people. The adulterer as well will be detected by these waters of probation, in whatever place he may be. But if the woman hath not been defiled by adultery, but is innocent, they will enter without harm, and her brightness will shine forth, and she will find affection before her husband, and become the mother of a son.

This is the declaration of the law of jealousy, when a woman hath fallen away from the right of her husband, and become defiled by adultery; or when the spirit of jealousy cometh upon a man, that he be so jealous of his wife as to make her stand before the Lord, then shall the priest perform all this law. But if the man be innocent of transgressions, then let that woman bear her iniquity.

VI. And the Lord spake with Mosheh, saying: Speak with the children of Israel, and say to them: When a man or, woman, seeing her who had gone astray in her corruption, shall (resolve to) become abstinent from wine, or for any other cause shall make the vow of a Nazir in separating one'- self unto the Name of the Lord, he shall abstain from wine, new and old, he shall drink neither vinegar of old wine or new; neither may he drink liquor in which grapes have been crushed, nor eat of grapes either fresh or dried. [JERUSALEM. From wine, new or old, be shall abstain, (keep apart,) and vinegar of old wine he may not drink, nor any liquor. of grapes.] All the days of his vow he shall not eat of the tree which maketh wine, from the husks of grapes even to the kernels within them. All the days of his nazir-vow the razor shall not pass upon his head until the time when the days of his separation to the Name of the Lord be fulfilled; he shall be consecrate, letting the hair of his head grow. All the days of his separation to the Name of the Lord he shall not go in where there is a dead man. For his father, or his mother, his brother, or his sister, he shall not make himself unclean through their decease; for the crown of Eloah is upon his head; all the days in which he is a Nazir lie shall be sacred before the Lord.

But if a person die near him suddenly, and he unawares defile the head of his vow, let him shave his head on the day of his purification; on the seventh day let him shave it. And on the eighth day let him bring two turtle doves, or two young pigeons, unto the priest at the door of the tabernacle of ordinance. And the priest shall make one a sin offering, and one a burnt offering, and atone for him on account of that in which he hath sinned, in defiling himself by the dead: and he shall consecrate his head on that day. And let him dedicate before the Lord the days of his nazirate (afresh), and bring a lamb of the year for a trespass offering; but the former days will have been in vain, because he had defiled his nazirate.

And this is the law of the Nazir on the day when his separation days are fulfilled: Let him present himself at the door of the tabernacle of ordinance, and bring his oblation before the Lord, one lamb of the year unblemished for a burnt offering, and one ewe Iamb of the year unblemished for a sin offering, and one ram unblemished for the consecrated oblation; and a basket of unleavened cakes of flour with olive oil, and unleavened wafers anointed with olive oil, their minchas and libations. And the priest shall offer before the Lord, and perform the sin offering, and the burnt sacrifice; and make the ram a consecrated victim (peace offering) before the Lord, with the basket of unleavened; and the priest shall make its mincha and its libation. And the Nazir shall shave his consecrated head, without, after the offering of the holy oblations at the door of the tabernacle of ordinance, and take the hair of his consecrated head, and lay it on the fire that is under the cauldron of the peace offering. And the priest shall take the shoulder that is boiled, entire from the ram, and one unleavened cake from the basket, and one unleavened wafer, and put upon the hands of the Nazirite, after he hath shaved his head of the consecration. And the priest shall uplift them for an elevation. It is sacred; it belongeth to the priest, with the breast of the elevation, and the separated shoulder. And after that the Nazirite may drink wine.

This is the declaration of the law of the Nazir who shall have vowed his oblation before the Lord for his separation, besides what may come into his hand according to the rule (or measure) of his vow, to bring that which he had vowed; so shall he do according to the law of his nazirate.

And the Lord spake with Mosheh, saying: Speak with Aharon and his sons, saying: Thus shall you bless the children of Israel, while spreading forth the hands from the high place;[1] in this tongue.[2] The Lord bless thee and keep thee. The Lord make His face to shine upon thee, and gracious unto thee. The Lord lift up His countenance upon thee, and grant thee peace. The Lord bless thee in all thy business, and keep) thee from demons[3] of the night, and things that cause terror, and from demons of the noon[4] and of the morning, and from malignant spirits and phantoms. The Lord make His face to shine upon thee, when occupied in the law, and reveal to thee its secrets, and be merciful unto thee. The Lord lift up His countenance upon thee in thy prayer, and grant thee peace in thy end. And they shall bestow the benediction of My Name upon the children of Israel, and I, by My Word, will bless them.

VII. And it was on the day which begins the month of Nisan, when Mosheh had finished to uprear the tabernacle, he took it not in pieces again, but anointed and consecrated it and all its vessels, the altar and all the vessels thereof, and he anointed them and hallowed them; then the leaders of Israel, who were the chiefs of the house of their fathers, brought their offerings. These were they who had been appointed in Mizraim chiefs over the numbered, and they brought their offering before the Lord; six waggons covered and fitted up, and twelve oxen; one waggon for two princes and one ox for each. [JERUSALEM. Six waggons yoked.] But Mosheh was not willing to receive them, and they brought them before the tabernacle. And the Lord spake with Mosheh, saying: Take them, and let them be used for the need of the appointed (work), and let the oxen and the waggons be for the work of the service of the tabernacle of ordinance, and give them to the Levites, to each according to the measure of his work. And Mosheh took the waggons and the oxen, and gave them to the Levites. Two waggons and four oxen he gave to the sons of Gershon, according to the amount of their service, and four waggons and eight oxen gave be to the sons of Merari, according to the measure of their service, by the band of Ithamar bar Aharon the priest. But to the sons of Kehath he gave neither waggons nor oxen, because on them was laid the service of the sanctuary, to be carried on their shoulders. And the princes offered at the dedication of the altar by anointing, on the day that he anointed it did the princes present their oblations before the altar. And the Lord said unto Mosheh, Let the princes offer each, one prince on one day, their oblations at the dedication of the altar by anointing.

He who on the first day presented his oblation was Nachshon bar Amminadab, prince of the house of the fathers of the tribe Jehudah: and his oblation which he offered was one silver bow, thickly embossed, (or, crusted,) in weight one hundred and thirty shekels, in shekels of the sanctuary; one silver vase, slightly embossed, of seventy shekels, in shekels of the sanctuary; both of these vessels he brought filled with flour of the separation, sprinkled with olive oil for a mincha; one pan (censer) weighing ten silver shekels, but it was itself of good gold; and he brought it full of good sweet incense of the separation; one young bullock of three years, one ram of two years, and one lamb of the year. These three did the chief of the tribe Jehudah bring for a burnt offering; one kid of the goats he brought for a sin offering; and for consecrated victims, two oxen, five rams, five goats, lambs of the year five: this is the order of the oblation which Nachshon bar Amminadab offered of his wealth. [JERUSALEM. And the oblation which he offered was one silver dish, &c., in the same words as above.]

On the second day, Nethanel bar Zuar, chief of the house of the fathers of the tribe Issakar, brought his oblation. He brought his oblation after Jehudah by commandment of the Holy: one silver dish thickly embossed, one hundred and thirty shekels, &c., as the first.[5]

On the third day, Eliab bar Helon, prince of the Beni Zebulon, offered. On the fourth, Elizur bar Shedeur, prince of the Beni Reuben; on the fifth, Shelumiel bar Zurishaddai, prince of Shemeon; on the sixth, Eljasaph bar Dehuel, prince of the Beni Gad; on the seventh, Elishama bar Ammihud, prince of the Beni Ephraim; on the eighth, Gamaliel bar Pedazur, prince of Menasheh; on the ninth, Abidan bar Gideoni, prince of Benjamin; on the tenth, Achiezer bar Amishaddai, prince of the Beni Dan; on the eleventh, Pagiel bar Achran, prince of Asher; and on the twelfth day, Achira bar Enan, prince of the Beni Naphtali, offered.

This is the oblation at the anointing of the altar, on the day that they anointed it, from the riches of the princes of Israel: twelve silver bowls, answering to the twelve tribes; twelve silver vases, answering to the twelve princes of the Beni Israel; twelve golden pans, answering to the twelve signs (*mazalia*[6]). One hundred and thirty shekels was the weight of each silver bowl, answering to the years of Jokebed when she bare Mosheh; and seventy shekels was the weight of each vase, answering to the seventy elders of the great Sanhedrin: all the silver vessels, two thousand four hundred shekels, in shekels of the sanctuary. The golden pans were twelve, answering to the princes of Israel, full of good sweet incense; the weight of ten shekels was the weight of each pan, answering to the Ten Words; all the gold of the pans, one hundred and and twenty (shekels), answering to the years lived by Mosheh the prophet. All the bullocks for the burnt offering, twelve, a bullock for a prince of the house of the fathers; twelve rams, because the twelve princes of Ishmael would perish; twelve lambs of the year, because the twelve princes of Persia would perish; and their minchas, that famine might be removed from the world; and twelve kids of the goats for the sin offering, to atone for the sins of the twelve tribes. And all the oxen for consecrated victims, twenty-four, answering to the twenty-four orders (of the priests); the rams, sixty, answering, to the sixty years which Izhak had lived when he begat Jakob; the goats, sixty, answering to the sixty letters in the benediction of the priests; lambs of the year, sixty, to atone for the sixty myriads of Israel. This was the dedication of the altar by anointment on the day that they anointed it.

And when Mosheh entered into the tabernacle of ordinance to speak with Him, he heard the voice of the Spirit who spake with him descending from the heaven of heavens upon the Mercy Seat which was upon the Ark of the Testimony between the two Cherubim, and from thence was the Oracle speaking with him.

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SECTION XXXVI.

VIII. And the Lord spake with Mosheh, saying: Speak with Aharon, and say to him: At the time when thou dost kindle the lamps upon the candelabrum, (all) the seven lamps shall be alight; three on the western side, and three on the eastern side, and the seventh in the midst. And Aharon did so; at the face of the candelabrum he lit the lamps thereof, as the Lord commanded Mosheh. And this was the work delabrum, which was of beaten gold, from its foundations unto its lilies, the work of the artificer, with the hammer was it wrought: according to the vision which the Lord had showed Mosheh, so did Bezalel make the candelabrum.

And the Lord spake with Mosheh, saying: Bring, the Levites out from among the sons of Israel, and purify them. And this shalt thou do to purify them. Sprinkle upon them the water for uncleanness through sin (*chattatha*), and let the razor pass over all their flesh, and let them wash their raiment, and wash themselves in forty saven of water. And they shall take a young bullock, and his mincha of flour sprinkled with olive oil; and take thou a second young bullock for a sin offering. And thou shalt bring the Levites before the tabernacle of ordinance, and gather together also all the congregation of the sons of Israel. Thou shalt bring the Levites before the Lord, and the sons of Israel shall lay their hands upon the Levites. And Aharon shall present the Levites, (as) an elevation before the Lord from the sons of Israel, and they shall be for the work of the service of the Lord. And the Levites shall lay their hands upon the head of the bullocks, and make one a sin offering and one a burnt offering before the Lord, to atone for the Levites. And thou shalt place the Levites before Aharon and his sons, and present them (as) an elevation before the Lord; and thus shalt thou separate the Levites from among the sons of Israel, that the Levites may be ministers before Me. And afterward the Levites may enter to fulfil the service of the tabernacle of ordinance, when thou shalt have purified them and presented them (as) an elevation; for separated they are separate before Me from among the sons of Israel, instead of every one who openeth the womb; the first-born of all who are of the sons of Israel have I taken (to be) before Me. For every first-born of the sons of Israel is Mine, whether of man or of beast: in the day that I slew all the first-born in the land of Mizraim, I sanctified them before Me; and I have taken the Levites instead of all the first-born of the sons of Israel, and have given the Levites (as) gifts unto Aharon and to his sons from among the sons of Israel, to minister the service of the children of Israel in the tabernacle of ordinance, and to atone for the children of Israel, lest there be mortality among the children of Israel at the time when they approach the sanctuary.

And Mosheh and Aharon and all the congregation of the Beni Israel did unto the Levites according to all that the Lord had commanded Mosheh concerning the Levites, so did the sons of Israel to them. And the Levites were purified, and they washed their raiment; and Aharon presented them as an elevation before the Lord. And Aharon made atonement for them to purify them. And afterward the Levites went in to fulfil their ministry in the tabernacle of ordinance, before Aharon and his sons: as the Lord had commanded Mosheh concerning the Levites, so did they unto them.

And the Lord spake with Mosheh, saying: This is the instruction for the Levites who are not disqualified (profaned) by their blemishes: from one of twenty-five years and upward, he shall come, according to his company, to the service of the tabernacle of ordinance and from fifty years of age he shall return from the band of the service, and serve no more. Yet he may minister with his brethren at the tabernacle of ordinance in keeping the watch; but he shall not do any of the service. So shall the Levites act in their charge.

IX. And the Lord spake with Mosheh in the wilderness of Sinai, in the second year from the time of their going forth from the land of Mizraim, in the first month, saying: Let the children of Israel perform the sacrifice of the Pascha between the suns at its time. On the fourteenth day of this month, between the suns, they shall perform it in its time; according to all its rites and all its statutes shall they do it. And Mosheh spake with the children of Israel to perform the sacrifice of the Pascha. They performed the Pascha, therefore, on the fourteenth day of the month, between the suns in the wilderness of Sinai; after all that the Lord had commanded Mosheh, so did the children of Israel.

But certain men, who were unclean, having been defiled by the body of a man who had died near them suddenly; as the commandment (of the Pascha) came upon them, could not perform it on that day, which was the seventh of their uncleanness. And they came before Mosheh and Aharon on that day; and these men said to him, We are unclean, on account of a man who died with us: therefore we are hindered from killing the Pascha, and shedding the blood of the Lord's oblation upon the altar at its time, that we may eat its flesh, being clean, among the children of Israel.

This is one of four matters of judgment brought before Mosheh the prophet, which he decided according to the Word of the Holy One: in some of which Mosheh was deliberate, because they were judgments about life; but in the others Mosheh was prompt, they being (only) judgments concerning money: but in those (the former) Mosheh said, I have not heard; that he might teach the princes of the Sanhedrin who should arise after him to be deliberate in judgements regarding life, but prompt in judgments about money; and not to be ashamed to ask counsel in things too hard for them, inasmuch as Mosheh himself, the Rabbi of Israel, had need to say, I have not yet heard. Therefore, said Mosheh to them, Wait until I have heard what will be commanded from before the Lord concerning your case. [JERUSALEM. This is one of four matters of judgment brought before Mosheh, in two of which Mosheh was prompt, and in two was he slower. Concerning the unclean who could not perform the Pascha in its time, and concerning the daughters of Zelophehad, was Mosheh prompt, because the [latter] judgment was about money; but concerning the blasphemer who had reviled the sacred Name, and the gatherer of wood, who wickedly profaned the Sabbath, Mosheh was deliberate, they being decisions involving life; and in them he said, I have not heard; that he might teach the judges who were to come after Mosheh to be prompt in cases of mammon, but deliberate in those of life; and not to be ashamed to say, I have not heard, because Mosheh our Rabbi himself said, I have not heard. Therefore, spake he, Arise, and listen to what the Word of the Lord will prescribe to you.]

And the Lord spake with Mosheh, saying: Speak with the sons of Israel, saying: A man, whether young or old, when unclean by defilement from the dead, or an issue, or the leprosy, or who is hindered in the way of the world by the accidents of the night, or who shall be at a distance from the threshold of his house: if such things happen to you, or to your generations, then may he defer to perform the Pascha before the Lord. But in the second month, which is the month of Ijar, on the fourteenth day of the month, between the suns they shall perform it; with unleavened bread and with bitters they shall eat it. They shall not leave of it till the morning, and a bone in it shall not be broken; according to every instruction in the decree of the Pascha in Nisan, they shall perform it. In the Pascha of Nisan (such persons) may eat unleavened bread, but not perform the oblation of the Pascha on account of their defilement; but in the Pascha of Ijar being purified they shall offer it. But the man who, being clean and undefiled by the way of the world, and not at a distance from the threshold of his home, neglecteth to perform the oblation of the Pascha of Nisan, that man shall be cut off from his people, because he hath not offered the Lord's oblation in its season; that man shall bear his sin. And if the stranger who is sojourning with you will perform the Pascha before the Lord, he shall do it after the proper manner of the Paschal decree, according to its form so shall he do it. You shall have one statute, both for the sojourner and for the native of the land.

And on the day on which the tabernacle was reared the Cloud of Glory covered the Tabernacle; it overspread the Tabernacle of Testimony by day, and at evening, it was over the Tabernacle like a vision of Fire until the morning. So was it continually, a Cloud of Glory covering it by day, and a vision of Fire by night. And what time the Cloud of Glory was uplifted from the Tabernacle, then the children of Israel went forward; and at the place where the Cloud rested, there did the children of Israel rest. By the mouth of the Word of the Lord the children of Israel went forward, and by the Word of the Lord they rested. All the days that the Cloud of Glory abode upon the Tabernacle, (so long) did they abide. And if the Cloud tarried over the Tabernacle many days the children of Israel observed the watch of the Word of the Lord, and did not proceed. If for the time of a number of days, suppose the seven days of the week, the Cloud of Glory was upon the Tabernacle, by the mouth of the Word of the Lord they rested, and by the mouth of the Word of the Lord they went forward. Or, if the Cloud of Glory (rested only) from evening until morning, and was uplifted in the morning, then went they onward; whether by day or by night, when the Cloud was lifted up they went forward; whether it was two days, or a month, or a year complete, while the Cloud of Glory made stay over the Tabernacle, abiding on it, the children of Israel abode, and journeyed not, and at the time of its uplifting they went forward. By the mouth of the Word of the Lord they encamped, and by it they journeyed; they kept the observance of the Word of the Lord, by the mouth of the Word of the Lord through Mosheh.

X. And the Lord spake with Mosheh, saying: Make for thee, of thine, two trumpets of silver of solid material, the work of the artificer shalt thou make them; and let them be thine, with which to convoke the assembly, and for the removing of the camps. And thou shalt blow upon them, and bring together to thee all the congregation at the door of the tabernacle of ordinance. If they blow upon one (only), the princes of the heads of the thousands of Israel shall assemble to thee. But when you blow an alarm, then the camps which are on the east are to go forward; and when they blow a second alarm, the camps on the south shall go forward; they shall blow the alarm for their journeys. And at the time of assembling the congregation you shall blow, but not an alarm. The sons of Aharon, the priests only, shall blow with the trumpets, which shall be to you, for a perpetual statute for your generations.

And when you enter upon the order of the line of battle for your country, with oppressors who oppress you, then shall you blow the alarm on the trumpets, that the remembrance of you may come up for good before the Lord your God, that you may be delivered from your enemies. And in the day of your rejoicings, and in your solemnities, and at the beginning of your months, you shall blow with the trumpets over your burnt offerings and your consecrated victims, and they shall be for a good memorial to you before the Lord your God; for Satana shall be troubled at the sound of your jubel notes: I am the Lord your God.

And it was in the second year, the second month, which is the month of Ijar, the twentieth day of the month, that the Cloud of Glory was uplifted from above the Tabernacle of Testimony; and the children of Israel went forward upon their journeys from the wilderness of Sinai, and the Cloud of Glory rested in the wilderness of Pharan. And they went forth at the first by the mouth of the Word of the Lord through Mosheh.

The standard of the camps of the Beni Jehudah went forward by their hosts, and the Rabba who was appointed over the host of the tribe of the Beni Jehudah was Nachshon bar Amminadab; the Rabba of the Beni Issakar was Nethanel Dar Zuar; and the Rabba of the Beni

Zebulon, Eliab bar Chelon. And the tabernacle was taken down, and the sons of Gershon and of Merari went forward, carrying the tabernacle.

The standard of the camps of Reuben went forward by their hosts. The Rabba set over the hosts of the tribe of the Beni Reuben was Elizur bar Shedeur; the Rabba of the Beni Shemeon, Shelumiel bar Zurishaddai; and the Rabba of the Beni Gad, Eljasaph bar Dehuel.

And the family of Kehath went forward, carrying the sanctuary; and they (the men of Gershon) reared up the tabernacle against their coming.

The standard of the camps of the Beni Ephraim went forward by their hosts: the Rabba set over the host of the tribe of Ephraim was Elishama bar Ammihud; the Rabba of that of Menasheh, Gamaliel bar Pedazur; and the Rabba of Benjamin, Abidan bar Gideoni.

And the standard of the camps of the Beni Dan went forward, completing all the camps according to their hosts; and the Rabba set over his host was Ahiezer bar Ammishaddai; the Rabba of the tribe of Asher, Pagiel bar Achran; and the Rabba of the Beni Naphtali, Ahira bar Enan. These are the journeys of the children of Israel by their hosts; the Cloud of Glory was lifted up from above the tabernacle, and they went forward.

And Mosheh said unto Hobab bar Reuel the Midianite, father-in-law of Mosheh, We are journeying from hence to the place of which the Lord hath said, I will give it to you: come with us, and we will do thee good; for the Lord hath spoken to do good unto the sojourner with Israel. But he answered him, I will not go (with you) but to my (own) land and to my kindred will I go. But he said, Do not now leave us; for when we were encamped in the wilderness, thou knewest how to judge, and didst teach us the method (or business) of judgment, and thou art dear to us as the apple of our eyes. And it shall be that if thou wilt go on with us, with the good that the Lord shall benefit us will we benefit thee, in the division of the land.

And they went forward from the glory of the Shekinah of the Lord had been revealed, going three days; and the Ark of the Lord's covenant went before them. Thirty and six miles it went that day; it preceded the camp of Israel, going three days, to provide for them a place to encamp in. And the Cloud of the Lord's Shekinah overshadowed them by day in their going out from the encampment. And it was when the ark should go forward, the Cloud gathered itself together and stood still, not going on, until Mosheh, standing in prayer, prayed and supplicated mercy from before the Lord, and thus spake: Let the Word of the Lord be now revealed in the power of Thy anger, that the adversaries of Thy people maybe scattered; and let not the banner of those who hate them be uplifted before Thee. But when the ark should rest, the Cloud gathered itself to ether and stood, but did not overspread, until Mosheh, standing in prayer, prayed and besought mercy from before the Lord, thus speaking: Return now, Thou Word of the Lord,^[1] in the goodness of Thy mercy, and lead Thy people Israel, and let the glory of Thy Shekinah dwell among them, and (Thy) mercy with the myriads of the house of Jakob, and with the multitudes of the thousands of Israel. [JERUSALEM. It was when the ark went forward. Mosheh stood, with bands (outstretched) in prayer, and said, Arise now, O Word of the Lord, in the power of Thy might, and let the adversaries of Thy people be scattered, and make Thine enemies flee before Thee. But when the ark rested, Mosheh lifted his hands in prayer, and said, O Word of the Lord, turn from the strength of Thy anger, and return unto us

in the goodness of Thy mercy, and bless the myriads and multiply the thousands of the children of Israel.

XI. But there were wicked men of the people, who, being discontent, devised and imagined evil before the Lord; and it was heard before the Lord, whose displeasure was moved; and a flaming fire was kindled among them from the Lord, which destroyed some of the wicked in the outskirts of the house of Dan, with whom was a graven image. And the people cried to Mosheh to pray for them; and Mosheh did pray before the Lord, and the fire was extinguished where it was. And he called the name of that place Enkindlement, because the flaming fire had been enkindled there from before the Lord.

And the strangers who had gathered together among them demanded with demand, and they turned and wept; and the sons of Israel said, Who will give us flesh to eat? We remember the fish which we had to eat in Mizraim freely, without (being restricted by prohibitory) precept, the cucumbers and melons, the leeks, onions, and potherbs. [JERUSALEM. We remember the fish that we ate freely in Mizraim, the cucumbers and melons, leeks, onions, and potherbs.] But now our life is dried up; there is not anything; we see only the manna, as the pauper who looks upon a morsel (bestowed) by the hands. Alas for the people whose food is bread from the heavens! And so murmured they, because the manna was like coriander-seed, round, when it came down from the heavens, and when it had been sanctified its appearance was as the likeness of Bedilcha. And the wicked people looked about, and collected, and ground it in the mill. But he who would, bruised it in the mortar, or dressed it in the pot, or made cakes of it; and the taste of it was like the taste of cream covered with oil. [JERUSALEM. And the people were scattered abroad, and collected and ground it in mills, or crushed it in the mortar, or dressed it in the pan, and made cakes of it. And the taste of it was like the taste of pastry with honey.] And when the dew came down on the camp by night, the manna descended upon it.

And Mosheh heard the people lamenting with their neighbours, who had gathered every man at the gate of his tent and the displeasure of the Lord was strongly moved, and in the eyes of Mosheh it was evil; and Mosheh said before the Lord, Why hast Thou done ill with Thy servant, or I have not found mercy before Thee, that Thou shouldst have laid the toil of this people upon me? Have I made or borne all this people as from the womb? are they my children, that Thou saidst to me in Mizraim, Bear the toil of them with thy strength, as the instructor of youth beareth, until they be carried into the land which Thou hast sworn unto their fathers? [JERUSALEM. Have I made all this people, have I begotten them, that Thou hast said to me, Carry them in thy bosom, as the nurse^[2] carrieth the sucklings, unto the land which thou didst swear unto their fathers?] Whence am I to find meat to give all this people? for they are cry crying to me, say saying Give us flesh that we may eat. I am not able to bear all this people, for it is too weighty for me. But if Thou do this with me, to leave all the labour of them upon me, let me now die with the death in which the just have repose, if I have found mercy before Thee, that I may not see mine evil. [JERUSALEM. That I may not see the evil of them who are Thy people.] Then spake the Lord unto Mosheh, Gather together in My name seventy righteous men of the elders of Israel, whom thou knowest to be elders of the people, and who were set over them in Mizraim, and bring them to the tabernacle to stand there with thee. And I will be revealed in the glory of My Shekinah, and will speak with thee there, and will amplify the spirit of prophecy that is upon thee, and bestow it upon them; and they shall sustain with thee the burden of the people, that thou mayest not bear it alone. And say thou to the people, Make ready against the morrow that you may eat flesh; because you have lamented

before the Lord, saying, Who will give us flesh to eat? for it was better with us in Mizraim. The Lord therefore will give you flesh that you may eat. You shall not eat it one day, nor two days, nor five, nor ten, nor twenty days; for a month of days, until the smell of it cometh forth from your nostrils, and it become a loathing to you; because you have been contemptuous against the Word of the Lord, whose glorious Shekinah dwelleth among you, and because you have wept before Him, saying, Why should we have come out from Mizraim?

But Mosheh said, Six hundred thousand footmen are the people among whom I dwell, and Thou hast said, I will give them flesh to eat for a month of days! Shall the flocks of Araby or the cattle of Nabatea be killed for them to satisfy them, or all the fishes of the Great Sea be collected, that they may have enough? And the Lord said to Mosheh, Can any thing fail before the Lord? Now shalt thou see whether what I have said to thee shall come to pass or not. Then Mosheh went forth from the tabernacle, the house of the Shekinah, and told the people the words of the Lord. And he called together the seventy men, the elders of Israel, and placed them around the tabernacle. And the Lord was revealed in the glorious Cloud of the Shekinah, and spake with him. And He made enlargement of the (Spirit of) prophecy that was upon him, so that Mosheh lost nothing thereof, but He gave unto the seventy men, the elders: and it was that when the Spirit of prophecy rested upon them, they prophesied, and ceased not.

But two men had remained in the camp; the name of the one Eldad, and the name of the second Medad, the sons of Elizaphan bar Parnak, whom Jokebed the daughter of Levi bare to him when Amram her husband had put her away; and to whom she had been espoused before she gave birth to Mosheh. And the Spirit of prophecy resting upon them, Eldad prophesied, and said: Behold, Mosheh shall be gathered from the world; and Jehoshua bar Nun, the minister of the camps, will be established after him, and will lead the people of the house of Israel into the land of Kanaan, and make it their inheritance.

Medad prophesied, and said: Behold, quails come up from the sea, and cover all the camp of Israel; but they will be to the people (a cause of) an offence. And both of them prophesied together, and said: Behold, a king will arise from the land of Magog, at the end of the days, and will assemble kings crowned with crowns, and captains wearing armour, and him will all nations obey. And they will set battle in array in the land of Israel against the children of the captivity; but already is it provided that in the hour of distresses all of them shall perish by the burning blast of the flame that cometh forth from beneath the Throne of Glory; and their carcasses shall fall upon the mountains of the land of Israel, and the wild beasts of the field and the fowls of the sky shall come and consume their dead bodies. And afterward will all the dead of Israel live (again), and be feasted from the ox which hath been set apart for them from the beginning, and they shall receive the reward of their works.

And they were of the elders who stood in the registers among them; but they had not gone forth to the tabernacle, but had hidden to escape from the dignity; yet they prophesied in the camp. [JERUSALEM. And there remained two men in the camp: the name of one of them Eldad, the name of the second Medad, upon whom rested the Holy Spirit. Eldad prophesied, and said: Lo, Mosheh, the prophet, the scribe of Israel, will be gathered from the world, and Jehoshua bar Nun, his disciple, minister of the camps, will succeed. Medad prophesied, and said: Behold, quails come up from the sea; but they will be an offence to the children of Israel. Both of them prophesied together, and said: At the end, the end of the days, will Gog and Magog and his host come up against Jerusalem; but by the hand of the King Meshiha they will

fall, and seven years of days will the children of Israel kindle their fire with their weapons of war, not going into the wilderness, nor cutting down the trees. And they were of the seventy sages, who went not from the tabernacle, while Eldad and Medad prophesied in the camp.]

And a certain young man ran, and told to Mosheh, and said: Eldad and Medad are prophesying thus in the camp. And Jehoshua bar Nun, the minister of Mosheh, answered and said: Ribboni Mosheh, pray for mercy before the Lord, that the Spirit of prophecy may be withheld from them. But Mosheh said to him, Because they prophesy concerning me that I am to be gathered from the world, and that thou art to minister after me, art thou jealous for my sake? I would that all the Lord's people were prophets, and that He would bestow the Spirit of prophecy upon them.

And Mosheh proceeded to the camp, he and all the elders of Israel. And the wind of a tempest went forth, and came violently from before the Lord, so as to have swept the world away, but for the righteousness of Mosheh and Aharon: and it blew over the Great Sea, and made the quails fly from the Great Sea, and settle wherever there was place in the camp, as a day's journey northward and southward, and at the height as of two cubits; they flew upon the face of the ground, and went upon their bellies, so that (the people) were not wearied while they collected them. And they who had been wanting in faith arose: and all that day, and all the night, and all the day that followed, they gathered the quails; even he who was lame and infirm gathered ten korin, [JERUSALEM. Ten korin,] and they spread them abroad round about the camps.

The wicked ate of the flesh, yet offered no thanksgiving to Him who had given it to them: but while the flesh was between their teeth, and not consumed, the anger of the Lord waxed strong against the evil people, and the Lord slew the people with a very great mortality. And he called the name of that place, The Graves of the Desirers of Flesh; for there they buried the people who had desired flesh. And from the Graves of the Desirers the people journeyed to Hatseroth, and they were in Hatseroth.

XII. And Miriam and Aharon spake against Mosheh words that were not becoming with respect to the Kushaitha whom the Kushae had caused Mosheh to take when he had fled from Pharoh, but whom he had sent away because they had given him the queen of Kush, and he had sent her away. [JERUSALEM. And Miriam and Aharon spake against Mosheh about the Kushaitha whom he had taken. But observe, the Kushite wife was not Zipporah, the wife of Mosheh, but a certain Kushaitha, of a flesh different from every creature: whereas Zipporah, the wife of Mosheh, was of a comely form and beautiful countenance, and more abundant in good works than all the women of her age.] And they said, Hath the Lord spoken only with Mosheh, that he should be separated from the married life? Hath He not spoken with us also? And it was heard before the Lord. But the man Mosheh was more bowed down in his mind than all the children of men upon the face of the earth; neither cared he for their words.

And the Lord said to Mosheh, to Aharon, and to Miriam, Come forth, you three, to the tabernacle. And those three went forth. And the Glory of the Lord was revealed in the Cloud of Glory, and He stood at the door of the tabernacle, and called Aharon and Miriam: and those two came forth. And He said, Hear now My words, while I speak. Have any of the prophets who have arisen from the days of old been spoken with as Mosheh hath been? To those (prophets) the Word of the Lord hath been revealed in apparition, speaking with them in a

dream. Not so is the way with Mosheh My servant; in all the house of Israel My people he is faithful. [JERUSALEM. Not so is My servant Mosheh among all the company (of the prophets), the chief of the chiefs of My court, faithful is he.] Speaker with speaker have I spoken with him, who hath separated himself from the married life; but in vision, and not with mystery, revealed I Myself to him at the bush, and he beheld the likeness of My Shekinah. And why have you not feared to speak such words of My servant Mosheh? And the glory of the Lord's Shekinah ascended, and went. And the glorious Cloud of the Lord's Shekinah went up from above the tabernacle; and, behold, Miriam was seized with the leprosy. And Aharon looked upon Miriam, and, behold, she had been smitten with leprosy. And Aharon said to Mosheh, I beseech of thee, my lord, not to lay upon us the sin we have foolishly committed, and by which we have transgressed. I entreat thee that Miriam, our sister, may not be defiled with leprosy in the tent, as the dead, for it is with her as with the infant^[3] which, having well fulfilled the time of the womb, perishes at the birth: so Miriam was with us in the land of Mizraim, seeing us in our captivity, our dispersion, our servitude; but now, when the time hath come for our going forth to possess the land of Israel behold she is kept back from us. I entreat thee, my lord, to pray for her, that her righteousness may not come to nought among the congregation. [JERUSALEM. 11. That we have sinned. 12. Let not Miriam, our sister, be a leper, polluted in the tent as one dead. For it is with her as with the infant who hath passed nine months in its mother's womb, in water and in heat, without injury, but which after all perishes at the birth. So was Miriam, our sister, carried away with us into the desert, and with us in our trouble; but now the time hath come that we may enter into the land of Israel, why should she be kept from us? Pray now for the dead body that it may live, and that her righteousness may not fail.] And Mosheh did pray, and seek mercy before the Lord, saying: I pray through the compassions of the merciful God, O Eloha, who hast power over the life of all flesh, heal her, I beseech thee. [JERUSALEM. O Eloha, who healest all flesh, heal her.] And the Lord said to Mosheh, If her father had corrected her, would she not have been disgraced, and secluded seven days? But to-day, when I correct her, much more right is it that she should be dishonoured fourteen days: yet shall it suffice to seclude her seven days without the camp; and for thy righteousness will I make the Cloud of My Glory, the tabernacle, the ark, and all Israel, tarry until the time that she is healed, and then re-admitted. And Miriam was kept apart without the camp for seven days, and the people went not forward until the time that Miriam was healed.

XIII. But though Miriam the prophetess had made herself liable to be stricken with leprosy in this world, the doctrine is ample that in the world to come (there remaineth a reward) for the just, and for them who keep the commandments of the law. And because Miriam the prophetess had watched for a little hour to know what would be the fate of Mosheh; (Exod. i. ;) for the sake of that merit all Israel, numbering sixty myriads, being eighty legions, and the Cloud of Glory, the tabernacle, and the well, went not, nor proceeded, till the time that she was healed: and afterward the people journeyed from Hatseroth, and encamped in the wilderness of Pharan. [JERUSALEM. But though Miriam the prophetess had become liable to leprosy, we have ample doctrine that by keeping the commandments and precepts a man who doeth even a little shall receive a great reward. Thus, because Miriam the prophetess had stood on the river bank for a little hour, to know what would be the end of Mosheh, the sons of Israel, being sixty myriads, and eighty legions in number, and the Cloud of Glory and the well, now moved not, nor went forward from their place, till the time that she was healed of her leprosy; but after she was healed the people journeyed from Hatseroth, and encamped in the wilderness of Pharan.

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SECTION XXVII.
SHALACH.

AND the Lord spake with Mosheh, saying: Send thou keen-sighted men who may explore the land of Kenaan, which I will give to the children of Israel; one man for each tribe of their fathers, thou shalt send from the presence of all their leaders. And Mosheh sent them from the wilderness of Pharan, according to the mouth of the Word of the Lord; all of them acute men, who had been appointed heads over the sons of Israel. And these are the names of the twelve men, the explorers: the messenger of the tribe of Reuben, Shamua bar Zakkur; of the tribe of Shemeon, Shaphat bar Hori; for Jehudah, Kaleb bar Jephunneh; for Issakar, Yiggeal bar Joseph; for Ephraim, Hoshea bar Nun; for Benjamin, Palti bar Raphu; for Zebulon, Gadiel bar Zodi; for Menasheh, Gaddi bar Susi; for Dan, Ammiel bar Gemmalli; for Asher, Sether bar Michael; for Naphtali, Nachbi bar Vaphsi; and for Gad, Geuel bar Machi. These are the names of the men whom Mosheh sent to explore the land; and when Mosheh saw his humility, he called Hoshea bar Nun Jehoshua.

And Mosheh sent them to survey the land of Kenaan, and said to them, Go up on this side by the south, and ascend the mountain, and survey the country, what it is, and the people who dwell in it; whether they be strong or weak, few or many; what the land is in which they dwell, whether good or bad; what cities they inhabit, whether they live in towns that are open or walled; and what the reputation of the land, whether its productions are rich or poor, and the trees of it fruitful or not. And do valiantly, and bring back some of the fruit of the land. [JERUSALEM. And what the land is, whether the fruits of it are rich: or trees.]

And the day on which they went was the nineteenth of the month of Sivan, (about) the days of the first grapes. They went up, therefore, and explored the country, from the wilderness of Zin, unto the roads by which thou comest unto Antiochia. They went up from the side of the south and came to Hebron, where were Achiman, Sheshai, and Talmi, sons of Anak the giant. Now Hebron was built seven years before Tanis in Mizraim. They came then to the stream of the grapes (or bunches, *ethkala*), and cut down from thence a branch with one cluster of grapes, and carried it on a staff on the shoulders of two of them, and also took they of the pomegranates and the figs. [JERUSALEM. And they came to the stream of the grape clusters, and cut down from thence a branch with one cluster of grapes, and carried it on a rod between two men; and also of the pomegranates and of the figs.] Now that place they call the stream of the cluster, from the branch which the sons of Israel cut down there; and wine was dropping from it like a stream.

And they returned from exploring the land on the eighth day of the month Ab, at the end of forty days. And they came to Mosheh and Aharon, and all the congregation of the children of Israel in the wilderness of Pharan, at Rekem, and returned them word, to them and the whole congregation, and showed them the fruit of the land.

And they recounted to him, and said: We went into the country to which thou didst send us; and it indeed produceth milk and honey, and this is the fruit of it. But the people who inhabit the country are strong, and the fortified cities they inhabit very great; and we saw also there

the sons of Anak the giant. The Amalekites dwell in the south, the Hittites, Jebusites, and Amorites in the mountains; but the Kenaanites dwell by the sea, and by the bank of the Jordan.

And Kaleb stilled the people, and made them listen to Mosheh, and said: Let us go up and possess it, for we are able to take it. [JERUSALEM. And he stilled.] But the men who had gone up with him said, We are not able to go up to the people, for they are stronger than we. And they brought out an evil report about the land which they had surveyed, to the sons of Israel, saying, The country through which we have passed to explore it is a land that killeth its inhabitants with diseases; and all the people who are in it are giants, masters of evil ways. And there we saw the giants, the sons of Anak, of the race of the giants; and we appeared to ourselves to be as locusts; and so we appeared to them.

XIV. And all the congregation lifted up and gave forth their voice, and the people wept that night: and it was confirmed (as a punishment) that they should weep on that night^[1] in their generations. And all the sons of Israel murmured against Mosheh and Aharon, and said: Would that we had died in the land of Mizraim, or that we may die in this wilderness! Why is the Lord bringing us into this land, to fall by the sword of the Kenaanaah, and our wives and little ones to become a prey? Will it not be better to return into Mizraim? And one man said to his brother, Let us appoint a king over us for a chief, and return to Mizraim. [JERUSALEM. Let us set a king over us, and go round to Mizraim.]

And Mosheh and Aharon bowed upon their faces before all the congregation of the sons of Israel; and Jehoshua bar Nun and Kaleb bar Jephunneh of the explorers of the land rent their clothes, and spake to the congregation, saying: The land we went to see is an exceedingly good land. If the Lord hath pleasure in us, He will bring us into this land, and give it us, a land producing milk and honey. Only do not rebel against the commandments of the Lord, and you need not fear the people of the land, for they are delivered into our hands; the strength of their power hath failed from them, but the Word of the Lord will be our helper; fear them not. But all the congregation said they would stone them with stones.

And the glorious Shekinah of the Lord was revealed in bright clouds at the tabernacle. And the Lord said to Mosheh, How long will this people provoke Me to anger? How long will they disbelieve in My Word, for all the signs I have wrought among them? I will strike them with deadly plague and destroy them, and will appoint thee for a people greater and stronger than they. But Mosheh said, The children of the Mizraee, whom Thou didst drown in the sea, will hear that Thou didst bring up this people from among them by Thy power, and will say with exultation to the people of this land, who have heard that Thou art the Lord, whose Shekinah dwelleth among this people, in whose eyes, O Lord, the Glory of Thy Shekinah appeared on the mountain of Sinai, and who there received Thy law; Thy Cloud hath shadowed, that neither heat nor rain might hurt them; and whom in the pillar of the Cloud Thou hast led on by day, that the mountains and hills might be brought low, and the valleys lifted up, and hast guided in the pillar of Fire by night: and after all of these miracles wilt Thou kill this people as one man? Then the nations who have heard the fame and of Thy power will speak saying: Because there was no (more) strength with the Lord to bring this people into the land which swearing He a promised to them, He hath killed them in the wilderness! And now, I beseech Thee, magnify Thy power, O Lord, and let mercies be fulfilled upon us, and appoint me for (this) great people, as Thou hast spoken, saying: The Lord is long suffering, and nigh in mercy, forgiving sins and covering transgressions, justifying such as return to His law though them

who turn not He will not absolve, but will visit the sins of wicked fathers upon rebellious children unto the third and fourth generation. [JERUSALEM. The Lord is long-suffering, far from anger, near in mercy, multiplying the exercise of goodness and truth; though the Lord will not justify sinners, but will remember, in the day of judgment, the guilt of wicked fathers upon rebellious children.] Pardon now the sin of this people according to Thy great goodness, even as Thou hast forgiven them from the time that they came out from Mizraim until now. And the Lord said, I have forgiven, according to thy word. [JERUSALEM. And the Word of the Lord said, Behold, I have absolved and pardoned, according to thy word.] Nevertheless, by oath have I sworn that the whole earth shall be filled with the glory of the Lord. Because all the men who have beheld My glory, and My signs, which I have wrought in Mizraim and in the Desert, have tempted Me now ten times, and have not obeyed My Word: by oath have I said this, That they shall not see the land which I covenanted to their fathers; and the generation which have been provokeful before me shall not behold it. [JERUSALEM. For I have uplifted My hand with an oath.] But My servant, Kaleb, because there is in him another spirit, and he hath entirely followed (in) My fear, him will I bring into the land to which he went, and his children shall possess it. But the Amalekites and Kenaanites dwell in the valley: to-morrow turn you and go into the wilderness by the way of the Red Sea.

And the Lord spake with Mosheh and Aharon, saying: How long (shall I bear with) this evil congregation who gather together against Me? The murmurs of the sons of Israel which they murmur against Me are heard before Me. Say to them, By oath I decree that according to (what) you have spoken, so will I do to you. In this wilderness your carcasses shall fall, the whole number of all who were counted from twenty years old and upward, who have murmured against Me. By a fast oath (have I sworn) that you shall not enter into the land which I covenanted in My Word to give you to inhabit, except Kaleb bar Jephunneh and Jehoshua bar Nun. But your children, who you said would be a prey, them will I bring in, and they shall know the land which you rejected; but your carcasses shall fall in this wilderness. Yet your children will have to wander in this wilderness forty years, and bear your sins until the time that your carcasses are consumed in the wilderness. According to the number of the days in which you were exploring the land, forty days, a day for a year, a day for a year, you shall receive for your sins, forty years, and shall know (the consequence) of your murmuring against Me. I the Lord have decreed in My Word,-if I have not made a decree in My Word against all this evil congregation who have gathered a rebel against Me in this wilderness, that they shall be consumed and die there.

But the men whom Mosheh had sent to explore the land, and who returning had made the whole congregation murmur against him, by bringing forth an evil report of the land, (even those) men who had brought forth the evil of the report of the land died, on the seventh day of the month of Elul, with worms coming from their navels, and with worms devouring their tongues; and were buried in death from before the Lord. Only Jehoshua bar Nun and Kaleb bar Jephunneh survived of those men who had gone to explore the land.

And Mosheh spake these words with all the sons of Israel, and the people mourned greatly. And they arose in the morning and went up to the top of the mountain., saying: Behold, we will go up to the place of which the Lord hath spoken; for we have sinned. But Mosheh said, Why will you act against the decree of the Word of the Lord? But it will not prosper with you. Go not up, for the Lord's Shekinah dwelleth not among you; and the ark, the tabernacle, and the Cloud of Glory proceed not; and be not crushed before your enemies. For the Amalekites

and Kenaanites are there prepared for you, and you will fall slaughtered by the sword. For, because you have turned away from the service of the Lord, the Word of the Lord will not be your Helper. But they armed themselves in the dark before the morning to go up to the height of the mountain: but the ark, in which was the covenant of the Lord, and Mosheh, stirred not from the midst of the camp. And the Amalekites and Kenaanites who dwelt in that mountain came down and slaughtered and destroyed them, and drave them hard to destruction.

XV. And the Lord spake with Mosheh, saying: Speak with the sons of Israel, and say to them: When you have entered into the land of your habitation which I will give you, and you may make an oblation upon the altar before the Lord, burnt offering or consecrated sacrifice for release of a vow, or by free-will offering; or at the time of your feasts you offer what is acceptable to the Lord of the world, to be received with approval before the Lord from the herd or from the flock: let the man who offers his oblation before the Lord bring a mincha of a tenth of flour mingled with the fourth of a hina of olive oil; and wine of grapes for a libation, the fourth of a hina, to be made upon the burnt offering or hallowed sacrifice-for one lamb. Or for a ram, let him perform a mincha of two tenths of flour mingled with the third of a hin of olive oil, and wine of grapes let him offer in a vase for the libation, the third of a hin, to be received with acceptance before the Lord. But when he maketh a bullock a burnt offering, or a sacrifice for release from a vow, or a hallowed sacrifice before the Lord, let him bring for the bullock a mincha of three tenths of flour mixed with half of a hin of olive oil, and wine of grapes half a hin, for a libation to be received with acceptance before the Lord. So let him do with each bullock, with each ram, and each lamb, whether it be from the lambs or the kids: according to the number of the bullocks or lambs or goats with which the oblation is made so shall you do, each according to their number. All who are native born in Israel, and not of the sons of the Gentiles, shall so make these libations in offering an oblation to be received with acceptance before the Lord. And when a sojourner who sojourneth with you, or whoever is among you now, or in your generations, will bring an oblation to be received with favour before the Lord, as you do so shall he. For the whole congregation there is one statute, for you and the sojourner who sojourneth; it is an everlasting statute for your generations; as with you, so shall it be with the sojourner before the Lord. One law and one judgment shall be for you and for the sojourner who sojourneth with you.

And the Lord spake with Mosheh, saying: Speak with the sons of Israel, and say to them: When you have entered the land into which I will bring you, and you eat the bread of the produce of it, (not rice, nor millet, nor pulse,) you shall set apart a separation before the Lord. Of the first of your dough one cake of twenty-four you shall set apart as a separation for the priest; as with the separation from the threshing floor, so shall you set it apart. Of the first of your dough you shall give a separation before the Lord in your generations. [JERUSALEM. Of the first of your dough you shall give a separation unto the Name of the Lord.]

And should you have erred, and not performed some one of all these commandments which the Lord hath spoken with Mosheh; whatsoever the Lord hath commanded you by Mosheh from the day He commanded it, and thenceforth unto your generations-if without the knowledge of the congregation sin hath been committed through ignorance, let all the congregation make one young bullock a burnt offering to be received with acceptance before the Lord, with his mincha and libation. as are proper; and one kid of the goats without mixture for a sin offering; and let the priest make atonement for all the congregation of the sons of Israel, and it shall be forgiven them; for it was an error, and they have brought their oblation,

an offering before the Lord, even an offering for their sin have they presented before the Lord for their error; and all the congregation of Israel shall be forgiven before the Lord, and the sojourners who sojourn among them; for an error hath occurred to the people.

And if any one man sin through ignorance, let him bring one goat of the year without mixture for a sin offering, and let the priest make atonement for the man who hath erred in sinning through ignorance before the Lord to atone for him, that it may be forgiven him; as well for the native-born of the children of Israel, and for the strangers who sojourn among you, there shall be one law for him who transgresseth through ignorance: but a man who transgresseth with presumption, whether of the native-born or strangers, and who turneth not away from his sin before the Lord, -he causeth anger, and that man shall perish from among his people; for, the primal word which the Lord commanded on Sinai he hath despised, and hath made the commandment of circumcision vain; with destruction in this world shall that man be destroyed; in the world that cometh shall he give account of his sin at the great day of judgment. [JERUSALEM. Because he hath despised the Word of the Lord, and broken His commandments, that soul shall perish, and shall bear his sin.]

And while the sons of Israel were dwelling in the wilderness, the decree of the Sabbath was known to them, but the punishment (for the profanation) of the Sabbath was not known. And there arose a man of the house of Joseph, and said with himself:[2] I will go and pull up wood on the Sabbath day; and witnesses saw it, and told Mosheh; and Mosheh sought instruction from the presence of the Lord, that he might teach me judgment, and make known the discipline of all the house of Israel. And the witnesses of the man who pulled up and collected wood came, and, after they had monished him, and he had wounded the witnesses who had found him pulling up wood, [JERUSALEM. Stealing wood,] brought him to Mosheh and Aharon, and all the congregation. This is one of four judgments which were brought before Mosheh the prophet, which he adjudged according to the Word of the Holy. Of these judgments some related to money, and some to life. In the judgments regarding money Mosheh was prompt, but in those affecting life he was deliberate, and in each he said, I have not heard, -to teach the princes of the future Sanhedrin to be prompt in decisions on mammon, and deliberate in those that involved life, nor to be ashamed to inquire for counsel in what may be difficult, forasmuch as Mosheh the Rabbi of Israel himself had need to say, I have not heard. Therefore put they him in confinement, because they had not yet heard the explanation of the judgment they should execute upon him. [JERUSALEM. This is one of four cases which are written above, on that of the blasphemer, and they who were defiled by the dead. And they put him in ward till the time when it should be plainly showed to them from before the Lord, with what judgment they were to deal with him.]

And the Lord said to Mosheh: The man shall be surely put to death; the whole congregation shall stone him with stones without the camp; and the congregation led him forth without the camp, and stoned him with stones that he died, as the Lord had commanded Mosheh.

And the Lord said unto Mosheh: Speak with the sons of Israel, and bid them make for themselves fringes,[3] not of threads, nor of yarns, nor of fibres, but after a manner of their own (*lesumhon*) shall they make them, and shall cut off the heads of their filaments, and suspend by five ligatures, four in the midst of three,[4] upon the four corners of their garment in which they enwrap themselves, unto their generations; and they shall put upon the edge of their robes an embroidery of hyacinth (*shezir de-thikela*). [JERUSALEM. And let them make

to themselves fringes for the edges of their robes, throughout their generations, and put upon the fringes of their robes an embroidery of hyacinth.] And this shall be to you a precept for fringes, that you may look upon them at the time when you dress yourselves daily, and remember all My commandments to do them, and not go aside to wander after the imaginations of your heart and the sight of your eyes, after which you have gone astray. To the end that you may remember and perform all My precepts, and be holy, like the angels who minister before the Lord your God. I am the Lord your God who have delivered and brought you free out of the land of Mizraim, to be to you Eloha. I am the Lord your God.

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SECTION XXXVIII.

KORACH.

XVI. But Korach bar Tizhar bar Kehath, bar Levi, with Dathan and Abiram the sons of Eliab, and On bar Peleth, of the Beni-Reuben, took his robe which was all of hyacinth, and rose up boldly, and in the face of Mosheh appointed a (different) observance in the matter of the hyacinth. [JERUSALEM. And Korach took counsel, and made division.] Mosheh had said, I have heard from the mouth of the Holy One, whose Name be Blessed, that the fringes are to be of white, with one filament of hyacinth; O but Korach and his companions made garments with their fringes altogether of hyacinth, which the Lord had not commanded; and two hundred and fifty men of the sons of Israel, who had been made leaders of the congregation at the time when the journeys and encampments were appointed, by expression of their names, supported him. And they gathered together against Mosheh and Aharon, and said to them: Let the authority you have (hitherto had) suffice you, for all the congregation are holy, and the Lord's Shekinah dwelleth among them; and why should you be magnified over the church of the Lord?

And Mosheh heard, as if every one of them was jealous of his wife, and would have them drink of the trial-water on account of Mosheh; and he fell on his face for shame. And he spake with Korach and all the company who supported him, saying: In the morning the Lord will make known him whom He hath approved, and hath consecrated to approach unto His service, and who it hath pleased Him should come nigh in ministering, unto Him. Do this: Let Korach and all the company of his helpers take censers, put fire in them, and lay incense upon them before the Lord, to-morrow; and the man whom the Lord shall make known, he it is who is consecrated. Let it suffice to you, sons of Levi.

And Mosheh said to Korach and his kindred: Hear now, ye sons of Levi: Is it too little For you that the God of Israel hath set you apart from the congregation of Israel to draw near to do His service to fulfil the ministry of the Lord's tabernacle, and to stand before the congregation to minister to them? But so hath he brought nigh thee and all the sons of Levi with thee and now do ye demand the high-priesthood also? Therefore art thou and all the company of thy helpers gathered together against the Word of the Lord: and Aharon, what is he, that you murmur against him?

And Mosheh sent men to summon Dathan and Abiram, the sons of Eliab, to the house of the great judgment; but they said, We will not come up. Is it a little thing, that thou hast brought us from Mizraim, a land that produceth milk and honey, to kill us in the wilderness, that ruling

thou mayest domineer over us? Neither hast thou brought us into the land producing milk and honey to give us an inheritance of fields and vineyards. Wilt thou blind the eyes of the men of that land, that thou mayest overcome them? We shall not go up thither. And Mosheh was very wroth, and said before the Lord: I beseech thee, look not upon their offering, the portion of their hands; for not an ass have I taken from one of them, nor to any of them done an injury, [JERUSALEM. And it was very grievous to Mosheh, and he said before the Lord: Regard not the portion of their hands; for not an ass have I taken from one of them, nor to one of them done wrong.]

And Mosheh said to Korach, Thou, and all the company of thy helpers, come together to the house of judgment before the Lord to-morrow, thou, they, and Aharon. And take every one his censer, and put incense upon them; and let each offer his censer before the Lord, two hundred and fifty censers; thou also, and Aharon, each man his censer. And they took every one his censer, and put fire in them and sweet incense with it, and stood at the door of the tabernacle of ordinance on one side; but Mosheh and Aharon on the other side. And Korach gathered to them the whole congregation at the door of the tabernacle. And he had brought forth, from his riches, two treasures which he had found among the treasures of Joseph filled with silver and gold, and sought with them to drive the riches of Mosheh and Aharon out of the world; but the glory of the Lord revealed itself to all the congregation.

And the Lord spake with Mosheh and Aharon, saying: Separate yourselves from among this congregation, that I may destroy them quickly. But they bowed down upon their faces in prayer, and said: El Eloha, who hast put the spirit of life in the bodies of the children of men, and from whom is given the spirit of all flesh,-if one man hath sinned, wilt Thou be angry with all the congregation [JERUSALEM. And they bowed on their faces, and said: O God, who rulest over the spirit of all flesh,-if one man hath sinned, wilt Thou be wroth against all the people:] And the Lord spake with Mosheh, saying: I have accepted thy prayer for the congregation. Now speak thou with them, saying: Remove away from the tents of Korach, Dathan, and Abiram.

And Mosheh arose, and went to remonstrate with Dathan and Abiram; and the elders of Israel followed. And he said to the congregation, Remove now away from the tents of these men of sin, who have been worthy of death from (the days of) their youth in Mizraim, for they betrayed my secret when I slew the Mizraite; they provoked the Lord at the sea; at Alush they profaned the Sabbath, and now are they gathered together against the Word of the Lord; and therefore is it fit that their wealth should be scattered abroad and destroyed. Touch not, then, anything that is theirs, nor be smitten on account of their sins. And they went apart from the tents of Korach, Dathan, and Abiram round about. But Dathan and Abiram came out, with reviling words, and arose and provoked Mosheh at the door of their tents, with their wives, their sons, and their little ones.

And Mosheh said, By this you shall know that the Lord hath sent me to do all these works, and that (I do them) not from the thoughts of my heart. If these men die after the manner of dying in which all men die, and the (common) account of all men be accounted upon them, the Lord hath not sent me. [JERUSALEM. For not with my own heart have I devised them. If these die by the death with which the sons of men die, and the account of all men be accounted upon them, the Lord hath not sent me.] But if a death which hath not been created since the days of the world be now created for them, and if a mouth for the earth, which hath not been made

from the beginning, be created now, and the earth open her mouth and swallow them and all they have, and they go down alive into Sheul, you will understand that these men have provoked the Lord to anger.

And it came to pass, when he had finished speaking these words, the earth beneath them clave asunder; and the earth opened her mouth and swallowed them up, and the men of their houses, and all the men who adhered to Korach, and all their substance. And they went down with all that they had alive into Sheul; and the earth closed upon them, and they perished from the midst of the congregation. And all Israel who were round about them fled from the terror of their voice, as they cried and said, Righteous is the Lord, and His judgment is truth, and the words of His servant Mosheh are truth; but we are wicked who have rebelled against him: and the children of Israel fled when they heard; for they said, Lest the earth swallow us up. And a fire came out in wrath from before the Lord, and devoured the two hundred and fifty men who offered the incense.

And the Lord spake with Mosheh, saying: Bid Elazar bar Aharon the priest to take away the censers from among the burnings, and scatter the fire hither and thither; for the censers of these guilty men who have been punished by the destruction of their lives are consecrated; and make of them broad plates for the covering of the altar, because they bare them before the Lord, therefore they are consecrate; and they shall be for a sign to the children of Israel. [JERUSALEM. For a sign.] And Elazar the priest took the brasen censers which they who had been burned had carried, and beat them out for a covering for the body of the altar, as they had before used them for the service of the altar: for a memorial to the sons of Israel, that no common man, who is not of the sons of Aharon, may offer incense before the Lord; and that no man should behave himself factiously to obtain the priesthood, as did Korach and the company of his helpers; and whose end would be to perish, not (indeed) with a death like that of Korach and his company, by being burned by fire, and being swallowed up by the earth, but punished with leprosy: [1] as when the Lord said to Mosheh, Put thy hand into thy bosom, and his hand was stricken with leprosy; so would it be with him.

But on the following day the whole congregation murmured against Mosheh and Aharon, saying: You have been the occasion of the judgment of death against the people of the Lord. And it was, that when the congregation had gathered against Mosheh and Aharon to kill them, they looked towards the Tabernacle of Ordinance, and, behold, the Cloud of the Glory of the Shekinah covered it, and the Glory of the Lord was revealed there. And Mosheh and Aharon went from the congregation to the door of the tabernacle.

And the Lord spake with Mosheh, saying: Separate from the midst of this congregation, and I will consume them at once. But they bowed themselves on their faces in prayer. [JERUSALEM. Separate from the people of this congregation, and I will destroy them in a brief moment. But they bowed down on their faces in prayer.]

And Mosheh said to Aharon, Take the censer, put fire in it from the altar, and sweet incense on the fire; bear it quickly into the congregation, and make atonement for them: for a destruction like that which consumed them in Horeb, whose name is Burning, hath begun by commandment to kill, from the presence of the Lord. And Aharon took, as Mosheh had said, and ran into the midst of the congregation, and, behold the destructive burning had begun to destroy the people: but he put on incense, and made atonement for the people. And Aharon

stood in the midst, between the dead and the living with the censer, and interceded in prayer; and the plague was restrained. But the number who had died by the plague was fourteen thousand and seven hundred, beside those who had died in the schism of Korach. And Aharon returned to Mosheh at the door of the tabernacle; and the plague was stayed.

XVII. And the Lord spake with Mosheh, saying: Speak with the sons of Israel, and take of them severally a rod, according to the house of their fathers; twelve rods; and upon each rod thou shalt inscribe its (tribe) name. But on the rod of Levi thou shalt write the name of Aharon: for there is but one rod for each head of their father's house. And thou shalt lay them up in the tabernacle before the testimony, where My Word is appointed to meet you. And the man whose rod germinateth shall be he whom I approve to minister before Me; and I will make the murmurings of the sons of Israel with which they have murmured against you to cease from Me.

Mosheh spake, therefore, with the sons of Israel, and the chiefs of them gave him severally their rods, according to the house of their fathers, twelve rods; and Aharon's rod was among theirs. And Mosheh laid up the rods before the Lord in the tabernacle of ordinance. And it came to pass, the day after, when Mosheh went into the tabernacle of the testimony, that, behold, the rod of Aharon had germinated; it had shot forth branches, blossomed with flowers, and, in the same night, produced and ripened almonds. [JERUSALEM. And the day following Mosheh went into the tabernacle of testimony, and, behold, the rod of Aharon, of his house of Levi, had germinated, put forth buds, bloomed with flowers, and ripened almonds, the fruit of the almond.]

And Mosheh brought out all the rods from before the Lord to all the sons of Israel, who recognised and took severally their rods. And the Lord said to Mosheh, Take back the rod of Aharon, before the testimony, to be kept for a sign for the rebellious children, that their murmurings may cease from before Me, lest they die. And Mosheh did so; as the Lord commanded so did he.

And the sons of Israel spake with Mosheh, saying: Behold, some of us have been consumed with the flaming fire; some of us have been swallowed up by the earth, and have perished! Behold, we are accounted as if all of us are to be destroyed. Any one who approaches the tabernacle must die: are we not doomed to destruction? [JERUSALEM. And the sons of Israel spake, saying: Behold, we are consumed, and are all of us as if destroyed. Some of us have died of the plague, and some of us the earth, opening her mouth, hath swallowed up.]

XVIII. And the Lord said unto Aharon, Thou, and thy sons, and the house of thy fathers with thee, shall bear the iniquity of the consecrated things, when you have not been heedful in offering them; and thou and thy sons with thee shall bear the iniquity of your priesthood, when you have not been heedful of their separations. And thy brethren also of the tribe of Levi, who are called by the name of Amram thy father, shalt thou bring near to thee, that they may consociate with and minister to thee. But thou, and thy sons with thee, (only) shall stand before the tabernacle of the testimony And they shall keep thy charge, and have charge of all the tabernacle; yet to the vessels of the sanctuary and to the altar they are not to come near, lest both they and you die. And they shall have appointment from thee without, and keep charge of the tabernacle of ordinance for all its service; and a stranger shall not come near you. And you

shall keep the charge of the sanctuary and of the altar, that there may be no more the wrath that hath been upon the children of Israel. And, behold, I have taken your brethren the Levites from among the sons of Israel; to you they are given, a gift before the Lord, to perform the work of the tabernacle of ordinance. But thou, and thy sons with thee, shall keep the charge of your priesthood in all things that pertain to the altar, and (those) within the veil, and shall minister by lots, according to the service. So, provision of food have I given you, on account of the anointing of your priesthood; and the stranger who cometh near shall die.

And the Lord said to Aharon, And I have been pleased to give you the charge of My separated offerings; the cakes of the firstfruits, and all the consecrated things of the children of Israel, to thee have I given them, on account of the anointing, and to thy sons, by an everlasting statute. They shall be to thee most sacred; whatsoever remaineth of the sheep offered by fire, all their oblations, of all their minchas, of all their sin offerings, and of all their trespass offerings which they present before Me, they are most sacred for thee and for thy sons. Thou mayest eat it in the sanctuary; every male may eat thereof; on account of the holy anointing it shall be thine. And this is what I have set apart to thee of their separated minchas, and of all the uplifted things of the sons of Israel, to thee have I given them, and to thy sons and thy daughters with thee by an everlasting statute. Whoever is clean in thy house may eat of it. All the best of the olive oil, of the grape wine, and of the wheat of their firstfruits which they present before the Lord, I have given unto thee. [JERUSALEM. All the best of the wheat, of the wine, and of the oil of their firstfruits.] The firsts of all the trees of their ground which they present before the Lord shall be thine; every one who is clean in thy house may eat them. Every devoted thin, in Israel shall be thine. Whatever openeth the womb, of all flesh among animals which they offer before the Lord, as the regulation concerning men, so the regulation concerning cattle, it is to be thine: only thou art to redeem the firstborn of man by the five shekels, and the firstlings of the unclean animal thou shalt redeem with lambs. And the redemption of a man child of a month old thou shalt make, according to thy estimation of him, by five shekels of silver in the shekel of the sanctuary, which is twenty meahs. But the firstlings of oxen, of sheep, or of goats thou mayest not redeem, for they are sacred; but thou shalt sprinkle their blood upon the altar, and burn their fat for an oblation to be accepted before, the Lord. And their flesh shall be thine, for food; as the breast of the elevation, and as the right shoulder, it shall be thine. Every thing set apart of the sacred things which the sons of Israel consecrate to the Lord have I given to thee, to thy sons and thy daughters with thee, by a perpetual statute not to be abolished; as the salt which seasoneth the flesh of the oblation, because it is an everlasting statute before the Lord, so shall it be for thee and for thy children.

And the Lord said to Aharon, Thou wilt not receive a possession in their land as the rest of the tribes, nor wilt thou have a portion among them: I am thy Portion and thy Inheritance in the midst of the children of Israel. And, behold, I have given to the sons of Levi all the tenths in Israel for a possession, on account of their service with which they serve in the work of the tabernacle of ordinance. And the sons of Israel shall no more come near the tabernacle to incur the sin unto death; but the Levites shall minister in the work of the tabernacle, and shall bear their sin if they be not diligent in their work. It is an everlasting statute for your generations; but among the sons of Israel they shall have no possession. Therefore the tenths of the children of Israel, which they set apart for a separation before the Lord, have I given to the Levites for a possession, because I have said to them that among the sons of Israel they shall possess no inheritance.

And the Lord spake with Mosheh, saying: Speak to the Levites, and bid them take from the sons of Israel the tenth which I have given them for their possession; and (then) shall you separate from it a separation before the Lord, a tenth from the tenth; and your separation shall be reckoned to you as the corn from the threshing floor, and as the wine from the fulness of the winepress: so shall you set apart your separation before the Lord from all your tenths, which you may receive from the sons of Israel, and give thereof a separation before the Lord unto Aharon the priest. Of all your gifts you shall set apart a separation before the Lord, of all the finest and the best therein. And say thou to the priests, When you have set apart the finest and the best of it and in it, then shall it be reckoned to the Levites as the setting apart of corn from the threshing-floor, and of wine from the wine-press. And you may eat it, you, the priests, in any place, you and the men of your house; for it is your remuneration for your service in the tabernacle of ordinance. And you shall not contract guilt by it, at what time you set apart the finest and best of it, by any one eating of it who is unclean; neither shall you profane the consecrated things of the children of Israel, lest you die.

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SECTION XXXIX.

HUKKATH.

XIX. AND the Lord spake with Mosheh and Aharon, saying: This is the decree, the publication of the law which the Lord hath commanded, saying; Speak to the sons of Israel, that they bring to thee from the separation of the fold a red heifer, two years old, in which there is neither spot nor white hair, on which no male hath come, nor the burden of any work been imposed, neither hurt by the thong, nor grieved by the goad or prick, nor collar (band) or any like yoke. And thou shalt give her unto Elazar, the chief of the priests, who shall lead her alone without the camp, and set round about her a railing (border) of the branches of fig trees; and another priest shall slay her with the two signs before him, after the manner of other animals, and examine her by the eighteen kinds of divisions. And Elazar, in his priestly dress, shall take of her blood with the finger of his right hand, without (first) containing it in a vessel, and shall sprinkle the border of fig branches, and (afterwards) from the midst of a vessel on one side towards the tabernacle of ordinance, with one dipping, seven times (shall he sprinkle). And they shall bring her out from the midst of the railing and another priest, while Elazar looketh on, shall burn the heifer, her skin, flesh, and blood, with her dung shall he burn. And another priest shall take a piece of cedar wood and hyssop, and (wool) whose colour hath been changed to scarlet, and throw them into the midst of the burning of the heifer; and he shall enlarge the burning, that the ashes may be increased. [JERUSALEM. And throw into the midst of the ashes of the burning heifer.] And the priest who slew the heifer shall wash his dress in forty sats of water, and afterwards he may go into the camp; but the priest before his ablution shall be unclean until the evening And the priest who was employed in the burning shall wash his dress in forty sats of water, and his flesh in forty sats, and before his ablution shall be unclean until the evening

And a man, a priest who is clean, shall gather up the ashes of the heifer in an earthenware receptacle, its opening covered round about with clay; and shall divide the ashes into three portions, of which one shall be placed within the wall (of Jerusalem), another in the Mount of Olives, and the third portion be in the custody of the Levites; and it shall be for the congregation of Israel, for the Water of Sprinkling: it is the heifer (immolated) for the remission of sins.

And the priest who gathered up the ashes of the heifer shall wash his clothes, and before his ablution be unclean till the evening. And this shall be for the cleansing of the children of Israel, a statute for ever.

Whoever toucheth the body of a dead man, or of a child of some months old, either his body or his blood, shall be unclean seven days. He shall sprinkle himself with this water of the ashes on the third day, and on the seventh day he shall be clean. But if he sprinkle not himself on the third day, his uncleanness will remain upon him, and he will not be clean on the seventh day. Whoever hath touched the body of a dead man, or of a child nine months old, either the body or the blood, and will not sprinkle himself, he hath defiled the tabernacle of the Lord, and that man shall be cut off from Israel; forasmuch as the water of sprinkling is not sprinkled upon him, he is unclean, his uncleanness is yet on him, until he shall sprinkle himself; yet may he sprinkle and make ablution on the seventh evening. This is the indication of the law concerning a man when he hath died under the outspread tent every one who entereth into the tent by the way of the door, but not from its side, when its door is open, (or when one hath opened its door,) and whatever is in the tent, its floor, stone, wood, and vessels, shall be unclean seven days. And every earthen vessel which hath no covering fastened upon its mouth, which would have kept it separate from the uncleanness, is defiled by the uncleanness of the air which toucheth its mouth, and its interior, and not the outside of it (only). [JERUSALEM. And every open vessel which hath no covering of stone upon it shall be unclean.] And whoever shall touch not one who hath died in his mother's womb, but who hath been slain with the sword on the face of the field, or the sword with which he was slain, or the dead man himself, or a bone of his, or the hair, or the bone of a living man which hath been separated from him, or a grave, or a shroud, or the bier, shall be unclean seven days. And for him who is unclean, they shall take of the ashes of the burnt sin offering, and put spring water upon them in an earthen vessel. And let a man, a priest, who is clean, take three branches of hyssop bound together, and dip (them) in the water at the time of receiving the uncleanness, and sprinkle the tent and all its vessels, and the men who are in it, or upon him who hath touched the bone of a living man that hath been severed from him, and hath fallen, or him who hath been slain with the sword, or hath died by the plague, or a grave, or a wrapper, or a bier. And the priest who is clean shall sprinkle upon the unclean man on the, third day, and on the seventh day, and shall make him clean on the seventh day; and he shall sprinkle his clothes, and wash himself with water, and at eventide be clean.

But the unclean man who will not be sprinkled, that man shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord; the water of sprinkling hath not been sprinkled upon him, he is unclean. And it shall be unto you an everlasting statute. The priest, also, who sprinkleth the water of sprinkling shall sprinkle his clothes, and he who toucheth the water of sprinkling shall be unclean until evening. And whatever the unclean person hath touched, though he carry it not, shall be unclean; and the clean man who toucheth him shall be unclean till evening.

XX. And the whole congregation of the children of Israel came to the desert of Zin on the tenth day of the month Nisan. And Miriam died there, and was buried there. And as on account of the innocency of Miriam a well had been given, so when she died the well was hidden, and the congregation had no water. And they gathered against Mosheh and Aharon, and the people contended with Mosheh, and said, Would that we had died when our brethren died before the

Lord! And why hast thou brought the congregation of the Lord into this desert, that we and our cattle may die here? And why didst thou make us come up out of Mizraim., to bring us to this evil place, a place which is not fit for sowing, or for planting fig trees, or vines, or pomegranates, and where there is no water to drink? And Mosheh and Aharon went from the face of the murmuring congregation to the door of the tabernacle of ordinance, and bowed upon their faces, and the Glory of the Lord's Shekinah was revealed to them.

And the Lord spake with Mosheh, saying: Take the rod of the miracles, and gather the congregation, thou, and Aharon thy brother, and both of you adjure the rock, by the Great and manifested Name, while they look on, and it shall give forth its waters: but if it refuse to bring forth, smite thou it once with the rod that is in thy hand, and thou wilt bring out water for them from the rock, that the congregation and their cattle may drink.

And Mosheh took the rod of the miracles from before the Lord, as he had commanded him. And Mosheh and Aharon gathered the congregation together before the rock. And Mosheh said to them, Hear now, rebels: is it possible for us to bring forth water for you from this rock? And Mosheh lifted up [JERUSALEM. And Mosheh lifted up] his hand, and with his rod struck the rock two times: at the first time it dropped blood; but at the second time there came forth a multitude of waters. And the congregation and their cattle drank.

But the Lord spake to Mosheh and Aharon with the oath, Because ye have not believed in My Word,^[1] to sanctify Me in the sight of the children of Israel, therefore you shall not bring this congregation into the land that I will give them. These are the Waters of Contention, where the sons of Israel contended before the Lord on account of the well that had been hidden; and He was sanctified in them, in Mosheh and Aharon, when (the waters) were given to them.

Then Mosheh sent messengers from Rekem unto the king of Edom, saying, Thus saith thy brother Israel. Thou hast known all the trouble that hath found us; that our fathers went down into Mizraim and dwelt in Mizraim many days, and the Mizraee afflicted us and our fathers. And we prayed before the Lord, who heard our prayers, and sent one of the ministering angels to lead us out of Mizraim: and, behold, we are in Rekem, a city built on the side of thy border. Let us now pass through thy land: we will not seduce virgins, nor carry off the betrothed, nor commit adultery: on the king's highway, under the heavens, we will go forward, and turn not to the right or to the left, to do any injury in the public way while we pass through thy border. [JERUSALEM. Let us now pass through thy country. We will do no kind of mischief, neither seduce virgins nor seek the wives of the men; by the highway of the king we will proceed, nor turn to the right or the left till we have passed through thy coast.] But Edomea answered him, You shall not go through my coast, lest I come to meet thee with the unsheathed sword. And Israel said to him, We would go by the king's highway; if we drink thy waters, I and my cattle, I will give thee the price of their value. I will only pass through, without doing wrong. But he said, You shall not pass through. And Edomea came out to meet him with a large army and with a strong hand. So Edomea would not suffer Israel to pass through his coast; and Israel turned away from him, because it was commanded from before the Word of the Heavens that they should not set battle in array against them, forasmuch as the time was not yet come when the punishment of Edom should be given into their hands. [JERUSALEM. And Israel turned away from them; for so was the commandment of their Father who is in heaven, that they should not set against them the array of war.]

And the whole congregation of the children of Israel journeyed from Rekem, and came unto Mount Umanom. And the Lord spake unto Mosheh in the Mount Umanom, on the coast of the land of Edom, saying: Aharon shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because you were rebels against My Word at the Waters of Contention. Take Aharon and Elazar his son, and make them come up to Mount Umanom. And thou shalt strip Aharon of his vestments, the adornment (glory) of the priesthood, and put them on Elazar his son; but Aharon shall be gathered, and die there. And Mosheh did as the Lord commanded him.

And they ascended Mount Umanom, in the view of all the congregation. And Mosheh stripped Aharon of his vestments, [JERUSALEM. And Mosheh drew off from Aharon] the priestly decoration, and put them on Elazar his son; and Aharon died there on the summit of the mountain and Mosheh and Elazar came down from the mount.

And when the soul of Aharon was at rest, the Cloud of Glory was lifted up on the first day of the month Ab; and all the congregation beheld Mosheh come down from the mountain with rent garments; and he wept and said, Woe unto me, for thee, my brother Aharon, the pillar of Israel's prayers! And they too wept for Aharon thirty days, the men and the women of Israel. [JERUSALEM. And all the congregation beheld Mosheh come down from the height of the mountain, with garments rent and dust upon his head, weeping and saying, Woe unto me, for thee, my brother Aharon, the pillar of the prayers of the sons of Israel, who madest atonement for them once every year! In that hour the sons of Israel believed that Aharon was dead; and all the congregation of the children of Israel wept for Aharon thirty days.]

XXI. And Amalek, who had dwelt in the south, and changed, and came and reigned in Arad, heard that the soul of Aharon was at rest, that the pillar of the Cloud which for his sake had led the people of the house of Israel had been taken up, and that Israel was coming by the way of the explorers to the place where they had rebelled against the Lord of the world. For, when the explorers had returned, the children of Israel abode in Rekem, but afterward returned from Rekem to Motseroth, in six encampments during forty years, when they journeyed from Motseroth, and returned to Rekem by the way of the explorers, and came unto Mount Umanom, where Aharon died; (and,) behold, he came and arrayed battle against Israel, and captured some of them with a great captivity. [JERUSALEM. And when the Kenaanite, king Arad, who dwelt in the south, heard that Aharon was dead, that holy man on account of whose merit the Cloud of Glory had protected Israel; that the pillar of the Cloud had been taken up; and that the prophetess Mizraim was dead, on whose account the well had flowed, but had (since) been hidden; he answered and said, Ye servants of war, come and let us set battle in line against Israel; for we shall find the way by which the explorers came up. Therefore they set battle in line against Israel, and carried away some of them with a great captivity.]

And Israel vowed a vow before the Lord and said, If Thou wilt indeed deliver this people into my hand, I will destroy their cities. And the Lord heard Israel's prayer, and delivered up the Kenaanites, and he destroyed them and their cities. And he called the name of the place Hormah.[\[2\]](#)

And they journeyed from Mount Umanom, by the way of the Sea of Suph, that they might compass the land of Edom; and the soul of the people was wearied in the way. And the people thought (wickedly) in their heart, and talked against the Word of the Lord, and contended with

Mosheh, saying: Why didst thou bring us up from Mizraim to die in the wilderness; for there is neither bread nor water, and our soul is weary of manna, this light food?

And the bath-kol fell from the high heaven, and thus spake: Come, all men, and see all the benefits which I have done to the people whom I brought up free out of Mizraim. I made manna come down for them from heaven, yet now turn they and murmur against Me. Yet, behold, the serpent, whom, in the days of the beginning of the world, I doomed to have dust for his food, hath not murmured against me: but My people are murmuring about their food. Now shall the serpents who have not complained of their food come and bite the people who complain. Therefore did the Word of the Lord send the basilisk serpents, and they bit the people, and a great multitude of the people of Israel died. [JERUSALEM. The bath-kol came forth from the midst of the earth, and a voice was heard from the heights, See, all men, and listen and hear, all ye children of flesh. The serpent, whom I cursed at the beginning, and said to him, Dust shall be thy food, hath not complained about his food. I led forth My people from Mizraim free, and caused the manna to descend for them from heaven; I made the quails to come over to them, and the well to spring up from the deep; yet now they again complain before Me on account of the manna, saying, Our soul is aggrieved by this light bread: therefore shall the serpent who hath not complained of his food come and bite this people who have murmured about their food. So the Word of the Lord sent fiery serpents among the people, and they bit the people, and a great multitude of Israel died.]

And the people came to Mosheh, and said: We have sinned, in thinking and speaking against the glory of the Lord's Shekinah, and in contending with thee. Pray before the Lord to remove the plague of serpents from us. And Mosheh prayed for the people.

And the Lord said to Mosheh, Make thee a serpent of brass, and set it upon a place aloft;^[3] and it shall be that when a serpent hath bitten any one, if he behold it, then shall he live, if his heart be directed to the Name of the Word of the Lord. And Mosheh made a serpent of brass, and set it upon a place aloft; and it was, when a serpent had bitten a man, and the serpent of brass was gazed at, and his heart was intent upon the Name of the Word of the Lord, he lived. [JERUSALEM. And Mosheh made a serpent of brass, and set it upon a high place; and it was that when any one had been bitten by a serpent, and his face was uplifted in prayer unto his Father who is in heaven, and he looked upon the brasen serpent, he lived.]

And the children of Israel journeyed from thence, and pitched in Oboth; and they journeyed from Oboth, and encamped in the plain of Megistha, in a desert place which looketh toward Moab from the rising of the sun. Thence they journeyed and encamped in a valley abounding in reeds, osiers, and mandrakes.^[4] And they journeyed from thence, and encamped beyond the Arnon, in a passage of the desert that stretcheth from the coast of the Amoraah; for Arnon is the border of Moab, situate between Moab and the Amoraah; and therein dwelt a priesthood of the worshippers of idols. Therefore it is said in the book of the Law, where are recorded the wars of the Lord: Eth and Heb, who had been smitten with the blast of the leprosy, and had been banished beyond the confine of the camp, made known. to Israel that Edom and Moab were concealed among the mountains in ambush, to destroy the people of the house of Israel. But the Lord of the world made a sign to the mountains, which pressed one to another so that they died: and their blood flowed through a valley on the brink of the Arnon (or, a valley adjoining Arnon). And the effusion of the streams of their blood flowed to the habitations of

Lechaiath, which were, however, delivered from this destruction, because they had not been in their counsels; and, behold, it was unto the confine of Moab.

And from thence was given to them (the Israelites) the living well, the well concerning which the Lord said to Mosheh, Assemble the people and give them water. Then, behold, Israel sang the thanksgiving of this song, at the time that the well which had been hidden was restored to them through the merit of Miriam: Spring up, O well, spring up, O well ! sang they to it, and it sprang up: the well which the fathers of the world, Abraham Izhak, and Jakob digged: the princes who were of old digged it, the chiefs of the people: Mosheh and Aharon, the scribes of Israel, found it with their rods; and from the desert it was given to them for a gift.

[JERUSALEM. Therefore it is said in the Book of the Law of the Lord, which is likened to a Book of Wars: The miracles and mighty acts which the Lord wrought for His people, the sons of Israel, when they stood by the Red Sea, so did He with them when they were at the fords of the vale of Arnona. When the children of Israel were passing through the vale of Arnona, the Moabites were hidden in the caverns of the valley, saying: When the Beni Israel are coming through, we will go forth to prevent them, and will slay them. But the Lord of all the world, the Lord, who knew what was in their hearts, for before Him that which is within the reins is manifest,-the Lord signed to the mountains, and their heads here and there were brought together, and the chiefs of their mighty ones were crushed, and the valleys were overflowed with the blood of the slain. But Israel walked above upon on the top of the hills, and knew not the miracle and mighty act which the Lord was doing for them in the valley of Arnon. But Lechaiath, the city which took no part in their counsel, was delivered from them; and, behold, it is by the confines of the Moabites. 17. Behold then sang Israel this song of praise: Spring up, O well! they sang to it, and it sprang up: the well which Abraham, Izhak, and Jakob, the princes of the world, at the beginning did see, the sages of the world, the Sanhedrin the seventy wise men who were appointed by name beheld it: Mosheh and Aharon, the scribes of Israel, found it with their rods, and from the desert it was given to them as a gift.]

And from thence it was given to them in Mattana; turning, it went up with them to the high mountains, and from the high mountains it went down with them to the hills surrounding all the camp of Israel, and giving them drink, every one at the door of his tent. And from the high mountains it descended with them to the lower hills, but was hidden from them on the borders of Moab, at the summit of the hill looking toward Bethjeshimon, because there they neglected the words of the Law. [JERUSALEM. And from thence the well was given to them at Mattana, turning it became strong overflowing streams, and again it ascended to the top of the mountains, and went down with them to the ancient valleys; but the well was hidden from them when on the borders of Moab, on the head of the height which overlooketh toward Abeth Jeshimon.]

Then sent Israel messengers to Sihon, king of the Amorites, saying: I would pass through thy country. We will not carry off the betrothed, nor seduce virgins, nor have to do with the wives of men; by the highway of the King who is in the heavens we will go, until we have passed through thy border. But Sihon would not permit Israel to pass through his limit, but constrained all his people, and came out to Jahaz, and made war against Israel. And Israel smote him with the anathema of the Lord, that he would destroy (him) with the edge of the sword; and he took possession of his country, from Arnon unto the Jabbok, unto the border of

the children of Ammon; because Rabbath, which is the limit of the children of Ammon, was strong; and so far was their boundary.

And Israel took all those cities, and dwelt in all the cities of the Amorites, in Heshbon, and in all her villages. For Heshbon was the city of Sihon, king of the Amorites; for he had beforetime made war with the King of Moab, and had taken all his country from his hand unto the Arnon. Therefore, say the young men, (or the chosen ones,) using proverbs: The righteous who rule their passions say, Come let us reckon (Heshbon) the strength^[5] of a good work by the recompense, and the recompense of an evil work by the strength for whoso is watchful and diligent^[6] in the law is builded up and perfected; for mighty words like fire go forth from the lips of the righteous, the masters of such thought, (calculation, *heshbona*,) and powerful merit like flames from those who are read and devoted in the law: their fire devoureth the foe and the adversary, who are reckoned before them as the worshippers of the idol altars in the valley of Arnona. Woe to you, ye haters of the just! ye have perished, ye people of Kemosh, haters of the words of the law, in whom there is no righteousness, unless he waste you to bring you captive unto the place where they teach. the law, and their sons and daughters be removed by captivity of the sword to be near them who consult in its counsels the instructors and those anointed with the law. The wicked have said, In all this there is nothing lofty to the sight; but your numbers shall perish until the falsehood of your souls be ended, and the Lord of the world destroy them till their lives have expired, and they have come to nothing, as the cities of the Amorites have perished, and the palaces of their princes from the great gate of the house of the kingdom to the street of the smiths which is nigh to Medeba.

[JERUSALEM. 27. Therefore say they who speak in proverbs, Ascend. 28. Because the men of their people like fire come out of Heshbon, making war as flames of fire from the city of Sihon: the kings of the Amoraee are slain, the villages of the Moabite cities are destroyed, and the priests are slaughtered who sacrificed before the idols of Arnona. Woe to you of Moab! ye are consumed, destroyed, O worshippers of the idol of Kemosh; your sons and daughters bound by the collar are carried into the captivity of Sihon, king of the Amorites. And the kingdom hath ceased from Heshbon, and the ruler from Dibon, and his ways are made desolate unto the smithies which are nigh to Medaba.]

And Israel, after they had destroyed Sihon, dwelt in the land of the Amorites. And Mosheh sent Kaleb and Phineas to examine Makbar, and they subdued the villages, and destroyed the Amorites who were there. Then they turned, and went up by the way of Mathnan; and Og, the king of Mathnan, came out to meet us, he and all his people, to give battle at Edrei. And it was, when Mosheh saw Og, he trembled before him, stricken with fear: but he (soon) answered and said, This is Og the Wicked, who taunted Abraham our father and Sarah, saying: You are like trees planted by the water channels, but bring forth no fruit: therefore hath the Holy One, blessed be He, spared him to live through generations, that he might see the great multitude of their children, and be delivered into our hands. Then spake the Lord unto Mosheh: Fear him not, for I have delivered him into thy hand, and all his people and country; and thou shalt do to him as thou hast done to Sihon, king of the Amorites, who dwelt in Heshbon.

Now it was, after Og the Wicked had seen the camp of Israel spreading over six miles he said with himself, I will make war against this people, that they may not do to me as they have done to Sihon: so went he and tare up a mountain six miles in size, and brought it upon his

head to hurl it upon them. But the Word of the Lord forthwith prepared a reptile^[7] which ate into the mountain and perforated it, and his head was swallowed up within it; and he sought to withdraw it, but could not, because his back teeth and his front ones were drawn hither and thither. And Mosheh went and took an axe of ten cubits, and sprang ten cubits, and struck him on the ankle of his foot, and he fell, and died beyond the camp of Israel. Thus it is written. And they smote him and his sons and daughters, and all his people, till none of them remained to escape; and they took possession of his land. [JERUSALEM. And Israel dwelt in the land of the Amorites. And Mosheh sent to explore Makvar, and they took the villages, and destroyed the Amorites who were there. 34. And when Mosheh saw Og, he said, Is not this Og the Wicked, who taunted Abraham and Sarah, and said, They are like fair trees by fountain of water, but give no fruit ? Therefore the Holy One, blessed be He, hath kept him alive for many years, till the time that he should see their children and children's children, and fall by their hands. Therefore the Lord said to Mosheh, Fear him not, for I have delivered him into thy hand, and all his people, and all his land; and thou shalt do to him as thou hast done to Sichon, king of the Amorites, who dwelt in Heshbon.]

XXII. And the children of Israel journeyed, and encamped in the plains of Moab, near the passage of the Jordan (toward) Jerhico.

Pgs. 417-435

Ch. 22-25

SECTION XL.

BALAK.

AND Balak bar Zippor saw what Israel had done to the Amoraee. And the Moabae feared before the people greatly because they were many, and they were distressed in their life before the sons of Israel. And they said to the elders of the Midianee, for the people had been one and the kingdom one unto that day: Now will this congregation consume all that is about them, as the ox eateth up the grass of the field. And Balak bar Zippor, a Midianite, was the king of Moab at that time; without (a Midianite) being such at another time; for so was the tradition among them, to have kings from this people and from that, by turns.

And he sent unto Laban the Aramite, who was Bileam, (so called because he it was) who sought (*Biluva*) to swallow up (*Amma*) the people of the house of Israel: the son of Beor, who was insane^[1] from the vastness of his knowledge; and would not spare Israel, the descendants of his sons and daughters: and the house of his habitation in Padan was at Pethor, a name signifying an interpreter of dreams. It was built in Aram upon the Phrat, in a land where the children of the people worshipped and adored him. (To him did Balak send) to call him, saying: Behold, a people hath come out of Mizraim, and, lo, they cover the face of the earth, and are encamped over against me. But now, I entreat, come, curse this people for me, for they are stronger than I, if I may but be able to meet them, though smaller than they, and drive them from the land. For I know that he whom thou dost bless is blessed, and he whom thou dost curse is cursed.

And the elders of Moab and of Midian went, with the price of divinations sealed up in their hands, and came to Bileam, and told him the words of Balak. [JERUSALEM. And the sages of the Moabites and of the Midianites went, with sealed letters in their hands, and came to Bileam, and spake with him the words of Balak.] And he said to them, Abide here to-night, and I will return you word as the Lord shall speak with me. And the princes of Moab stayed

with Bileam. And the Word from before the Lord came to Bileam, and He said, What men are these who are now lodging with thee? And Bileam said before the Lord, Balak bar Zippor, king of the Moabae, hath sent messengers to me, saying: Behold, a people hath come out of Mizraim, and cover the face of the land: now therefore, come, curse them for me, so that I may be able to fight and drive them away. And the Lord said unto Bileam, Thou shalt not go with them, nor curse the people, for they are blessed of Me from the day of their fathers. And Bileam rose up early, and said to the princes of Moab, Go unto your country, for it is not pleasing before the Lord to permit me to journey with you. And the princes of Moab arose and came to Balak, and said, Bileam hath refused to come with us.

But Balak added to send (other) princes more, and nobler than they; and they came to Bileam, and said to him: Thus saith Balak bar Zippor, Let not anything hinder thee from coming to me; for honouring I will honour thee greatly, and whatever thou biddest me I will do. Come therefore now, and curse this people for me. And Bileam answered the servants of Balak, and said, If Balak would give me out of his treasury a house full of silver and gold, I have no power to transgress the decree of the Word of the Lord my God, to fabricate a word either small or great. But I entreat you to remain here this night also, that I may know what the Word of the Lord may yet speak with me.

And the Word came from before the Lord^[2] unto Bileam in the night, and said to him, If these men come to call thee, arise, go with them; only, the word that I will speak with thee, that shalt thou do.

And Bileam, arose in the morning, and saddled his ass, and went with the princes of Moab. [JERUSALEM. And Bileam arose in the morning, and made ready his ass, and went with the princes of Moab.] But the anger of the Lord was provoked, because he would go (that he might) curse them; and the angel of the Lord stood in the way to be an adversary to him. But he sat upon his ass, and his two young men, Jannes and Jambres, were with him. And the ass discerned the angel of the Lord standing in the way with a drawn sword in his hand, and the ass turned aside out of the road, to go into the field. And Bileam smote the ass to make her return unto the way. And the angel of the Lord stood in a narrow path that was in the midst between vineyards, [JERUSALEM. And the angel of the Lord stood between the vineyards, a hedge (being) on this and on that side,] in the place where Jacob and Laban raised the mound, the pillar on this side and the observatory on that side,^[3] which they raised, that neither should pass that limit to do evil (to the other). And the ass discerned the angel of the Lord, and thrust herself against the hedge, and bruised Bileam's foot by the hedge, and he smote her again; for the angel was invisible to him. And the angel of the Lord yet passed on, and stood in a distant place, where there was no way to turn either to the right or left. And the ass saw the angel of the Lord, and fell under Bileam; and Bileam's wrath was strong, so that he smote the ass with his staff.-Ten things were created after the world had been founded at the coming in of the Sabbath between the suns,-the manna, the well, the rod of Mosheh, the diamond, the rainbow, the cloud of glory, the mouth of the earth, the writing of the tables of the covenant, the demons, and the speaking ass. And in that hour the Word of the Lord opened her mouth, and fitted her to speak: and she said to Bileam. What have I done to thee, that thou hast smitten me these three times? And Bileam said to the ass, Because thou hast been false to me; if there was now but a sword in in hand, I would kill thee. And the ass said to Bileam, Woe to thee, Bileam, thou wanting-in-mind when me, an unclean beast, who am to die in this world, and not to enter the world to come, thou art not able to curse; how much less (canst thou harm)

the children of Abraham, Izhak, and Jakob, on account of whom the world hath been created, but whom thou art going to curse! So hast thou deceived these people, and hast said, This is not my ass, she is a loan in, my hand, and my horses remain in the pasture. But am I not thine ass upon whom thou hast ridden from thy youth unto this day? and have I been used to do thus with thee? And he said, No. [JERUSALEM. And the ass said to Bileam, Woe to thee, Bileam the wicked, wanting in understanding and wisdom! Behold, me, an unclean beast, who am to die in this world and not to enter the world to come, thou hast not power with all thy skill to curse; how much less the children of Abraham, Izhak, and Jakob, on whose account the world was created at the beginning! And why art thou going to curse them? For thou hast deceived the people, saying to them, This is not my ass: she is a loan in my hand. But am I not thy ass, upon whom thou hast ridden from thy youth unto this day? Did I indeed intend to do thus with thee? And he said to her, No.] And the Lord unveiled the eyes of Bileam, and he beheld the angel of the Lord standing in the way, his sword unsheathed in his hand; and he bowed, and worshipped on his face.

And the angel of the Lord said to him, why hast thou smitten thine ass these three times? Behold, I have come out to withstand thee; and the ass, fearing, saw, and turned from the way. It is known before me that thou seekest to go to curse the people, a thing that is not pleasing to me. But the ass discerned me, and turned away from me these three times: had she not turned from me, surely now I should have slain thee, and spared her alive. And Bileam said to the angel of the Lord, I have sinned, because I knew not that thou wast standing against me in the way. But now, if it displease thee, I will go back. But the angel of the Lord said to Bileam, Go with these men; but the word that I will tell thee that thou shalt speak. And Bileam went with the princes of Balak.

And Balak heard that Bileam was coming, and came out to meet him at a city of Moab on the border of Arnon, which is on the side of the frontier. And Balak said to Bileam, Did I not send to call thee? Why camest thou not to me? Didst thou not indeed say that I could not do thee honour? And Bileam said to Balak, Behold, I have come to thee; yet now am I able to say any thing to thee? But the word that the Lord shall ordain for my mouth, that I must speak. And Bileam went with Balak, and they came to a city surrounded with walls, to the streets of the great city, the city of Sihon, which is Berosha. And Balak slew oxen and sheep, and sent to Bileam and the princes, and those who were with them. And at the time of the morning Balak took Bileam, and brought him up to the high place of the idol Peor; and he saw from thence the camp of Dan, which went at the rear of the people; and they were discovered under the Cloud of Glory.

XXIII. And Bileam, as he looked upon them, knew that strange worship was among them, and rejoiced in his heart; and he said to Balak, Build here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Bileam had said, and Balak and Bileam offered a bullock and a ram upon an altar. And Bileam said to Balak, Stand by thy burnt offering, and I will go, if preadventure the word of the Lord may come to meet me; and the word that shall be discovered to me, that I will declare to thee. And he went, bending as a serpent. [JERUSALEM. And Bileam went with a humbled heart.]

And the Word from before the Lord met with Bileam, who said before Him, The seven altars I have set in order, and have offered a bullock and a ram upon every altar. And the Lord put a word in Bileam's mouth, and said, Return to Balak, and thus speak. And he returned to him,

and, behold, he was standing by his burnt-offering, he and all the nobles of Moab. And he took up the parable of his prophecy, and said:

From Aram on Euphrates hath Balak king of the Moabae brought me; from the mountains of the east come, curse for me the house of Jakob; come, for me make Israel small. [JERUSALEM. And he took up the parable of his prophecy, and said: Balak, the king of the Moabae, hath brought me from Aram, from the mountains of the east: Come, curse for me the house of Jakob, come, diminish for me the tribes of the house of Israel.] How shall I curse, (while) the Word of the Lord blesseth them? and whom shall I diminish, when the Word of the Lord increaseth them? For, said Bileam the wicked, I look on this people who are led on for the sake of their righteous fathers, who are like the mountains, and of their mothers, who are like the hills: behold, this people alone are to possess the world, because they are not led by the laws of the nations. And when Bileam the sinner beheld the house of Israel, a circumcised people, hidden in the dust of the desert, he said, Who can number the merits of these strong ones, or count the good works of one of the four camps of Israel? Bileam the wicked said: If the house of Israel kill me with the sword, then, it is made known to me, I shall have no portion in the world to come: nevertheless if I may but die the death of the true! O that my last end may be as the least among them! [JERUSALEM. Wherewith shall I curse the house of Jakob, when the Word of the Lord blesseth them? and how shall I diminish the house of Israel, when the Word of the Lord doth multiply them? I see this people, who are conducted through the merit of their righteous fathers, Abraham, Izhak, and Jakob, who are like the mountains, and of their four mothers, Sarah, Rivekah, Rahel, and Leah: behold, this people shall dwell alone, and not be mixed with the laws of the Gentiles. Who can number the youth of the house of Jakob, of whom it is said, They are to be like the stars of the skies? Bileam the wicked said, in the parable of his prophecy, If Israel do kill him with the sword Bileam himself declareth that he hath no portion in the world to come: but if Bileam may die as the faithful die, may his last end be as one of the least among them.]

And Balak said to Bileam, What hast thou done to me? I brought thee to curse my enemies, and, behold, blessing, thou hast blessed them. But he answered and said, That which the Lord hath put in my mouth shall I not be careful to speak? And Balak said to him, Come now with me where thou mayest see him from another place. Thou shalt see only the camp that goeth in his rear, but not all their camps; and curse him for me there. And he brought him to the field of the observatory on the top of the hill, and builded seven altars, and offered a bullock and a ram on every altar. And he said to Balak, Stand thou here by thy burnt offering and I will meet (Him) yonder. And the Word from before the Lord met Bileam, and put a word in his mouth, and said, Return to Balak, and thus speak. And he came to him, and, behold, he was standing by his burnt offering, and the princes of Moab with him. And Balak said to him, What hath the Lord spoken? And he took up the parable of his prophecy, and said:

Arise, Balak, and hear; listen to my words, Bar Zippor. The Word of the living God is not as the words of men for the Lord, the Ruler of all worlds, is the unchangeable (but) man speaketh and denieth. Neither are His works like the works of the children of flesh, who consult, and then repent them of what they had decreed. But when the Lord of all worlds hath said, I will multiply this people as the stars of the heavens, and will give them to possess the land of the Kenaanites, is He not able to perform what He hath spoken? and what He hath said, can He not confirm it? Behold, from the mouth of the Holy Word I have received the benediction, and their appointed benediction I cannot restrain from them. [JERUSALEAL 15. And I with My

Word will honour thee. 19. Not as the word of the sons of men is the or of the living God, nor are the works of God as the works of men. Men say, and do not; they decree, but do not confirm; but God saith and performeth, He maketh decree and confirmeth it, and His decrees are established forever. Behold, I have received to bless Israel, and I cannot restrain the blessings from them.]

Bileam the wicked said, I see not among them of the house of Jakob such as worship idols: they who serve false idols are not established among the tribes of the sons of Israel. The Word of the Lord their God is their help, and the trumpets of the King Meshiha resound among them: Unto Eloha, who redeemed and led them out of Mizraim free, belong power and exaltation, glorification and greatness. They of the house of Jakob who use divination are not established, nor the enchanters, who enchant among the greatness (multitudes) of Israel. At this time it is said to the house of Jakob and Israel, How glorious are the miracles and wonder-works which God hath wrought! This people repositeth alone, and dwelleth strong as a lion, and reareth himself as an old lion. They sleep not till with great slaughter they have slain their adversaries, and taken the spoils of the slain.[JERUSALEM. I have not seen the worshippers of a lie, nor those who offer strange service, among the tribes of the sons of Israel. The Word of the Lord is with them, and the trumpet of their glorious King protecteth them. Unto God who redeemed, and brought them out from Mizraim free, belong power, and praise, and exaltation. For I see not those who perform divination in the house of Jakob, nor them who enchant with enebantments among the tribes of Israel. At this time it is said to Jakob, What bounties and comforts are prepared of the Lord to bestow upon you of the house of Jakob! Then said he in the parable of his prophecy, O happy saints, how goodly is the reward prepared for you by your Father in heaven, in the world to come! Behold, these people dwell as a lion, like the strong lion; as the lion resteth not, nor is quiet, until he hath taken and eaten flesh and drunk up blood, so this people will rest not, nor be in quiet, till they have slain their enemies, and have shed the blood of their slaughtered foes like water.]

And Balak said to Bileam, Neither curse them nor bless them. But Bileam answered and said to Balak, Did I not tell thee at the beginning, Whatsoever the Lord speaketh, that must I do? And Balak said to Bileam, Come, and I will now take thee to another place, if so be it may be pleasing before the Lord, that thou mayest curse him for me from thence. And Balak led Bileam to the high place of the prospect which looketh toward Beth Jeshimoth. And Bileam said to Balak, Erect here for me seven altars, and prepare me seven bullocks and seven rams. And Balak did as Bileam had said, and offered a bullock and a ram upon every altar.

XXIV. And Bileam, seeing that it was good before the Lord to bless Israel, went not, as once and again before, in quest of divinations, but set his face toward the wilderness, to recall to memory the work of the calf which they had there committed. And Bileam lifted up his eyes, but beheld Israel dwelling together by their tribes in their schools, and (saw) that their doors were arranged so as not to overlook the doors of their companions: and the Spirit of prophecy from before the Lord rested upon him. [JERUSALEM. And Bileam saw that it was pleasing before-the Lord to bless Israel, so that he went not, as he had gone from time to time, to seek for divinations, or to provide enchantments; but went and set his face toward the wilderness to recall to memory their work of the calf, (still) being desirous to curse Israel.] But he took up the parable of his prophecy, and said:

Bileam, son of Beor, speaketh; the man speaketh who is more honourable than his father, (because) the dark mysteries hidden from the prophets have been revealed to him; and who, because he was not circumcised, fell upon his face when the angel stood over against him: he hath said who heard the Word from before the living God; who beheld the vision before God the Almighty, and, seeking that it might be discovered to him, fell upon his face, and the secret mysteries hidden from the prophets were revealed to him.

How beautiful your houses of instruction, in the tabernacle where Jakob your father ministered; and how beautiful this tabernacle of ordinance which is found among you, and the tents that surround it, O house of Israel! As tides of waters, so are the house of Israel, dwelling like flocks made strong by the doctrine of the law; and as gardens planted by the flowing streams, so are their disciples in the fellowships of their schools. The light of their faces shineth as the brightness of the firmament which the Lord created on the second day of the creation of the world, and outspread for the glory of the Shekinah. They are exalted and lifted up above all the nations, like cedars of Lebanon planted by fountains of waters. From them their King shall arise, and their Redeemer be of them and among them, and the seed of the children of Jakob shall rule over many nations. The first who will reign over them will make war with the house of Amalek, and will be exalted above Agag their king; but because he had spared him his kingdom will be taken from him. Unto Eloha, who brought them out free from Mizraim, belong might, and exaltation, and glory, and power. He will destroy the nations of their adversaries, and break down their strength and will send forth the plague-arrows of His vengeance among them, and destroy them. They shall repose and dwell as a lion, and as an old lion, that sleeping who will (dare to) awake? They who bless them are blessed, as Mosheh the prophet, the scribe of Israel; and they who curse them are accursed, as Bileam son of Beor.

And Balak's wrath grew strong against Bileam, and, smiting his hands, Balak said to Bileam, I brought thee to curse my enemies, and, behold, in blessing thou hast blessed them these three times. [JERUSALEM. 3. And he took up in parable his prophecy and said: Bileam the son of Beor saith; the man saith who is more honourable than his father, for what hath been hidden from all prophets is revealed to him; the man saith who heard the Word from before the Lord, and who saw the vision before the Almighty; when, inquiring, prostrate on his face, the mysteries of prophecy were disclosed to him, and of himself he did prophesy that he shall fall by the sword, a prophecy to be confirmed at the end!

How goodly were the tabernacles in which Jakob their father did pray; and the tabernacle of ordinance which you have made to My name, and your own tabernacles, O house of Israel! As torrents that prevail, so shall Israel overpower their adversaries; and as gardens planted by fountains of water, so shall be their cities, giving forth scribes and teachers of the law; and as the heavens which the Memra of the Lord spread forth for the dwelling of His Shekinah, so shall Israel live, and endure unto eternity, beautiful and renowned as cedars by the waters which grow up oil high. Their King will arise from among their children, and their Redeemer will be of them and among them; and He will gather their captives from the cities of their adversaries, and their children shall have rule among the peoples. And the kingdom of the King Meshiha shall be made great: stronger is He than Shaul who vanquished Agag the kill of the Amalkaab. Unto God who redeemed, and brought them out free from the land of Mizraim, belong power, and praise, and exaltation. The sons of Israel will prevail over their enemies, will divide their cities, slay their heroes, and disperse their residue. Behold, these people will dwell as a lion, and be as the strong lions. He who blesseth you, O Israel, shall be blessed, as

Mosheh the prophet, the scribe of Israel; and he who curseth you will be accursed, as Bileam, the son of Beor.

And Balak's anger grew strong against Bileam, and Balak smote his hands, and said to Bileam, I brought thee to curse my enemies, and thou hast only blessed.] And now flee to thy place. I had said that honouring I would honour thee; but, behold, the Lord hath kept back Bileam from honour. But Bileam said to Balak, Did I not tell thy messengers whom thou sentest to me, saying, If Balak would give me the fulness of his treasures of silver and gold, I have no power to transgress the decree of the Word of the Lord to do good or evil of my own will: what the Lord saith shall I not speak.

And now, behold, I return to go to my people. Come, I will give thee counsel: Go, furnish tavern houses, and employ seductive women to sell food and drinks cheaply, and to bring this people together to eat and drink, and commit whoredom with them, that they may deny their God; then in a brief time will they be delivered into thy hand, and many of them fall. Nevertheless, after this they will still have dominion over thy people at the end of the days.

And he took up the parable of his prophecy, and said Bileam the son of Beor speaketh; the man speaketh who is more honourable than his father, because the mysteries hidden from prophets have been revealed to him; he speaketh who heard the Word from before the Lord, and who knoweth the hour when the Most High God will be wroth with him; (he speaketh) who saw the vision before the Almighty, seeking, prostrate on his face, that it should be revealed to him; the secret, concealed from the prophets, was disclosed unto him.

I shall see Him, but not now; I shall behold Him, but it is not near. When the mighty King of Jakob's house shall reign, and the Meshiha, the Power-sceptre of Israel, be anointed, He will slay the princes of the Moabae, and bring to nothing all the children of Sheth, the armies of Gog who will do battle against Israel and all their carcasses shall fall before Him. And the Edomae will be utterly driven out, even the sons of Gabela from before Israel their foes, and Israel will be strengthened with their riches and possess them. And a prince of the house of Jakob will arise and destroy and consume the remnant that have escaped from Constantina the guilty city, and will lay waste and ruin the rebellious city, even Kaiserin the strong city of the Gentiles.

And he looked on the house of Amalek, and took up the parable of his prophecy, and said: The first of the nations who made war with the house of Israel were those of the house of Amalek; and they at last, in the days of the King Meshiha, with all the children of the east, will make war against Israel; but all of them together will have eternal destruction in their end.

And he looked upon Jethro, who had been made proselyte, and took up the parable of his prophecy, and said: How strong is thy habitation, who hast set thy dwelling in the clefts of the rocks! Yet so is it decreed that the children of the Shalmaia must be despoiled, but not until Sancherib the king of Athur shall come and make thee captive.

[JERUSALEM. And now, behold, I go to my people. Come now, I will counsel thee how thou art to act with this people. Lead them into sin; for else thou canst have power against them to prevail over thy people at the end of the days. And he took up the parable of his prophecy, and said:

Bileam the son of Beor saith; the man who is more honourable than his father saith, for what hath been hid from all the prophets is revealed unto me: the man speaketh who heard the Word from before the Lord, and learned knowledge from the Most High; who saw the vision in the presence of the Almighty, seeking prostrate on his face, when the visions of prophecy were disclosed to him, and he was made to foreknow of himself that he will fall by the sword, but that his prophecy will be confirmed.

I shall see Him, but not now; I shall behold Him, but He is not nigh. A King is to arise from the house of Jakob, and a Redeemer and Ruler from the house of Israel, who will slay the strong ones of the Moabae, and bring to nothing and consume all the children of the east. And Edom may inherit Mount Gabela from their enemies but Israel will be stronger with a mighty host. A King will arise from the house of Jakob, and destroy what shall remain of the strong city. And he beheld the Amalkaah, and took up the parable of his prophecy and said: The house of Amalek was the first of the peoples to make war with Israel, and at last in the end of the days they will array battle against them; but their end is to perish, and their destruction to be for ever. And when he looked upon the Shalmaia, taking up the parable of his prophecy, he said, How strong is thy abode, who hast set the house of thy dwelling in the clefts of the rock! But the Shalmaia will not be spoiled, until Athuria shall arise, and take thee captive.]

And he took up the parable of his prophecy, and said, Woe to them who are alive at the time when the Word of the Lord shall be revealed, to give the good reward to the righteous, and to take vengeance on the wicked, to smite the nations and the kings, and bring these things upon them! And ships (lit., sails) armed for war will come forth with unreat armies from Lombarnia, and from the land of Italia,[4] conjoined with the legions that will come forth from Constantina, and will afflict the Athuraee, and bring into captivity all the sons of Eber;[5] nevertheless the end of these and of those is to fall by the hand of the King Meshiha, and be brought to everlasting destruction: [JERUSALEM. Woe to him who is alive when the Word of the Lord setteth Himself to give the good reward to the just, and to take vengeance on the wicked! And great hosts in Livernia will come from the great city, and will conjoin with them many legions of the Romaee, and subjugate Athuria, and afflict all the children beyond the river. Nevertheless the end of these and of those is to perish, and the destruction to be everlasting. And Bileam rose up and went to return to his place; and Balak also.]

And Bileam rose up and went to return to his place, and Balak also went upon his way, and appointed the daughters of the Midianites for the tavern booths at Beth Jeshimotb, by the snow mountain, where they sold sweetmeats cheaper than their price, after the counsel of Bileam the wicked, at the dividing of the way.

XXV. And Israel dwelt in the place which is called Shittim, on account of the (*Shetutha*) foolishness[6] and depravity which were among them. And the people began to profane their holiness, and to strip their bodies to the image of Peor, and commit fornication with. the daughters of the Moabites, who brought out the image of Peor, concealed under their bundles. And they invited the people to the sacrifices of their idols; and the people ate in their feasts, and bowed themselves to their idols. And the people of the house of Israel joined themselves to Baala-Peor, like the nail in the wood, which is not separated but by breaking up the wood (or, with the splinters). And the anger of the Lord was kindled against Israel.

And the Lord said to Mosheh, Take all the chiefs of the people, and appoint them for judges, and let them give judgment to put to death the people who have gone astray after Peor, and hang them before the word of the Lord upon the wood over against the morning sun, and at the departure of the sun take them down and bury them and turn away the strong anger of the Lord from Israel. And Mosheh said to the judges of Israel, Slay every one a man of his tribe of those who have joined themselves to the idol of Peor. [JERUSALEM. And Israel abode in Shittim; and the people began to commit fornication with the daughters of the Moabites. And they invited the people to the sacrifices of their idols. And Israel were united with the worshippers of the idol of Peor; and the anger of the Lord was strong against Israel. And the Word of the Lord said to Mosheh, Take all the chiefs of the people and set them for a Sanhedrin before the Lord, and let them hang all who are worthy of death; and at sunset take down their bodies and bury them, that so may be averted the strong anger of the Lord from Israel. And Mosheh said to the princes of Israel, Slay each one a man of his house of them who have joined themselves to the idol of Peor.]

And behold, a man of the sons of Israel came, holding a Midianitess, and brought her to his brethren, in the sight of Mosheh and all the congregation of the children of Israel. He answered and said to Mosheh, What is it (that is wrong) to have company with her? If thou sayest, It is forbidden, didst thou not thyself take a Midianitess, the daughter of Jethro? When Mosheh heard, he trembled and swooned. But they wept, and cried, Listen! And they stood at the door of the tabernacle of ordinance. And Phinehas bar Elazar-bar Aharon, the priest, saw, and, remembering the ordination, answered, and said: He who ought to kill, let him kill! Where are the lions of the tribe of Jehudah? When they saw, they were quiet. And he arose from among his Sanhedrin, and took a lance in his hand. [JERUSALEM. And, behold, a man of the sons of Israel came and brought to his brethren a Midianitha, before Mosheh and all the congregation of the children of Israel; and, behold, they were weeping at the door of the tabernacle. And Phinehas bar Elazar bar Aharon, the high priest, saw, and arose from among the assembly, and took a lance.]

Twelve miracles were wrought for Phinehas at the time that he went in after the man of Israel with the Midianitha. The first sign was, He would have parted them but could not. 2. Their mouth was closed, that they could not cry out; for had they cried out, they would have been rescued. 3. He drove the lance through both of them. 4. The lance remained fixed in the wound. 5. When he bare them aloft, the lintel was uplifted for him until he had gone forth. 6. He carried them through the whole camp, six miles, without fatigue. 7. He held them up by his right arm, in sight of their kindred, who had no power to hurt him. 8. The lance was made strong so as not to be broken with the load. 9. The iron transpierced them, but was not withdrawn. 10. An angel came and made bare their corpses in sight of the people. 11. They lingered alive till they had been carried through the entire camp, lest the priest in the tabernacle should be defiled by the dead. 12. Their blood thickened so as not to flow upon him; but when he had borne them through the camp, it brake forth, and they died.

Answering, he said before the Lord of the world, Can it be that, on account of these, twenty and four thousands of Israel shall die? Immediately the compassions of Heaven were moved, and the plague was stayed from the children of Israel. [JERUSALEM. And he went in after the man of Israel into the tent, and thrust both of them, the man and the woman, through the body; and the plague was stayed from the children of Israel.] And the number who died by the

pestilence was twenty and four thousand. [JERUSALEM. And those who died by that plague were twenty and four thousand.]

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SECTION XLI.

PHINEHAS.

AND the Lord spake with Mosheh, saying: Phinehas the zealous, the son of Elazar bar Aharon, the priest, hath turned away mine anger from the children of Israel, in that, when zealous with My zeal, he hath slain the sinners who were among them; and for his sake I have not destroyed the children of Israel in My indignation. Swearing by My Name, I say to him, Behold, I decree to him My covenant of peace, and will make him an angel of the covenant, that he may ever live, to announce the Redemption at the end of the days. [JERUSALEM. With the oath went Mosheh, and said unto Phinehas, Behold, I give to him.] And because they defamed him, saying, Is he not the son of Phuti, the Midianite? behold, I will make him to possess the high priesthood; and because he took the lance with his arm, and struck the Midianitess in her body, and prayed with his mouth for the people of the house of Israel, the priests shall be held worthy of the three gifts of the shoulder, the cheek-bone, and the inwards; and it shall be to him, and to his sons after him, an everlasting covenant of consecration, because he was zealous for the Lord, and propitiated for the children of Israel. Now the name of the man of Israel who was slain with the Midianitha was Zimri bar Salu, a chief of the house of his fathers of the tribe of Shemeon. And the name of the Midianite woman who was killed was Kosbi, daughter of Zur, who was called Shelonae, a daughter of Balak, the prince of the people of Moab, whose dwelling-place was in Midian.

And the Lord spake with Mosheh, saying: Trouble the Midianites and slay them, because they troubled you by their deceitful counsels when they beguiled you in the matter of Peor, and of Kosbi their sister, daughter of the prince of Midian, who was slain in the day of the plague for the matter of Peor. [JERUSALEM. For their false dealings.]

XXVI. And it came to pass after the plague, that the compassions of the heavens were turned to avenge His people with judgment. And the Lord spake to Mosheh and Elazar bar Aharon the priest, saying: Take the sum of the account of the whole congregation of the Beni Israel, from twenty years old and upward, according to the house of their fathers, of every one who goeth forth with the host in Israel. And Mosheh and Elazar the priest spake with the leaders, and commanded that they should number them in the plain of Moab, by the Jordan (over against) Jericho, saying (You are to number them) from a son of twenty years and upward, as the Lord commanded Mosheh and the sons of Israel when they came out of the land of Mizraim.

Reuben, the first-born of Israel: the sons of Reuben, Hanok, the family of Hanok; of Phallu, the family of Phallu; of Hezron, the family of Hezron; of Karmi, the family of Karmi. These are the families of Reuben, and their numbers were forty-three thousand seven hundred and thirty. And the sons of Phallu Eliab; the sons of Eliab, Nemuel, and Dathan, and Abiram. The same were Dathan and Abiram who brought together the congregation that gathered and made the division against Mosheh and Aharon in the congregation of Korach, when they gathered together and made division against the Lord, and the earth opened her mouth and swallowed them and Korach, when the congregation of the wicked died, when the fire devoured the two

hundred and fifty men, and they were made an example. But the sons of Korach were not in the counsel of their father, but followed the doctrine of Mosheh the prophet; and therefore they died not by the plague, nor were smitten by the fire, nor engulfed in the yawning of the earth. [JERUSALEM. But the sons of Korach, who were not in the counsel of their father did not die.]

The Beni Shemeon,^[1] Nemuel, Jamin, Jakin, Zerach, Shaul, with their families, twenty-two thousand two hundred.

Of Gad, the families of Zephon, Haggi, Suni, Ozni, Heri, Arod, Areli, forty thousand five hundred.

Of Jehudah, Her and Onan. But Her and Onan died, on account of their sins, in the land of Kanaan. Of the Beni Jehudah, the families of Shela, Pherez, Zerach. The sons of Pherez, Hezron, Amul. The numbers of the families of Jehudah, seventy-six thousand five hundred.

Of Issakar, the families of Thola, Puah, Jashub, Shimron, sixty-four thousand three hundred. Of Zebulon, the families of Sered, Elon, Jahleel, sixty thousand five hundred. Of Joseph, the Beni Menasheh, Makir, Gilead, Thezar, Helek, Asriel, Shekem, Shemida, Hephher. But Zelophehad bar Hephher had no sons, but daughters only; and the names of the daughters of Zelophehad were, Mahelah, Nohah, Hogelah, Milchah, and Thirzah. These are the families of Menasheh, and their number fifty-two thousand seven hundred.

The Beni Ephraim, Shuthelah, Bekir, Tachan, Heran the son of Shuthelah, their numbers thirty-two thousand five hundred.

The families of Benjamin, Bela, Ashbel, Abiram, Shephuphia, (the sons of Bela, Ared and Naaman,) forty-five thousand six hundred.

The Beni Dan, the families of Shuham, sixty-four thousand four hundred.

Those of Asher, Jimnah, Jishvah, Beriah, and of the sons of Beriah, Heber and Malkiel. The name of the daughter of Asher was Sarach, who was conducted by six myriads of angels, and taken into the Garden of Eden alive, because she had made known to Jacob that Joseph was living. The numbers of Asher, fiftythree thousand four hundred. The Beni Naphtali, according to their families, Jaczeel, Guni, Jezer, Shillem, forty-five thousand four hundred. These are the numbers of the sons of Israel, six hundred and one thousand seven hundred and thirty.

And the Lord spake with Mosheh, saying: Unto these tribes shall the land be divided by inheritances according to their names. To that tribe whose people are many thou shalt make their inheritance large, and to the tribe whose people are few thou shalt give a smaller inheritance; to each his heritage shall be given according to the number of his names. Yet the land shall be divided by lots; according to the names of their fathers tribes they shall inherit. Their heritage shall be divided by lots, whether great or small.

But these are the names of the Levites after their families, the families of Gershon, Kehath, Merari. These are the families of the Levites: the family of Lebni, Hebron, Maheli, Mushi, Korach. And Kehath begat Amram; and the Dame of Amram's wife was Jokebed, a daughter

of Levi, who was born to Levi when they had come into Mizraim, within the walls; and she bare to Amram Aharon, and Mushe, and Miriam their sister. And to Aharon were born Nadab and Abihu, Elazar and Ithamar. But Nadab and Abihu died when they offered the strange fire from the hearth-pots before the Lord. And the number of them (the Levites) was twenty-three thousand, every male from a month old, and upward; for they were not reckoned among the children of Israel, as no possession was given them among the sons of Israel. These are the numbers when Mosheh and Elazar the priest numbered the sons of Israel in the plains of Moab, by Jordan, (over against) Jericho. And among them was not a man of the numbers when Mosheh and Aharon the priest took the sum of the children of Israel in the wilderness of Sinai, because the Lord had said that dying they should die in the wilderness; and none of them remained except Kaleb bar Jephunneh, and Jehoshua bar Nun.

XXVII. And the daughters of Zelophehad bar Hopher, bar Gilead, bar Makir, bar Menasheh, of the family of Menasheh bar Joseph, when they heard that the land was to be divided to the males, came to the beth din, trusting in the compassions of the Lord of the world. And these are the names of the daughters, Mahelah, Nohah, Hogela, Milchah, and Thirzah. And they stood before Mosheh, after that they had stood before Elazar the priest, the princes, and all the congregation, at the door of the tabernacle of ordinance, saying: Our father died in the wilderness, but he was not among the congregation who murmured and gathered to rebel against the Lord in the congregation of Korach, but died for his own sin; nor made he others to sin; but he had no male children. Why should the name of our father be taken away from among his family because he had not a male child? if we are not reckoned as a son, and our mother claim (or observe) the Jebam,^[2] our mother will take the portion of our father and of our father's brother. But if we be reckoned as a son, give us an inheritance among our father's brethren.

This is one of the four cases of judgment brought before Mosheh the prophet, and which he resolved in the manner above said. Of them some were judgments, &c.^[3] And Mosheh brought their cause before the Lord.

And the Lord spake with Mosheh, saying: The daughters of Zelophehad have fitly spoken: this hath been written before Me: but they are worthy that it be said of them, Give them possession and inheritance among the brethren of their father, and make over their father's possession unto them. And when a son of Israel shall speak, and say, A man hath died without having a male child, then you shall make over his inheritance to his daughter: if he have no daughter, you shall give his possession to his brothers: if he have no brothers, you shall give his possession to the brethren of his fattier: but if his father had no brothers, then you shall give his possession to his kinsman who is nearest to him of his father's family to inherit. And this shall be the publication of a decree of judgment to the children of Israel, as the Lord hath commanded Mosheh.

And the Lord said to Mosheh, Go up to this mount, of Abarae, and survey the land which I have given to the children of Israel. And thou shalt see it, but thou thyself shalt be gathered to thy people, as Aharon thy brother hath been gathered: because you were disobedient against My Word in the desert of Zin, in the congregation at the Waters of Strife, to sanctify Me at the waters in their sight: these are the Waters of Strife in the desert of Zin.

And Mosheh spake before the Lord, saying May the Word of the Lord, who ruleth over the souls of men, and by whom hath been given the inspiration of the spirit of all flesh, appoint a faithful man over the congregation, [JERUSALEM. The Word of the Lord the God who ruleth over the spirit of all flesh, appoint a praiseworthy man over the people of the conregation,] who may go out before them to set battle in array, and may come in before them from the he battle who may bring them out from the bands of their enemies, and bring them into the land of Israel; that the congregation of the Lord may not be without the wise, nor go astray among the nations as sheep who go astray, having no shepherd. And the Lord said to Mosheh, Take to thee Jehoshua bar Nun, a man upon whom abideth the Spirit of prophecy from before the Lord, and lay thy hand upon him, and make him stand before Elazar the priest and the whole congregation, and instruct him in their presence. And thou shalt confer a ray of thy brightness upon him, that all the congregation of the sons of Israel may be obedient to him. And he shall minister before Elazar the priest; and when any matter is hidden from him, he shall inquire for him before the Lord by Uraia. According to the word of Elazar the priest they shall go forth to battle, and come in to do judgment be and all the sons of Israel with him, even all the congregation. And Mosheh did as the Lord commanded him, and took Jehoshua and caused him to stand before Elazar the priest and all the congregation; and he laid his hands upon him and instructed him, as the Lord commanded Mosheh.

XXVIII. And the Lord spake with Mosheh, saying: Instruct the children of Israel, and say to them: The priests may eat of My oblation the bread of the order of My table; but that which you offer upon My altar may no man eat. Is there not a fire that will consume it? And it shall be accepted before Me as a pleasant smell. Sons of Israel, My people, be admonished to offer it from the firstlings on the Sabbath, an oblation before Me in its time. [JERUSALEM. Instruct the children of Israel, and say to them, My oblation, the bread of the order of My table. That which you offer upon the altar. Is there not a fire that will consume it? To be received from you before Me for a pleasant smell. Sons of Israel, My people, be admonished to offer it before Me in its season.]

And say to them: This is the order of the oblations you shall offer before the Lord; two lambs of the year, unblemished, daily, a perpetual burnt offering. The one lamb thou shalt perform in the morning to make atonement for the sins of the night; and the second lamb thou shalt perform between the suns to atone for the sins of the day; and the tenth of three seahs of wheaten flour as a mincha mingled with beaten olive oil, the fourth of a hin. It is a perpetual burnt offering, such as was (ordained to be) offered at Mount Sinai, to be received with favour as an oblation before the Lord. And its libation shall be the fourth of a hin for one lamb; from the vessels of the house of the sanctuary shall it be outpoured, a libation of old wine. [JERUSALEM. From the vessels of the house of holiness, it shall be poured out a libation of choice wine unto the Name of the Lord.] But if old wine may not be found, bring wine of forty days to pour out before the Lord. And the second lamb thou shalt perform between the suns, according to the presentation of the morning, and according to its oblation shalt thou make the offering, that it may be accepted with favour before the Lord but on the day of Shabbatha two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation. On the Sabbath thou shalt make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.

And at the beginning of your months you shall offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; and three

tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord. And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice shall be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice shalt thou perform with its libation.

And in the month of Nisan, on the fourteenth day of the month, is the sacrifice of the Pascha before the Lord. On the fifteenth day of this month is a festival; seven days shall unleavened be eaten. On the first day of the festival a holy convocation; no servile work shall ye do; but offer an oblation of a burnt sacrifice before the Lord, two young bullocks, one ram, and seven lambs of the year, unblemished, shall you have. And their minchas of wheat flour, mingled with olive oil, three tenths for each bullock, two tenths for the ram, and for a single lamb a tenth, so for the seven; and one kid of the goats, to make an atonement for you: beside the burnt sacrifice of the morning, the perpetual burnt sacrifice, you shall make these offerings. According to these oblations of the first day you shall do daily through the seven days of the festival. It is the bread of the oblation which is received with favour before the Lord; it shall be made beside the perpetual burnt offering, with its libation. And on the seventh day you shall have a holy convocation; no servile work shall you do.

Likewise on the day of your firstlings, when you offer the gift from the new produce before the Lord in your ingatherings, after the seven weeks are completed, you shall have a holy convocation, no servile work shall you do; but offer a burnt sacrifice to be received with favour before the Lord, two young bullocks, one ram, seven lambs of the year; also their mincha of wheaten flour mingled with olive oil, three tenths for each bullock, two tenths for the ram, a tenth to a lamb; so for the seven lambs one kid of the goats to make an atonement for you; beside the perpetual burnt offering you shall make these; they shall be unblemished, with their libation of wine.

XXIX. And in the seventh month, the month of Tishri, on the first of the month you shall have a holy convocation, you may not do any servile work; it shall be to you a day for the sounding of the trumpet, that by the voice of your trumpets you may disturb Satana who cometh to accuse you. And you shall make a burnt sacrifice to be received with favour before the Lord; one young bullock, one ram, lambs of the year seven, unblemished; and their mincha of wheaten flour mingled with olive oil, three tenths for the bullock, two tenths for the ram, and one tenth for each of the seven lambs; and one kid of the goats for a sin offering to make an atonement for you; besides the sacrifice for the beginning of the month and its mincha, and the perpetual sacrifice and its mincha; and their libations according to the order of their appointments, an oblation to be received with favour before the Lord.

And on the tenth of the seventh month, the month of Tishri, you shall have a holy convocation, and chasten your souls (by abstaining) from food and drink, the bath, friction, sandals, and the marriage bed; and you shall do no servile labour, but offer a sacrifice before the Lord to be received with favour; one young bullock, one ram, lambs of the year seven, unblemished, shall you have; and their mincha of wheat flour mingled with olive oil, three tenths for the bullock,

two tenths for one ram, a single tenth for a lamb, so for the seven lambs one kid of the goats for a sin offering; beside the sin offering of the expiations, (Lev. xvi.,) and the perpetual sacrifice and their minchas, and the wine of their libations.

And on the fifth day of the seventh month you shall have a holy convocation, no servile work shall you do; but shall celebrate the Feast of Tabernacles before the Lord seven days, and offer a sacrifice, an oblation to be received with favour before the Lord: thirteen young bullocks proceeding daily and diminishing their number, (in all) seventy for the seventy nations, and offering them by thirteen orders;^[4] two rams, which you shall offer by two orders; lambs of the year fourteen, unblemished, to be offered by eight orders, offering six of them, by two and two, and two of them one by one, they shall be perfect. Their mincha also of wheat flour, with olive oil, three tenths for each bullock of the thirteen, two tenths for each ram, a single tenth for each of the fourteen lambs, and one kid of the goats for a sin offering, which shall be offered by one order, beside the perpetual sacrifice, the wheat flour for the mincha, and the wine of the libation.

On the second day of the Feast of Tabernacles you shall offer twelve young bullocks, by twelve orders; two rams, by two orders; fourteen lambs of the year unblemished by nine orders, five of them shall offer two by two, and four of them one by one. And their mincha of wheat flour, and the wine of their libation which shall be offered with the bullocks, rams, and lambs, by their number according to the order of their appointment; and one ram by one order, a sin offering, beside the perpetual sacrifice, and the wheat flour of their minchas, and their libations of wine.

On the third day of the Feast of Tabernacles you shall offer twelve bullocks by twelve orders; two rams by two orders, fourteen unblemished lambs of the year, by ten orders; four of them shall offer two and two, and six of them one by one; and their mincha of wheat flour, and their libations of wine, you shall offer with the bullocks, rams, and lambs, by the number in their appointed order; and one kid of the goats for a sin offering by one order; beside the perpetual sacrifice the wheat flour for the mincha, and its libation of wine.

On the fourth day of the Feast of Tabernacles, ten young bullocks by ten orders; two rams by two orders; fourteen unblemished lambs of the year by twelve orders; three of them shall be offered at two times, and eight of them singly; their mincha of wheaten flour, and their libations of wine, which you shall offer with the the bullocks, rams, and lambs by their number, after their appointed order, and one kid for a sin offering, by one order; beside the perpetual sacrifice, the wheat flour for the mincha, and its libation of wine.

On the fifth day of the Feast of Tabernacles, nine young bullocks by nine orders; two rams by two orders lambs of the year fourteen, perfect by twelve orders two of them in a pair, twelve singly; and the wheat flour for their mincha, and the libation wine for the bullocks, the rams, and lambs by their number after the order of their appointment; and one kid for a sin offering by one order; beside the perpetual sacrifice and the wheat flour for the mincha, and the wine of its libation.

On the sixth day of the Feast of Tabernacles, eight young bullocks by eight orders; two rams by two orders; fourteen unblemished lambs of the year by thirteen orders; a pair of them together, and twelve of them singly. Their mincha of wheat flour, and their libation of wine

you shall offer with the bullocks, rams, and lambs, by their number in the order appointed; Land one kid for a sin offering by one order, besides the perpetual sacrifice, the wheat flour for the mincha, the wine of its libation, and a vase of water to be outpoured on the day of the Feast of Tabernacles in grateful acknowledgment (for a good memorial) of the showers of rain.

On the seventh day of the Feast of Tabernacles you shall offer seven bullocks by seven orders; two rams by two orders; fourteen unblemished lambs of the year by fourteen orders: the number of all these lambs ninety-eight, to make atonement against the ninety-eight male dictions. And their mincha of wheat flour and libations of wine you shall offer with the bullocks, rains, and lambs, by their number, according to the order appointed one kid by one order, beside the perpetual sacrifice, the wheat flour for the mincha, and its libation of wine.

And on the eighth day you shall gather together joyfully from your tabernacles, in your houses, a gladsome company, a festal day, and a holy convocation shall you have, no servile work shall you do but offer a sacrifice an oblation to be received with favour before the Lord; light oblations; one bullock before the one God, one ram for the one people, lambs of the year unblemished, seven, for the joy of the seven days. Their mincha of wheat flour, and their libations of wine which you shall offer with the bullocks, rams, and lambs, by their number, After the order of their appointment; land one kid for a sin offering, beside the perpetual sacrifice, the flour for its mincha, and the wine for its libation. These you shall offer before the Lord in the time of your festivals, beside your vows which you vow at the festival, and which you shall bring on the day of the feast, with your free-will oblation for your burnt sacrifice, your mincha, libations, and consecrated victims.

XXX. And Mosheh spake to the sons of Israel, according to all that the Lord had commanded Mosheh.

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Ch, 30-32

SECTION XLII

MATTOTH.

AND Mosheh spake with the chiefs of the Tribes of the Beni Israel, saying: This is the Word which the Lord hath spoken, saying: A man, a son of thirteen when he shall have vowed a vow before the Lord, or have sworn an oath, saying, I will withhold from such a thing which is permitted to me, shall not be allowed to relax his word (at his own will): nevertheless, the house of judgment (beth dina) can absolve him; but if they absolve him not, whatsoever hath gone out of his mouth he shall perform.

And a female who hath not passed twelve years when she hath vowed a vow before the Lord, and hath bound herself in her father's house until her thirteenth year; and her father hear her vow, and whatever bond she hath bound upon her soul, and her father be acquiescent, and speak not to her; then every vow and every bond which she hath bound upon her soul shall be confirmed. But if her father prohibit her on the day that he heareth, or, not being prepared to confirm, annulleth after he hath heard, (then) no vow or bond that she hath bound upon her soul shall be confirmed; but is remitted and forgiven her before the Lord, because her father hath made her free from the authority of the vow, (or, nullified to her the power of the vow.) And if when she hath been taken by a husband a vow be upon her, or her lips have expressed that which is binding upon her soul while in her father's house, and her father had not absolved

her while unmarried, then, when she hath been married, it shall be confirmed. But if after she is married she make a vow, and her husband hear it, and on the day that he heareth it he is minded to confirm it, and is silent to her, then the vow and the bond which she hath bound upon her soul shall be ratified. But if her husband prohibit her on the day that he heareth, then the vow which is upon her, and the utterance of her lips which bound her soul, are remitted and forgiven her. Yet the vow of a widow, or a divorced, whatever hath bound her soul, shall be confirmed upon her. But if, while she was in her husband's house, or while she had not attained to marriage years, she had vowed, or bound her soul with the bond of an oath which her husband had heard of, and had neither spoken nor prohibited her, or had died before she was married, then all her vows shall be confirmed, and all the obligations with which she had bound her soul be ratified, and her father shall have no power to absolve her. But if her husband released her [JERUSALEM. Her husband released her] on the day that he heard, then, whatever her lips had pronounced to be a vow, or a bond upon her soul, shall not be confirmed; and if her husband had annulled them, [JERUSALEM. Her husband had released them,] and she, not knowing, had performed, it shall be forgiven her before the Lord. Every vow, every oath-bond to chasten the soul, her husband may ratify or annul. But if her husband was silent and consented when he heard from one day to the next, then all her vows and all the bonds upon her are ratified; by his silence he hath confirmed them; for he was silent to her on the day, and consented, and absolved her not on the day that he heard. But if, absolving, he would absolve her one day after he had heard, there is no force in the absolution; and if he then nullify the word, her husband or her father shall bear her sin. These are the publications of the statutes which the Lord commanded Mosheh (on these matters) between a man and his wife, and a father and his daughter in the day of her youth in her father's house; [JERUSALEM. In the time of her youth in her father's house;] but not in the time of her youth, and she be in the house of her husband.

XXXI. And the Lord spake with Mosheh, saying: Take retribution for the children of Israel from the Midianites; and afterward thou shalt be gathered to thy people. And Moses spake with the people, saying: Arm of you men, [JERUSALEM. Arm of you,] for the host to make war against Midian, to give the people of the Lord avengement upon Midian; a thousand of each tribe of all the tribes of Israel send ye to the war. And of the thousands of Israel fit men were chosen who gave up themselves, a thousand of a tribe, twelve thousand, armed for the war. And Mosheh sent them, a thousand of each tribe to the war, them and Phinehas bar Elazar the priest unto the war, with the Uraia and Thummaia consecrated to inquire for them, and the Jubilee trumpets in his hand for assembling, encamping, and ordering forward the host of Israel. And they warred against Midian, circumventing them from three corners, as the Lord had instructed Mosheh, and they killed every male; and they slew the kings of the Midianites with the slain of their armies, Evi, Rekem, Zur, who is Balak, and Hur and Reba, five kings of Midian; and Bileam bar Beor they killed with the sword. And it was when Bileam the guilty saw Phinehas the priest pursuing him, he made use of his magical arts, (lit., made words of enchantment,) and flew in the air of the heavens; but Phinehas forthwith pronounced the Great and Holy Name, and flew after him, and seized him by his head, and bringing him down drew the sword, and sought to kill him; but he opened his mouth with words of deprecation, and said to Phinehas: If thou wilt spare my life, I swear to thee that all the days I live I will not curse thy people. He answered him, and said: Art thou not Laban the Amarite who didst seek to destroy Jakob our father, who wentest down into Mizraim, to destroy his children, and, after they had come out of Mizraim, didst send the wicked Amalek against them; and hast thou not now been sent to curse them? But after thou hadst seen that thy works did not prosper, and that

the Word of the Lord would not hear thee, thou didst give the evil counsel to Balak to set his daughters in the way to make them go wrong, when there fell of them twentyfour thousand. Therefore, it cannot be that thy life may be spared; and at once he drew the sword and slew him.

And the sons of Israel led captive the wives of the Midianites, their children, their cattle, and all their flocks, and destroyed all their goods; and all their towns, the houses, of their rulers, and the high places of their houses of worship, they burned with fire; but they took all the spoil and the prey both of men and beasts, and brought to Mosheh, Elazar the priest, and all the congregation of Israel, the captives, the prey, and the spoils, at the camp in the fields of Moab, by the Jordan, near Jericho.

And Mosheh and Elazar the priest, with all the heads of the congregation, went forth to meet them without the camp. But Mosheh was angry with the leaders appointed over the host, the chiefs of thousands and of hundreds who came from the war with the host; and Mosheh said to them, Why have you spared all the women? These are they who caused the offence of the sons of Israel, by the counsel of Bileam, to do wrongly before the Lord in the matter of Peor, so that pestilence came upon the congregation of the Lord. Now, therefore, slay every male among the children, and every woman who hath known a man; but every female child you shall stand before the Crown of Holiness, (the priest's tiara,) and look upon her: she who is not a virgin will be pallid in the face, but she who is a virgin child will blush in the face, like fire; them you shall spare. But as for you, abide without the camp seven days; whoever hath slain a man, or touched the dead, you shall sprinkle on the third; and on the seventh day both you and your captives, and every garment, and whatever is made of skin, goats' hair, horn, or bone, and every vessel of wood, you shall sprinkle.

And Elazar the priest said to the men of the host who had returned from the war: This is the manifestation of the decree of the law which the Lord hath commanded to Mosheh. Nevertheless, these (articles) without their rust, the gold, silver, brass, iron, tin, and lead, [JERUSALEM. Tin and lead,] their vessels, but not the unformed and simple (metals), every thing whose nature it is to abide the fire, of the pans, pots, spits, and gridirons, you shall make to pass through fire to purify them, and afterward (sprinkle them) with water such as is used to purify the unclean; but whatever will not abide the fire coverlids, cups flagons, and utensils, you shall make to pass through forty sata of water; and you shall wash your raiment on the seventh day to be clean, and afterwards come into the camp.

And the Lord spake with Mosheh saying: Take the sum of the prey of the captives, both of man and beast, and take their amount, thou and Elazar the priest, and the chiefs of the fathers of the congregation; and divide the spoil between the men of war who took the spoil in the conflict of battle, having gone forth with the host, and between all the congregation; and separate that which is to be given up to the Name of the Lord by the men of war who went forth with the host: one woman out of five hundred; so, likewise, of oxen, asses, and sheep. From their half, the portion of the men of war, shalt thou take them, and give to Elazar the priest, as a separation unto the Name of the Lord; but of the half (falling to) the children of Israel thou shalt take one out of fifty of the women, and of the oxen, the asses, and of all the cattle, and give them to the Levites who keep charge of the Lord's tabernacle; and Mosheh and Elazar the priest did as the Lord commanded Mosheh.

And the amount of the prey, the rest of the spoil which had been taken by the people who went forth in the host,-the number of the sheep was six hundred and seventy-five thousand; oxen, seventy-two thousand; asses, sixty-one thousand; persons, the women who had not known man, all the persons thirty-two thousand. And the half of the portion for the men who had gone to the war, the number of the sheep was three hundred and thirty-seven thousand five hundred; and the amount of that brought up for the Name of the Lord was of sheep six hundred and seventy-five; oxen thirty-six thousand, those for the Name of the Lord seventy-two; asses thirty thousand five hundred, for the Name of the Lord sixty-one; persons sixteen thousand, for the Name of the Lord thirty-two. And Mosheh gave the number separated to the Name of the Lord unto Elazar the priest, as the Lord commanded Mosheh. And the half part for the children of Israel which Mosheh divided from the men's who went forth to the war, the amount was three hundred and thirty-seven thousand five hundred sheep, thirty-six thousand oxen, thirty thousand five hundred asses, and sixteen thousand women. And Mosheh took from the half part for the children of Israel of that which had been captured, one out of fifty, whether of man or beast, and gave it to the Levites who kept charge of the tabernacle of the Lord, as the Lord commanded Mosheh.

And the officers who had been appointed over the thousands of the host, the captains of thousands and of hundreds, drew near to Mosheh, and they said to Mosheh, Thy servants have taken the account of the men of war who have been with us, and not any of them are wanting. And we have brought a gift unto the Name of the Lord, forasmuch as the Lord hath delivered the Midianites into our hands, and we have been able to subdue their land and their cities. And we entered into their chambers, and there saw their daughters, fair, tender, and delicate; and every man who found on them jewels of gold, loosened the coronets from their heads, the earrings from their ears, the necklaces from their necks, the bracelets from their arms, the rings from their fingers, and the brooches from their bosoms;-but in all this we abstained from lifting our eyes upon themselves, or gazing on one of them, lest we should sin with any one of them, and die the death which the wicked die in the world to come. And may this be had in memorial for us in the day of the great judgment, to make propitiation for our souls before the Lord. [JERUSALEM. And we have brought the oblation of the Lord. When we entered into the houses of the Midianite kings, and into their sleeping-chambers, and saw there the fair and delicate daughters of the Midianite kings, we took from their beads their golden coronets, the earrings from their ears, the rings from their fingers, the bracelets from their arms, and the jewels from their bosoms; yet, Mosheh our master! far was it from us,-not one of us was united with any one of them, neither will he be companion with her in Gehinnom. In the world to come may it stand to us, in the day of the great judgment, to propitiate for our souls before the Lord.]

And Mosheh and Elazar the priest took the gold from them, every article fabricated; and the sum of all the gold of the separation which they had separated unto the Name of the Lord was sixteen thousand seven hundred and fifty shekels, from the captains of thousands and of hundreds. For the men of the host had taken spoil, every man for himself. And Mosheh and Elazar the priest took the gold from the captains of thousands and of hundreds, and brought it into the tabernacle of ordinance, a good memorial of the sons of Israel before the Lord.

XXXII. Now the sons of Reuben and of Gad possessed much cattle, exceeding much: and they surveyed the land of Mikvar and of Gilead, and, behold, it was a region suitable for cattle folds. [JERUSALEM. And they saw the land of Mikvar and of Gilead, and, behold, it was a place of wealth.] And the sons of Gad and Reuben came and spoke to Mosheh, Elazar, and the

princes of the congregation, saying: Makelta, Madbeshta, Mikvar, Beth Nimre, Beth Hoshbane, Maalath Meda, Shiran, Beth Kebureth, de Moshe, and Behon, [JERUSALEM. Makalta, Madbeshta, Mikvar, Beth Nimrin, Heshbon, Elhala, Shebam, Nebo, and Behan,] the land which the Lord hath subdued, and whose inhabitants he hath smitten before the congregation of Israel, is a land suitable for cattle, and thy servants have cattle. [JERUSALEM. Wealth.] They said therefore, If we have found grace before thee, let this land be given to thy servants for a possession, and let us not pass over Jordan.

But Mosheh said to the sons of Gad and Reuben, Shall your brethren go to the war, and you sit down here? And why should you enfeeble [JERUSALEM. And why do you break] the will of the sons of Israel from going over to the land which the Lord hath given to them? So did your fathers when I sent them from Rekem Giah to survey the land: they went up to the brook of Ethkela, and saw the land, [JERUSALEM. They went unto Segola, and saw the land,] but enfeebled the will of Israel's heart, that they would not enter into the land which the Lord had given to them. And the anger of the Lord was that day moved, and He sware, saying If these men who came out of Mizraim from twenty years old and up and shall see the land which I covenanted to Abraham, Izhak, and Jakob, because they have not fully (walked) according to My fear; except Kaleb bar Jephunneh the Kenezite, and Jehoshua bar Nun, for they have fully (walked) after the fear of the Lord. And the anger of the Lord was moved against Israel, and He made them wander in the wilderness forty years, until all that generation which did evil before the Lord have been consumed. And, behold, you are risen up after your fathers, disciples of wicked men, to increase yet the anger of the Lord against Israel. [JERUSALEM. You have multiplied the men of sin yet to increase the strength of His displeasure.] For if you go back from fearing Him, He will still make them abide in the wilderness, and so will you destroy all this people.

And they drew near to him, and said, We will build sheepfolds for our flocks, and towns for our families; but we will go armed among the sons of Israel until we have brought them into their place: but our families shall dwell in towns defended against the inhabitants of the land. [JERUSALEM. In cities fortified against the (former) masters of the land.] We will not return to our homes until the sons of Israel possess every one his inheritance. For we will not inherit with them over the Jordan and beyond; for our inheritance cometh to us beyond Jordan eastward.

And Mosheh said to them, If you will perform this thing; if you will go forth armed before the people of the Lord to the war, if some of you armed will pass over Jordan before the Lord's people to go on with the war until He hath driven out the enemy before Him, and the land be subdued before the people of the Lord, then afterwards you shall return, and be acquitted before the Lord and by Israel; and this land shall be yours for an inheritance before the Lord. But if you will not perform this, behold, ye will have sinned before the Lord your God, and know that your sin will meet you. Build (then) cities for your little ones and folds for your sheep, and do that which hath proceeded from your mouth. [JERUSALEM. Build cities for your little ones and folds for your sheep, and do that which hath come out of your mouth.]

And the sons of Gad and Reuben spake to Mosheh with one consent, saying, Thy servants will do whatever my lord hath commanded: our children, wives, flocks, and all our cattle shall be here in the cities of Gilead; but thy servants will go over, every one armed for the host, before the people of the Lord to the war, as my lord hath said.

And Mosheh commanded concerning them Elazar the priest, and Jehoshua bar Nun, and the heads of the tribes of the Beni Israel, and said to them: If the sons of Gad and of Reuben go over the Jordan with you, every one armed for the war, before the people of the Lord, and the land be subdued before you, then shall you give to them the land of Gilead for a possession. But if they will not pass over armed with you, then they shall receive an inheritance among you in the land of Kanaan. But the sons of Gad and Reuben answered and said: Whatsoever the Lord hath spoken to thy servants so will we do. We will go over armed before the Lord's people into the land of Kanaan, that our inheritance may be on this side the Jordan.

And Mosheh gave to them, the sons of Gad and of Reuben, and to the half tribe of Menasheh bar Joseph, the kingdom. of Sihon king of the Amoraee, and the kingdom of Og king of Mathnan, the land with its cities by the limits of the cities of the land round about. And the sons of Gad built (rebuilt) Madbashta and Maklalta and Lechaiath, [JERUSALEM. And the sons of Gad built Debeshta, and Maklalta, and Lechaiath,] and Maklelath, Shophena, and Mikvar Geramatha, [JERUSALEM. And Maklalta of Shophan, and Makvar, and Jegbeha,] and the strong city of Beth Nimrin, and Beth Haran, fenced cities (with) folds for sheep. And the sons of Reuben built (rebuilt) Beth Heshbon and Mahalath Mera, and the city of the two streets paved with marble which is Beresha, and the place of the sepulchre of Mosheh, and (rebuilt) the city of Balak, destroying out of it the idol of Peor, in the house of his high places, and the city whose walls surrounded it, inscribed with the names of his heroes, and Shiran. And after they had built them they called their names after the names of the men who had built them.

And the sons of Makir bar Menasheh went to Gilead and subdued it, and drave out the Amoraee who were therein. And Mosheh gave Gilead to Makir bar Menasheh, and he dwelt in it. And Jair bar Menasheh went and subdued their villages, and called them the villages of Jair. And Nobach went and subdued Kenath and its villages, and called it Nobach, after his own name.

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Ch. 33-36

SECTION XLIII. MASEY.

XXXIII. These are the journeys of the Beni Israel who came out from Mizraim by their hosts, after the miracles had been wrought for them by the hand of Mosheh and Aharon. And Mosheh recorded their outgoings by their journeys by the Word of the Lord; and these are their journeys by their goings forth.

They departed from Pelusin in the month of Nisan, on the fifteenth day of the month; after they had eaten the sacrifice of the Pascha did the children of Israel go forth, with uncovered head, in sight of all the Mizraee. [JERUSALEM. And they went out from Pelusin in the first month.] And the Mizraee buried those whom the Lord had killed among them, even all the first-born; and upon their idols did the Word of the Lord do judgments; their molten idols were dissolved, their idols of stone were mutilated, their idols of earthenware broken in pieces, their wooden idols turned to ashes, and their cattle gods were slain with death.

And the sons of Israel went forth from Pelusin, and encamped in Sukkoth, a place where they were protected by seven glorious clouds. And they removed from Sukkoth, and encamped in Etham, on the side of the wilderness. They removed from Etham, and returned unto Pumeiy Hiratha, which lie in front of the idol of Zephon, and encamped before Migdol. [JERUSALEM. And removing from Etham. they returned to the caravansaries of Hiratha, which are in front of the idols.] Arid from the caravansaries of Hiratha they removed, and passed through the midst of the sea, and went upon the shore of the sea, collecting onyx stones and pearls. Afterwards they proceeded three days' journey in the wilderness of Etham, and encamped in Marah. And they removed from Marah, and came to Elim; in Elim were twelve fountains of water for the twelve tribes, and seventy palm trees, answering to the seventy sages; and they encamped there by the waters. [JERUSALEM And they removed from Marah and came to Elim: in Elim were twelve fountains of water, answering to the twelve tribes of Israel, and seventy palm trees, answering to the seventy elders of the Sanhedrin of Israel; and they encamped there.] And they removed from Elim, and camped on the banks of the Sea of Suph; and they removed from the banks of the sea, and encamped in the wilderness of Sin; thence[1] to Dopheka, Kerak Takiph (the strong tower), Rephidim, where, because their hands were (*raphin*) neglectful of the words of the law, there was no water for the people to drink; thence to the Graves of those who desired flesh; thence to Hazeroth, where Miriam the prophetess was struck, with leprosy; thence to Rithema, the place of many juniper trees; thence to Rumana, whose fruit is hard;[2] thence to Libnah, whose borders are built of bricks (*libnetha*); thence to Beth Rissa; thence to Kebelath, where Korach and his companions banded together against Mosheh and Aharon; thence to the mountain whose fruit is good; thence to Harada, where they were confounded by the evil plague; thence to Makheloth, the place of congregation; thence to the lower Makheloth; thence to Tharach, and Muka, whose waters were sweet; thence to Hasmona; thence to Meredotha, the place of rebellion (or chastisement); thence to Bere-Haktha, Gudgad, at the Rocks, Jotebath, a good and quiet place; thence to the Fords; thence to Tarnegolla, the tower of the cock; thence to the wilderness of Zin; at the Iron Mount, which is Rekem; thence to Mount Umano, on the borders of the Land of Edom. And Aharon the priest went up to Mount Umano by the Word of the Lord, and died there, in the fortieth year from the going out of the children of Israel from Mizraim, in the fifth month, on the first of the month. And Aharon was one hundred and twenty-three years old when he died on Mount Umano.

And Amalek the wicked, who was combined with the Kenaanites, and reigned in Arad,-the house of his abode was in the land of the south,-heard that the sons of Israel were coming to wage war against them, and utterly to destroy their cities.

And they removed from Mount Umano, and encamped in Zalmona, a place of thorns, and narrow (or squalid), in the land of the Edomae; and there the soul of the people was distressed on account of the way; thence to Punon, where the Lord sent burning serpents among them, and their cry went up to heaven. And they removed to Oboth; thence to the passage of the Fords, on the border of the Moabae; thence to Dibon, the place of fortune;[3] thence to Almon Diblathaimah, where the well was hidden from them, because they had forsaken the words of the law, which are as delicious as figs (*diblatha*); thence to the Mount Ibraee, in front of the place of the burial of Mosheh; thence they removed and encamped in the fields of Moab, by Jordan, near Jericho; and they encamped by the Jordan, from Bethjeshimon unto the plain of Sillan in the fields of Moab.

And the Lord spake with Mosheh, in the fields of Moab, at the Jordan, by Jericho, saying: Speak with the sons of Israel, and say to them: When you have passed over the Jordan into the land of Kanaan, you shall drive out all the inhabitants of the country from before you, and lay waste all the houses of their worship, destroy all their molten images, and overthrow all their high places. [JERUSALEM. You shall destroy all the inhabitants of the land from before you, make an end of all their idols, break their molten images, and overthrow all their high places.] And you shall drive out the inhabitants of the land, and dwell therein, for I have given you the land to possess it. And you shall inherit the land by lots, according to your families; to the tribe whose people are many you shall enlarge, and to the tribe whose people are few, you shall diminish. According to the place where one's lot falleth, there shall his place be; you shall inherit by the tribes of your fathers.

But if you will not drive out the inhabitants of the land from before you, it will be that the residue whom you have spared looking at you with an evil eye will surround you as shields (*terisin*) on your sides, and afflict you in the land wherein you dwell; and it shall be that as I had thought to do to them I will do to you.

XXXIV. And the Lord spake with Mosheh, saying: Command the sons of Israel, and say to them: When you have entered into the land of Kanaan, this shall be the land that shall be divided to you for an inheritance, the land of Kanaan by its limits. Your south border (shall be) from the Wilderness of Palms, by the iron mountain, at the confines of Edom, even the south border at the extremities of the Sea of Salt, eastward. And your border shall turn from the south to the ascent of Akrabbith, and pass on to the palms of the mountain of iron, and the going forth thereof shall be southward of Rekem Giah, and shall go onward to the tower of Adar, and pass over to Kesam. And the border shall wind round from Kesam unto Nilos, of the Mizraee, and its outgoings shall be to the west.

And for the western border you shall have the Great Ocean Sea; its limits are the waters of the beginning^[4] with the waters of old which are in its depth; its capes and havens, its creeks and its cities, its islands and ports, its ships and its recesses:^[5] this shall be your border westward.

And this shall be your northern border;-from the Great Sea you shall appoint to you unto Mount Umanis.^[6] From Mount Umanis you shall appoint to you (a line) as thou goest up to the entrance of Tebaria, and the outgoings of the border at its two sides, unto Kadkor Of Bar Zahama, and to Kadkol of Bar Sanigora, and Divakinos and Tarnegola unto Kesarin, where thou goest up to Abelas of Cilicia. And the border shall go on unto Keren Zekutha, and to Gibra Hatmona, and its outgoings shall be at Keria Bethsekel, and to the midst of the great court (*darela rabtha*), which is at Mizeha, between the towers of Hinvetha and Darmeshek: this shall be your northern limit.

And you shall appoint your eastern border from the of Hinvetba unto Apamea; and the border shall descend from Apamea to Dophne, eastward of Hinvetha; thence the border shall go down to the cavern of Panias, and from the cavern of Panias to the mountain of snow, and from the mountain of snow to Henan, and from Henan the border shall go down and encompass the plain of the river of Arnon, and arrive at the wilderness and the palms of the mountain of iron, take in the Waters of Contention, and rest at Ginesar, a city of the kings of the Edomites, the inheritance of the tribes of Reuben and Gad, and the half tribe of Menasheh; and the border shall descend and encompass the Sea of Genesar on the east.

[JERUSALEM. And your border shall be southward, from the wilderness of Rekem, over against the frontier of the Edomae, and southward shall it be to you unto the extremity of the Sea of Salt, eastward. And your South border shall go round from the ascent of Akrabim, which passeth over by the mountain of iron, and its outgoings shall be from the south unto Rekem Giah, and proceed to the buildings of the threshing floors, and pass on to Kesam. And the border shall wind round from Kesam unto Nilos Mizraim,^[7] and the going out of it shall be at the sea.

And the (west) border shall be the Great Ocean Sea; its isles, ports, and ships, with the ancient waters that are in it, the waters of the beginning; this shall be your western border.

And this shall be your northern limit: from the Great Sea you shall appoint to you unto Mount Manos. From Mount Manos you shall extend to the entrance of Antiochia, and the outgoing shall be unto Abelas of the Cilicians; and the border shall go to Zapherin, and its outgoing be at the dwellings of Hainutha, unto Apamea, unto Doplina, east of Hainutha, and shall descend and come down upon the Sea of Ginesar at the west.] And the border shall descend to the Jordan, and its outgoing be at the Sea of Salt. Rekem Giah on the south, Mount Umanos on the north, the Great Sea on the west, the Sea of Salt on the east,-this shall be your country, the Land of Israel, by the extent of its borders round about. [JERUSALEM. And it shall descend to Jordan, and have its outgoings at the Sea of Salt. This shall be your land by its limits round about.] And Mosheh commanded the sons of Israel, saying: This is the land which you are to inherit by lot, which the Lord hath commanded to give to the nine tribes and the half tribe. For the tribe of the children of Reuben, according to the house of their fathers, and tribe of Gad, and the half tribe of Menasheh have received their inheritance beyond the Jordan on the eastern side. [JERUSALEM. The two tribes and the half tribe have received their inheritance beyond Jordan-Jericho first. Their border goeth forth on the east from the plain of the Salt Sea to Kinnereth, the city of the kingdom of the Amorites, and thence to the mountain of snow, and to Hamatha of Lebanon; thence to Hoba, on the northern side of Hainutha, of Damasek, and from Hoba to Divakinos, at the snowy mount of Kisarion, eastward of (the town of) Dan, on the west, and from thence to the Great River, the river Phrat, upon which is the order of the victories of the wars of the Lord, which are to be wrought there. And from the Great River, the Phrat, their border goeth forth to the cities of Zavatha, beyond all the Tarkon (Treachonites), unto Zimra, the royal house of Sihon, king of the Amoraee, and the royal house of Og, king of Mathnan, going to Raphiach and to Shokmezai, until thou comest to the shore of the Salt Sea. This is the portion of the two tribes and the half tribe.]

And the Lord spake with Mosheh, saying: These are the names of the men who shall make to you the inheritance of the land: Elazar the priest, and Jehoshua bar Nun, and one prince from each of the tribes you shall choose to give you the inheritance of the land. And these are the names of the men. Of the tribe of *Jehudah*, Kaleb bar Jephunneh; for *Shemeon*, Shemuel bar Ammihud; *Benjamin*, Elidad bar Kiselon; *Dan*, Buki bar Jageli; *Joseph, Ilenasheh*, Haniel bar Ephod; *Ephraim*, Kemuel bar Shipbtan; *Zebulon*, Elizaphan bar Parnak; *Issakar*, Paltiel bar Azan; *Asher*, Abihud bar Shelomi; *Naphtali*, Pedahael bar Ammihud. These are they whom the Lord commanded to divide the inheritance of the land of Kanaan to the children of Israel.

XXXV. And the Lord spake with Mosheh in the plains of Moab, by Jordan-Jericho, saying: Command the sons of Israel that they give to the Levites from their inheritance cities to dwell

in, and suburbs (open spaces) to the cities round about shall you give to the Levites. [JERUSALEM. And suburbs to the cities round about them shall you give to the Levites.] And the cities shall be for them to dwell in, and the suburbs for their cattle, their property, and all their needful things. But of the cities which you give to the Levites the suburbs round the city shall be one thousand cubits without the city round about. [JERUSALEM. But the suburbs.] And you shall measure outside the city, on the east side, two thousand cubits; on the South two thousand, on the west two thousand, and on the north two thousand cubits, with the city in the midst; these shall be to you the suburbs of the cities. And of the cities you give to the Levites, six shall be for refuges to manslayers, that the manslayer may escape thither. Beside these you shall give them forty-two other cities. All the cities that you give to the Levites shall be forty-eight cities with their suburbs. But when you give the cities from the inheritance of the Beni Israel, from the tribe whose people are many you shall give many, and from the tribe whose people are few you shall diminish; every one shall give of his cities to the Levites, according to the inheritance he possesses.

And the Lord spake with Mosheh, saying: Speak with the sons of Israel, and say to them, When you have passed over Jordan unto the land of Kanaan, you shall provide you cities with streets and houses of living (boarding houses), cities of refuge shall they be to you, that thither the manslayer may flee who hath killed a man inadvertently. And they shall be to you for cities of refuge for the manslayer from the avenger of blood, that the man may not be put to death till he shall have stood before the congregation for judgment. And these cities which you give shall be six cities of refuge for the manslayer; three you shall appoint beyond Jordan, and three in the land of Kanaan; cities of refuge shall they be. For the sons of Israel and the sojourners among you shall be these six cities of refuge, that thither whoever hath killed a man through ignorance may flee.

But if he smote him with an instrument of iron and killed him, he is a murderer; and the murderer shall be surely put to death. Or if, filling his hand with a stone large enough to kill any one, he struck him, and killed him, he is a murderer, and the murderer dying shall die. Or if, filling his hand with an instrument of wood sufficient to kill any one, he struck him, and killed him, he is a murderer; the murderer shall be put to death. The avenger of blood may himself kill the manslayer, if he meet him outside of these cities; he may kill him in judgment.

But if (the manslayer) had assaulted in enmity and intentionally with a club or staff, or thrown stones upon him with purpose of heart, and killed him; or cherishing enmity had struck him with his hand and killed him; he is a murderer; dying he shall die. The avenger of blood may slay the homicide when he hath been condemned. But if in ignorance, without keeping of malice, he let any thing fall upon him, having no intention to kill; or if without intention he let a stone sufficient to kill any one, or any other thing, fall upon him, and kill him, without having hated, or purposed to do him harm, then the congregation shall judge between him who had smitten him, and the avenger of blood, according to these judgments; and the congregation shall release the manslayer from the hand of the avenger of blood, and make him return to his city of refuge whither he had fled; and he shall dwell there until the time that the high priest die, whom the multitude (*sagia*) had anointed with the oil of anointing;—because he did not pray on the Day of Atonement in the Holy of Holies concerning the three great transgressions, that the people of the house of Israel might not be smitten for strange worship, or impure connexions, or the shedding of innocent blood, when it was in his power to obviate them by his prayer, and he prayed not, therefore hath he been condemned to die in that year.

But if, while the high priest is yet alive, the manslayer goeth out indeed from the bounds, of his city of refuge whither he had fled, and the avenger of blood find him without the bounds of his city of refuge, he may kill the manslayer, without being guilty of death, for he should have abode in his city of refuge until the death of the high priest; but after the high priest is dead he may return to the land of his inheritance.

And these indications shall be to you a decree of judgment for your generations in all your dwellings: Whosoever killeth a man, according to the word of witnesses fit to give testimony against him, the avenger of blood, or the house of judgment, shall put him to death. But one witness only shall not testify against a man to put him to death. You may not take a ransom for the release of a murderer who is guilty of death, for dying he shall die. Neither may you take ransom for him who hath fled to his city of refuge, so as that he may return to dwell in the land before the time of the high priest's decease. Nor contaminate ye the land in which you are, because innocent blood which hath not been avenged will overflow the land, and there is no atonement made for the land upon which innocent blood hath been shed, but by the shedding of the blood of him who shed it. Therefore defile not the land in which you are; for My Shekinah dwelleth in the midst of it; for I am the Lord whose Shekinah dwelleth among the children of Israel.

XXXVI. And the heads of the fathers of the family of the Beni Gilead bar Makir bar Menasheh, even the family of the Beni Gilead bar Joseph, came to the house of judgment, and spake before Mosheh and the princes, the chief fathers of the Beni Israel, and said: The Lord commanded Rabboni to give the land an inheritance by lot to the children of Israel, and Rabboni was commanded before the Lord to give the inheritance of our brother Zelophehad to his daughters. But if these marry into any of the tribes of the children of Israel, their inheritance will be withdrawn from that of our fathers, and will be added to the inheritance of the tribe which will have become theirs, and our lot will be diminished. And at the Jubilee of the Beni Israel their inheritance will be added to that of their tribe in which they will be; and their possession will have been withdrawn from the inheritance of our father's tribe.

Then Mosheh commanded the children of Israel by the Word of the Lord, saying: The tribe of the Beni Joseph have said well. This is the thing which the Lord hath commanded, -not for the generations that shall arise after the division of the land, but for the daughters of Zelophehad, saying: They may be the wives of them who are proper in their eyes, only such must be of the families of their father's tribe. That the inheritance of the children of Israel may not pass about from one tribe to another: for the children of Israel shall every one keep to the inheritance of their father's tribe. (Verses 9 and 10 are wanting.) As the Lord commanded Mosheh, so did the daughters of Zelophehad; and Mahalah, Thirzah, Hogelab, Milchah and Nohah, the daughters of Zelophehad, became wives of sons of their kindred; of the family of the children of Menasheh bar Joseph were they wives, and their inheritance was with the tribe of their father's family.

These are the commandments and orders of judgments which the Lord commanded the children of Israel, by Mosheh, in the plains of Moab by the Jordan near Jericho.

END OF THE PALESTINIAN TARGUM ON THE
SEPHER BEMIDBAR.

[1] The expression "and they removed from" such a place occurs in the recital of all these stages. I have henceforward omitted it, and given only the place of each encampment in succession.

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[2] From *rimmon*, "a pomegranate." (?)

[3] Beth Mazala, "the house of the planet."

[4] Or, "the creation"

[5] Or, "interior."

[6] This name is here given to Mount Lebanon.

[7] Not the Nile, but a small river falling into the Mediterranean, a little below Gaza. Compare Joshua xv. 47.

[1] I have omitted the form of the words recited under the name of the first tribe, and repeated it in the other eleven, and have given the names and numbers without it.

[2] *Vide* Glossary, p. 69.

[3] The same words as recited before p. 389

[4] *Mattata*: thirteen of the twenty-four orders or classes of priests. *Vide Mishna, Succah, 5,6.*

[1] Or, "gross."

[2] Glossary, p. 16.

[3] Gen. xxxi. 51.

[4] Vulgate, *Venient in trieribus de Italia.*

[5] Peschito, "and subjugate all the Hebrews."

[6] *Shoteh*, in Chaldee is, "a fool or sot." The above derivation seems fanciful. The place took its name probably from the Acacia trees which may have abounded there; the Shittah, *Mimosa Nilotica.*

[1] From this expression some of the Jewish commentators consider the sin of Moses to have lain his doubting whether the water would come from the rock at the word spoken, though God had said it would.

[2] "Destruction."

[3] Or, "a place of suspension."

[4] Or, "lilies."

[5] Or, "the weapon, instrument."

[6] Or, "devoted;" literally, "anointed."

[7] "Grasshopper," *zechila*. The Targumist here draws the long bow of the Hagadistic method of paraphrase.

[1] Compare the case of King Uzziah.

[1] The ninth of Ab, a day remarkable for a succession of calamities in the history of the Jews.

[2] Be memrieh, "in his word,--his inmost self, or personality."

[3] *Tsitsith*, either a fringe or a tassel, probably the latter. *Tsits* sometimes means a flower. In the similar precept, Deut. xxii. 12, the word employed is *gedilim*, tufts or tassels of a conical form, like a flower bud. Onkelos has *keruspidin*, "borderings."

[4] *Arbea bego telatha*. (Query.)

[1] Observe Moses prays to the Memra. Compare to the Glossary, pp. 14-17.

[2] Or, "the conductor of children."

[3] I have translated freely just here.

[1] Or, "place of speaking."

[2] The Hebrew, which the Targumist gives textually, and then paraphrases in Chaldee. See Glossary.

[3] *Lihths*

[4] Psalm xci. 6. Vulg. et Sept.

[5] The oblation of each of the twelve tribes was precisely the same. I have therefore omitted the details after the first, and given only the name of the offerer. The Targumist abridges here, also.

[6] Signs of the Zodiac.

[1] *Amarkol*. See Glossary

[2] The same form of words is given with each tribe; in the remaining ones I have omitted the preamble, and rendered the numbers only