

THE TARGUM OF ONKELOS
ON
THE BOOK BEMIDBAR
OR
NUMBERS.
SECTION OF THE TORAH XXXIV.
TITLE BEMIDBAR.

I. AND the Lord spake with Mosheh in the wilderness of Sinai, in the tabernacle of ordinance, on the first of the second month, in the second year of their coming out from the land of Mizraim, saying: Take the sum^[1] of all the congregation of the children of Israel after their kindreds, and after the house of their fathers, with the number of their names, every male by their capitations: from a son of twenty years and upwards, every one who can go forth to war in Israel, thou and Aharon number them by their hosts. And with you let there be a man of each tribe, a man who is chief of the house of his fathers. And these are the names of the men who shall stand with you. Of Reuben, Elizur bar Shedeur; of SHEMEON, Shelumiel bar Zuri-Shaddai; of Jehudah, Nachshon bar Aminadab; of Issakar, Nethanel bar Zuar; of Zebulon, Eliab bar Chelon; of the Beni-Joseph, of Ephraim, Elishama bar Amihud; of Menasheh, Gamliel bar Pheda-Zur; of Benyamin, Abidan bar Gideoni; of Dan, Achiezer bar Ami-Shaddai; of Asher, Phagiël bar Akran; of Gad, Eljasaph bar Dehuel; of Naphtali, Achira bar Enan. These were the called ones of the congregation, princes of the tribes of their fathers, chiefs of the thousands of Israel were they. And Mosheh and Aharon took these men who were expressed by their names; and they assembled all the congregation on the first of the second month, and they declared their pedigrees according to the house of their fathers, with the number of their names from twenty years old and upwards, by their polling. As the Lord commanded Mosheh, he numbered them in the wilderness of Sinai.

And the sons of Reuben the firstborn of Israel, by their generations and their families, according to the house of their fathers, with the number of their names, by their polls; every male from twenty years old and upward, all going forth in the host: of the tribe of Reuben were numbered forty and six thousand and five hundred. Of the sons of SHEMEON, by their generations and their families and the house of their fathers, were numbered, by the number of their names, according to their polls, every male from twenty years old and upwards, everyone going forth in the host; of the tribe of SHEMEON, were numbered fifty and nine thousand and three hundred. Of the sons of Gad, the generations of the families of the house of their fathers, according to the number of their names from twenty years old and upwards, everyone going forth in the host; of the tribe of Gad, were numbered forty and five thousand and six hundred and fifty. Of the sons of Jehudah, the generations of the families of the house of their fathers, by the number of their names, from twenty years old and upwards, everyone going forth in the host; of the tribe of Jehudah, were numbered seventy and four thousand and six hundred. Of the sons of Issakar, the generations of the families of the house of their fathers, by the number of their names, from twenty years old and upwards, everyone going forth in the host; of the tribe of Issakar, were numbered fifty and four thousand and four hundred. Of the tribe of Zebulon, the generations of the families of the house of their fathers, by the number of their names, from a son of twenty years and upward, every one going forth in the host; of the tribe of Zebulon, were numbered fifty and seven thousand and four hundred. Of the sons of Joseph, the generations of the Beni Ephraim by the kindreds of the house of their fathers, in the number of their names, from a son of twenty years and upwards, everyone going forth in the host; of the tribe of Ephraim, forty thousand and five hundred. The generations of the Beni Menasheh by the kindreds of the house of their fathers, in the number of their names, from a son of twenty years and upwards, every one going forth in the host; of the tribe of Menasheh, were numbered thirty and two thousand and two hundred. The generations of the sons of Benyamin, by the kindreds of the house of their fathers, in the number of their names, from a son of twenty years and upward, everyone going forth in the host;

of the tribe of Benyamin, were numbered thirty and five thousand and four hundred. The generations of the Beni Dan, by the kindreds of the house of their fathers, in the number of their names, from a son of twenty years and upward, everyone going forth in the host; of the tribe of Dan, were numbered sixty and two thousand and seven hundred. Of the generations or the Beni Asher, by the kindreds of the house of their

fathers, in the number of their names, from a son of twenty years and upward, everyone going forth in the host; of the tribe of Asher, were numbered forty and one thousand and five hundred. The generations of the sons of Naphtali, by the kindreds of the house of their fathers, in the number of their names, from a son of twenty years and upwards, everyone going forth in the host; of the tribe Naphtali, were numbered fifty and three thousand and four hundred.

These were the numbered ones whom Mosheh and Aharon, and the twelve men, the princes of Israel, did number, severally, according to the house of their fathers. And all those who were numbered of the Beni Israel according to the house of their fathers, from a son of twenty years and upward, everyone going forth in the host of Israel; all the numbered ones were six hundred and three thousand and five hundred and fifty. But the Levites, by the tribe of their fathers, were not numbered among them.

And the Lord had spoken with Mosheh, saying: Only the tribe of Levi thou shalt not number, nor take the account of them among the sons of Israel. But thou shalt appoint the Levites over the tabernacle of the testimony, and over all its vessels, and over all that belongeth to it: and they shall carry the tabernacle and all its vessels, and serve it; and they shall encamp round about the tabernacle. And when the tabernacle is to go forward, the Levites shall take it apart; and when the tabernacle is to be stationary, the Levites shall set it up; but the stranger who cometh nigh shall be put to death.

And the sons of Israel shall encamp every man upon his own dwelling-place, and every man by his standard, according to their hosts. But the Levites shall dwell round about the tabernacle of the testimony, that there may not be wrath upon the congregation of the sons of Israel; and the Levites shall watch the watching of the tabernacle of testimony. And the sons of Israel did according to all that the Lord commanded Mosheh, so did they.

II. And the Lord spake with Mosheh and with Aharon, saying: Every man (shall encamp) by his standard, by the ensign of the house of their fathers shall the sons of Israel encamp. Over against the tabernacle of ordinance shall they encamp round about.

The standard of the camp of Jehudah shall they pitch, according to their hosts, eastward toward the sunrise: and the chief of the sons of Jehudah is Nachshon bar Aminadab.^[2] And his host, and the number of them, seventy and four thousand and six hundred. And they who pitch next by him shall be the tribe of Issakar; and the chief of the sons of Issakar, Nethanel bar Zuar; and his host, and the numbered of it, fifty and four thousand and four hundred. The tribe of Zebulon, and the chief of the sons of Zebulon, Eliab bar Chelon. And his host, and the numbered of them, fifty and seven thousand and four hundred. All that were numbered of the camp of Jehudah, a hundred and eighty and six thousand and four hundred, by their hosts: they shall go forward in front.

The standard of the camp of Reuben (shall be) to the south, by their hosts: and the chief of the Beni Reuben, Elizur bar Shedeur. And his host, and the numbered of it, forty and six thousand and five hundred. And they who pitch by him shall be the tribe of Simeon; and the chief of the Beni Simeon, Shelumiel bar Zuri-Shaddai; and his host, and the numbered of them, fifty and nine thousand and three hundred. And the tribe of Gad, and the chief of the Beni Gad, Eljasaph bar Dehuel; and his host, and the numbered of them, forty and five thousand six hundred and fifty. All who were numbered of the camp of Reuben, a hundred and fifty and one thousand four hundred and fifty, by their hosts: they shall go forward secondly.

But the tabernacle of ordinance shall be taken forward with the camp of the Levites, in the midst of the camp: as they encamp, so shall they go onward, every man in his place, by their standard.

The standard of the camp of Ephraim, by their hosts, shall be to the west: and the chief of the Beni Ephraim, Elishama bar Ammihud. And his host and their numbered ones, forty thousand and five hundred. And they who shall be next by him shall be the tribe of Menasheh: and the chief of the Beni Menasheh, Gamliel bar Phedazur. And his host, and the numbered thereof, thirty and two thousand and two hundred. And the tribe of Benjamin, and the chieftain of the sons of Benjamin, Abidan bar Gideoni: and his host, and the numbered thereof, thirty and five thousand and four hundred. All the numbered of the camp of Ephraim were a hundred and eight thousand and one hundred, by their hosts: and they went forward thirdly.

The standard of the camp of Dan (shall be) to the north, by their hosts; and the chieftain of the Beni Dan, Achiezer bar Ammi-Shaddai. And his host, and the numbered thereof, sixty and two thousand and seven hundred. And those who encamp by him shall be the tribe of Asher; and the chieftain of the Beni Asher, Phagiel bar Akran. And his host, and the numbered of it, forty and one thousand and five hundred. And the tribe of Naphtali, and the chief of the Beni Naphtali, Achira bar Enan: and his host, and the numbered thereof,

fifty and three thousand and four hundred. All who were numbered of the camp of Dan, a hundred and fifty and seven thousand and six hundred: they shall go hindmost by their standards.

These are they who were numbered of the sons of Israel, by the house of their fathers; all who were numbered in the camps by their hosts, 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 which the Lord commanded Mosheh: so did they encamp by their standards, and so went they forward every man by his family, and by the house of his fathers.

III. And these are the generations of Aharon and Mosheh in the day that the Lord spake with Mosheh in the mountain of Sinai. And these; are the names of the sons of Aharon. His firstborn, Nadab; and Abihu, Elazar, and Ithamar. These are the names of the sons of Aharon, the priests, who were consecrated that their oblations might be offered, (and that they might) minister. But Nadab and Abihu died before the Lord; in their offering the strange fire before the Lord in the wilderness of Sinai: 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, that they may minister with him. And they shall keep the watch and the charge of all the congregation by the tabernacle of ordinance to perform the service of the tabernacle. And they shall keep all the vessels of the tabernacle of ordinance, and the charge of the sons of Israel to perform the service of the tabernacle. And thou shalt give the Levites unto Aharon, and to his sons; they are delivered and given to him from the sons of Israel. And thou shalt appoint Aharon and his sons, that they may keep their priesthood; but the stranger who cometh near shall be put to death.

And the Lord spake with Mosheh, saying: And I, behold, I have brought near the Levites from among the sons of Israel instead of every firstborn that openeth the womb of the sons of Israel; and the Levites shall minister before Me. For every firstborn is Mine; on the day that I slew every firstborn in the land of Mizraim, I sanctified before Me every firstborn 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, after the house of their fathers, by their families; every male from a month old and upward shalt thou number them. And Mosheh numbered them according to the word of the Lord, as he had been commanded.

And these were the sons of Levi by their names: Gershon and Kehath and Merari. And these are the names of the Beni Gershon after their families: Lebni and Shemei. And the Beni Kehath after their families: Amram and Izhar, Hebron and Uzziel. And the Beni Merari by their families, Mahali and Mushi; these are the families of the Levites after the house of their fathers.

Of Gershon were the family of Libni and the family of Shemei; these are the families of Gershon. Those that were numbered of them, every male from the son of a month and upward, the number of them was seven thousand and five hundred. The families of Gershon shall encamp behind the tabernacle, westward: and the Rab of the house of the fathers of Gershon, Eljasaph bar Lael. And the charge of the Beni Gershon in the tabernacle of ordinance (shall be) the tent and its covering, and the hanging of the door of the tabernacle of ordinance; and the curtains of the court, and the hanging of the gate of the court which is by the tabernacle, and by the altar round about, and the cords of it, for all its service.

And of Kehath was the family of Amram, and the family of Izhar, and the family or Hebron, and the family of Uzziel: these are the families of Kehath.

According to the number of all the males, from the son of a month and upward, eight thousand and six hundred, keeping the charge of the sanctuary. The families of the Beni Kehath shall encamp by the side of the tabernacle, southward. And the Rab of the house of the fathers of the Kehath families (shall be) Elizaphan bar Uzziel. And their charge shall be the ark, and the table, and the candelabrum, and the altar, and the vessels of the sanctuary with which they minister, and the tent, (or hanging, Sam. Vers. , "covering,") and all (that pertaineth to) the service thereof. And the chief (armarkella) who is appointed over the chiefs (rabbins) of the Levites is Elazar bar Aharon the priest: under his hand shall they be appointed who have the charge of the keeping of the sanctuary.

Of Merari, the families of Mahli and the families of Mushi. And the numbers of them, according to the numbers of all the males, from the son of a month and upwards, six thousand and two hundred. And the Rab of the house of the fathers of the Merari families, Zuriel bar Abichael; and they shall encamp on the side of the tabernacle northward. And the charge^[3] for the custody of the sons of Merari shall be the boards of the

tabernacle, and its bars, and its pillars, and its sockets, and all its vessels, and whatever (pertaineth) to its service; and the pillars of the court round about, and their sockets, their pins, and their cords. But they who encamp before the tabernacle eastward, even before the tabernacle of ordinance toward the sunrise, shall be Mosheh, and Aharon and his sons, keeping charge of the sanctuary, to watch over the children of Israel; and the stranger who cometh near shall be put to death. All who were numbered of the Levites whom Mosheh and Aharon numbered by the word of the Lord, by their families, every male, from the son of a month and upward, twenty and two thousand.^[4]

And the Lord spake unto Mosheh, Number all the firstborn males of the children of Israel, from the son of a month upward, and the number of their names. And thou shalt take the Levites before me, I am the Lord, instead of all the firstborn of the sons of Israel; and the cattle of the Levites instead of all the firstlings of the cattle of the Beni Israel. And Mosheh numbered, as the Lord commanded him, all the firstborn of the sons of Israel. And all the firstborn males, by the number of their names, from the son of a month and upward by their numbers, were twenty and two thousand two hundred and seventy and three.

And the Lord spake with Mosheh, saying: Take the Levites instead of all the firstborn of the Beni Israel, and the cattle of the Levites instead of their cattle; and the Levites shall minister before Me: I am the Lord. And of the redeemed ones of the two hundred and seventy and three of the sons of Israel who are more than the Levites, thou shalt take of each five shekels, by poll, in the shekel of the sanctuary shalt thou take; twenty mahin are a shekel. And thou shalt give the silver of the redeemed who exceed them to Aharon and his sons. And Mosheh took the silver of the redeemed who were more than the redeemed by the Levites. Of the firstborn of the Beni Israel he took the silver, a thousand and three hundred and sixty-five shekels, in the shekel of the sanctuary. And Mosheh gave the silver of the redeemed ones to Aharon and to his sons, by the Word of the Lord, as the Lord had commanded Mosheh.

IV. And the Lord spake with Mosheh and with Aharon, saying: Take the reckoning of the Beni Kehath from among the sons of Levi by the house of their fathers, from thirty years and upward, unto fifty years; all that come to the host, to do the work of the tabernacle of ordinance. And this (shall be) the service of the Beni Kehath in the tabernacle of ordinance, the Holy of Holies. And Aharon and his sons shall enter in, what time the camp is to proceed; and they shall unloose the veil that is hung, and cover therewith the ark of the testimony, and put over it a covering of hyacinthine skins, and overspread it with a wrapper, wholly purple, having inset its staves. And upon the table of the presence bread they shall spread a wrapper of purple, and on it put the bowls and mortars, and the measures and cups for libations, and the bread that is ever on it; and overspread it with a wrapper of scarlet, and cover it with a covering of hyacinth skins, having inset its staves. And they shall take a purple wrapper, and cover the candelabrum of the light, and its lamps, and its tongs, and its snuff dishes, and all the vessels of the service by which they serve it; and put it and all its vessels into a covering of hyacinthine skins, and set it upon a bar. And upon the golden altar they shall spread a purple wrapper, and cover it with a covering of hyacinth skins, and fix its staves. And they shall take all the vessels of the ministry with which they minister in the sanctuary, and put them in a cloth of purple, and cover them with a covering of hyacinth skins, and set them upon bars.

And they shall collect the cinders from the altar, and spread upon it a wrapper of crimson, and put thereon all its vessels by which they minister upon it; censers, fleshhooks, shovels, and basins; all the vessels of the altar; and spread over it a covering of hyacinthine skins, and inset its staves. And when Aharon and his sons have completed to cover up the sanctuary, and all the vessels of the sanctuary in the moving of the camp, the sons of Kehath shall go in to carry (them), but they shall not touch the holy things (themselves), lest they die; but these are the burden of the sons of Kehath in the tabernacle of ordinance.

And that delivered unto Elazar bar Aharon the priest (shall be) the oil for the light, and the aromatic incense, and the continual mincha, and the anointing oil, (with) the charge of all the tabernacle, and whatever belongeth to the sanctuary and its vessels.

And the Lord spake with Mosheh and with Aharon, saying: Cut not off the tribe of the family of Kehath from among the Levites;^[5] but do this to them, that they may live and not die, in their approach to the Holy of Holies: Let Aharon and his sons go in, and appoint each man his service and his burden. But they shall not go in to see, when the vessels of the sanctuary are covered, lest they die.

SECTION XXXV.

NASO

AND the Lord spake with Mosheh, saying: Take the account of the sons of Gershon also, after the house of their fathers, by their families; from thirty years and upwards to fifty years shalt thou number them, of all who come by companies to perform service in the tabernacle of ordinance. This is the service of the family of Gershon, to serve and to carry. And they shall carry the curtains of the tabernacle, and the tent of the tabernacle of ordinance, its covering, and the covering of hyacinth which is over it above, and the hanging for the door of the tabernacle of ordinance; and the curtains of the court, and the hanging that is at the entrance of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service; and with all that is delivered to them they shall perform their service. By the word of Aharon and his sons shall be all the service of the Beni-Gershon, with all their burdens, and all their employment; and you shall appoint them in charge with all their burdens. This is the service of the family of the Beni-Gershon in the tabernacle of ordinance, and their charge shall be under the hand of Ithamar bar Aharon the priest.

The sons of Merari number thou after the families of their father's house; from a son of thirty years and upward unto fifty years, shalt thou number them, of all who come by companies to perform the service of the tabernacle of ordinance.

And this is the charge of their burthen of all the service in the tabernacle of ordinance; the boards of the tabernacle, and its bars, and its pillars, and their bases; and the columns of the court round about, their bases, pins, and cords of all the instruments of all their service; and by their names you shall number the instruments of the charge of their burthen. This is the ministry of the family of the Beni-Merari, after all their service in the tabernacle of ordinance under the hand of Ithamar bar Aharon the priest.

And Mosheh and Aharon and the chiefs of the congregation numbered the sons of Kehath, by their families, and by the house of their fathers; from a son

of thirty years and upward to fifty years; everyone who came with the band to the service in the tabernacle of ordinance. And they who were numbered of them by their families, were two thousand seven hundred and fifty. These are the numbered of the family of Kehath, everyone serving in the tabernacle of ordinance, whom Mosheh and Aharon numbered upon the Word of the Lord, by the hand of Mosheh.

And the numbered of the sons of Gershon after the families of their father's house, from thirty years and upwards to fifty years, everyone who cometh with the band to the service of the tabernacle of ordinance, even those who were numbered of them by their families of their father's house, were two thousand six hundred and thirty. These are the numbered of the Beni-Gershon, everyone who did service in the tabernacle of ordinance, whom Mosheh and Aharon numbered by the mouth of the Word of the Lord.

And the numbered of the Beni-Merari, by the families of their father's house, from thirty years and upward to fifty years, all who come by bands to serve in the tabernacle of ordinance, even they who were numbered by their families, were three thousand and two hundred. These are they who were numbered in the families of the Beni-Merari, whom Mosheh and Aharon numbered by the mouth of the Word of the Lord, by the hand of Mosheh. All the numbered ones of the Levites whom Mosheh and Aharon and the chiefs of Israel numbered, by their families, and by the house of their fathers, from thirty years and upward to fifty years, all who came to minister the ministry of the service, and the work of carrying in the tabernacle of ordinance, even the numbered of them were eight thousand five hundred and eighty. Upon the Word of the Lord they were numbered by the hand of Mosheh; every man according to his service and his burthen they were numbered, as the Lord commanded Mosheh.

V. And the Lord spake with Mosheh, saying: Command the sons of Israel to send away from the camp everyone who is leprous, and everyone who hath an issue, and everyone who is defiled with the pollution of the life of man: from male to female you shall send them away, that they defile not their camps; for My Shekinah dwelleth among you. And the sons of Israel did so; as the Lord spake with Mosheh, so did the sons of Israel.

And the Lord spake with Mosheh, saying: When a man or a woman hath committed any of the sins of mankind to prevaricate prevarication before the Lord, and that man hath become guilty; they shall make confession of the sin which they have committed, and restore the principal of (the property of) the trespass, and add a fifth part thereto, and give to him against whom the sin was committed; but if the man (hath deceased, or) hath no kinsman unto whom the trespass should be returned, let the trespass be restored before the Lord unto the priest, besides the ram of atonement which shall be offered to atone for him. And all separated things of all the consecrations of the sons of Israel which are offered by the priest are his. And the consecrated tenths of every man shall be his, and whatsoever 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 a man's wife go astray and prevaricate against him prevarication, and a man lie with her, and it be hidden from her husband's eyes, and she be contaminated, and there be no witness against her, and she be not convicted (or apprehended); but 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 become jealous of his wife, though she be not defiled; then shall the man bring his wife to the priest, and bring her offering for her, a tenth part of three seins of barley flour; he shall pour no oil thereon, nor put frankincense upon it, because it is a mincha of jealousy, a mincha of remembrance, bringing sins to remembrance. And the priest shall bring her near, and make her stand before the Lord. And the priest shall take water from the laver in an earthen vessel. And the priest shall take from the dust which is on the floor of the tabernacle, and put it into the water. And the priest shall make the woman stand before the Lord, and shall uncover the woman's head, and put the mincha of remembrance, the mincha of jealousy, upon her hands; and in the priest's hand shall be the bitter waters of cursing.^[1]

And the priest shall adjure her, and say to the woman: If no man hath lain with thee, and if thou bast not gone astray to uncleanness (with another) instead of thy husband, be thou unhurt (*zakaah*, innocent, clean) from these bitter waters of cursing. But if thou hast gone astray (to another) instead of thy husband, and art defiled; and another man hath lain with thee, besides thy husband, the priest shall adjure the woman by the oath of the curse; and the priest shall say to the woman: The Lord set thee for a curse and an execration in the midst of thy people, by the Lord making thy thigh to be corrupt, and thy bowels to swell. And these waters of cursing shall enter thy inside, to make thy bowels to swell, and thy thigh to become corrupt.

And the woman shall say, Amen, Amen!

And the priest shall write these maledictions upon a book,^[2] and shall wash them out with the bitter waters. And he shall make the woman to drink the bitter waters of cursing; and the waters of the curse shall enter into her unto bitterness.

And the priest shall take from the woman's hand the mincha of jealousy; and wave the mincha before the Lord, and offer it upon the altar. And the priest shall take with a full hand from the mincha the memorial of it, and burn it upon the altar; and afterward the woman shall drink the water.

And when he hath made her drink the water, it shall be that if she hath been defiled and hath wrought perverseness with her husband, the waters of the execration will enter into her with bitterness, and her bowels will swell, and her thigh become corrupt: and the woman shall be for an execration among her people.

But if the woman hath not been defiled, but is innocent, they shall enter harmlessly, and she shall conceive with conception.

This is the law of jealousy, when a woman hath gone astray from her husband, or when the spirit of jealousy passeth upon a man, and he become jealous of his wife. He shall make the wife stand before the Lord; and the priest shall do for him (according to) all this law. And the man shall be innocent from guilt,^[3] but the woman shall bear her sin.

VI. And the Lord spake with Mosheh, saying: Speak with the children of Israel, and say to them: When a man or a woman would be separated by a vow of the Nazira, to be devoted before the Lord; he shall abstain from wine, (whether) new or old; vinegar of new wine or vinegar of old wine he may not drink; neither of anything expressed from grapes may he drink; nor of grapes, either fresh or dried, may he eat. All the days of his nazirate he may not eat of aught that is produced by the vine (wine tree), from its kernels to its expressed juice. All the days of his nazir vow a razor shall not pass upon his head; until the days be fulfilled which he should devote before the Lord, he shall be consecrate; he shall let the hair of his head grow, all the days of his vow before the Lord; he shall come near no dead person: for his father or his mother, for his brother or his sister, should they die, he shall not make himself unclean; because the consecration^[4] of Eloha is upon his head: all the days of his nazirhood shall he be consecrate before the Lord.

And if anyone with him die suddenly (to him) unawares, and he 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, to the door of the tabernacle of ordinance. And let the priest make one a sin offering, and one a burnt offering, to atone for him; for that he had sinned by the dead; and let him consecrate his head (anew) on that day. And he shall devote before the Lord the days of his nazirhood, and bring a lamb of the year for a trespass offering: but the former days have been in vain, because he hath defiled his vow.

And this is the law of the Nazirite on the day that the days of his vow are fulfilled. He shall be brought to the door of the tabernacle of ordinance; and shall present his oblation before the Lord, a lamb of the year, one unblemished, for a burnt offering, and one ewe lamb of the year, unblemished, for a sin offering; and one ram unblemished for a consecrated oblation; and a basket of unleavened bread, cakes of flour mingled with oil, and unleavened wafers anointed with oil, their minchas and their libations. And the priest shall present them before the Lord; and make the sin offering and the burnt offering, and the ram he shall make a consecrated oblation before the Lord with the basket of unleavened cakes; and the priest shall make the mincha, and the libation therewith.

And let the Nazirite, at the door of the tabernacle of ordinance, shave his consecrated head; and take the hair of his consecrated head and lay it upon the fire which is under the cauldron, for the peace offerings. And the priest shall take the boiled shoulder of the ram, and one of the unleavened cakes from the basket, and one unleavened wafer, and put (them) upon the hands of the Nazirite after the shaving of his consecration. And the priest shall uplift them, an elevation before the Lord. It shall be dedicated to the priest, with the breast of the elevation, and the shoulder of the separation; and after that the Nazirite may drink wine.

This is the law of the Nazirite, who hath vowed his oblation before the Lord, for his consecration, besides those which may come to his hand; according to the vow which he hath vowed, so shall he do according to the law of his consecration.

And the Lord spake with Mosheh, saying: Speak with Aharon and with his sons, saying: Thus shall you bless the children of Israel, and shall say unto them:

The Lord bless thee and keep thee. The Lord make His Shekinah to shine upon thee, and be merciful to thee. The Lord turn away His displeasure from thee, and bestow upon thee peace. [5]

And they shall bestow the benediction of My Name upon the sons of Israel, and I will bless them.

VII. And it was on the day when Mosheh had completed to set up the tabernacle, and to anoint it, and to consecrate it, and all its vessels, and had anointed and sanctified them, that the princes of Israel, heads of the house of their fathers, the chiefs of the tribes, who had been appointed over them who were numbered, came near, and brought their oblations before the Lord. Six covered waggons and twelve oxen; a waggon for two of the princes, and an ox for each one: and they brought them before the tabernacle.

And the Lord spake to Mosheh, saying: Take (the waggons) from them, that they may be for the work of the service of the tabernacle of ordinance; and thou shalt give them to the Levites, to each man according to the need of his work. [6]

And Mosheh took the waggons and the oxen, and gave them to the Levites.

Two waggons and four oxen gave he to the sons of Gershon, according to the need of their work; and four waggons and eight oxen he gave to the sons of Merari, according to the need of their work, by the hand of Ithamar bar Aharon the priest. But to the sons of Kehath he gave not, because they had the work of the sanctuary, and carried upon their shoulders.

And the princes offered at the dedication (*chanucha*) of the altar on the day that they anointed it, and the princes presented their oblations before the altar.

And the Lord said to Mosheh, One prince shall offer, on each day of the dedication of the altar.

And he who offered his oblation on the first day was Nachshon bar Aminadab, of the tribe of Jehudah: And his offering was, one bowl of silver, a hundred and thirty shekels was its weight; one silver vase, seventy shekels in weight, in shekels of the sanctuary; both of them filled with flour, mingled with oil, for a mincha; one pan (censer) weighing ten shekels; it was of gold, filled with fragrant incense; one young bullock, one ram, one lamb of the year for a burnt offering; one kid of the goats for a sin offering; and for consecrated oblations, two oxen, five rams, five goats, five lambs of the year. This was the oblation of Nachshon bar Aminadab.

On the second day offered Nethanel bar Zuar, prince of the tribe of Issakar.

He offered his oblation, one silver bowl, a hundred and thirty shekels was its weight; one silver vase, its weight seventy shekels, in the shekels of the sanctuary; both of them filled with flour sprinkled with oil for a mincha; one pan weighing ten shekels; it was of gold, full of fragrant incense; one young bullock, one ram, one lamb of the year for a burnt offering, one kid of the goats for a sin offering; and for a sacrifice of consecrated things, two oxen, five rams, five goats, five lambs of the year. This was the oblation of Nethanel bar Zuar.

On the third day, the prince of the Beni Zebulon, Eliab bar Chelon.

His offering, one silver bowl, its weight one hundred and thirty shekels; one silver vase, its weight seventy shekels in the shekels of the sanctuary; both of them filled with flour mingled with oil for a mincha; one pan weighing ten shekels; it was of gold, and filled with fragrant incense; one young bullock, one lamb of the year for a burnt offering, one kid of the goats for a sin offering; and for consecrated offerings, two oxen, five rams, five goats, five lambs of the year. This was the oblation of Eliab bar Chelon.

On the fourth day the prince of the sons of Reuben, Elizur bar Shedeur.

His offering, one silver bowl, one hundred and thirty shekels its weight, one silver vase, weighing seventy shekels in the shekels of the sanctuary, both of them filled with flour sprinkled with oil for a mincha; one pan weighing ten shekels; it was of gold, and filled with fragrant incense; one young bullock, one ram, one lamb of the year for a burnt offering, one kid of the goats for a sin offering; and for the consecrated oblation, two oxen, five rams, five goats, five lambs of the year. This was the oblation of Elizur bar Shedeur.

On the fifth day the prince of the Beni Shemeon, Shelumiel bar Zurishaddai.

His offering, one silver bowl, one hundred and thirty, shekels was its weight, one silver vase, weighing seventy shekels in the shekels of the sanctuary, both of them filled with flour mingled with oil for a mincha; one pan weighing ten shekels; it was of gold, filled with fragrant incense; one young bullock, one ram, one lamb of the year for a burnt offering, one kid of the goats for a sin offering; and for consecrated oblations two oxen, five rams, five goats, five lambs of the year. This was the oblation of Shelumiel bar Zurishaddai.

On the sixth day the prince of the sons of Gad, Eljasaph bar Dehuel. His offering, one silver bowl, its weight one hundred and thirty shekels, one silver vase, weighing seventy shekels in shekels of the sanctuary, both filled with flour sprinkled with oil for a mincha; one pan weighing ten shekels of gold, full of fragrant incense; one young bullock, one ram, one lamb of the year for a burnt offering, one kid of the goats for a sin offering; and for consecrated oblations, two oxen, five rams, five goats, five lambs of the year. This was the oblation of Eljasaph bar Dehuel.

On the seventh day the prince of the sons of Ephraim, Elishama bar Ammihud. His offering, one silver bowl weighing one hundred and thirty shekels, one silver vase weighing seventy shekels in shekels of the sanctuary, both of them filled with flour sprinkled with oil for a mincha; one pan weighing ten shekels of gold, filled with fragrant incense; one young bullock, one ram, one lamb of the year, for a burnt offering; one kid of the goats for a sin offering; and for consecrated oblations, two oxen, five rams, five goats, five lambs of the year. This was the oblation of Elishama bar Ammihud.

On the eighth day the prince of the Beni Menashe, Gamliel bar Phedazur.

His offering, one silver bowl, weighing one hundred and thirty shekels, one silver vase, weighing seventy shekels in shekels of the sanctuary, both of them filled with flour sprinkled with oil for a mincha; one pan weighing ten shekels of gold, filled with fragrant incense; one young bullock, one ram, one lamb of the year, for a burnt offering; one kid of the goats for a sin offering; and for consecrated oblations, two oxen, five rams, five goats, five lambs of the year. This was the oblation of Gamliel bar Phedazur.

On the ninth day the prince of the sons of Benyamin, Abidan bar Gideoni.

His oblation, one silver bowl, weighing one hundred and thirty shekels, one silver vase, weighing seventy shekels in shekels of the sanctuary, both of them filled with flour sprinkled with oil for a mincha; one pan weighing ten shekels of gold, filled with fragrant incense; one young bullock, one ram, one lamb of the year, for a burnt offering; one kid of the goats for a sin offering; and for consecrated oblations, two oxen, five rams, five goats, five lambs of the year. This was the oblation of Abidan bar Gideoni.

On the tenth day the prince of the sons of Dan, Achiezer bar Amishaddai.

His oblation, one silver bowl, weighing one hundred and thirty shekels, one silver vase, weighing seventy shekels in shekels of the sanctuary, both of them filled with flour sprinkled with oil for a mincha; one pan weighing ten shekels of gold, filled with fragrant incense; one young bullock, one ram, one lamb of the year, for a burnt offering; one kid of the goats for a sin offering; and for consecrated oblations, two oxen, five rams, five goats, five lambs of the year. This was the oblation of Achiezer bar Amishaddai.

On the eleventh day the prince of the Beni Asher, Phagiell bar Akran. His oblation, one silver bowl, weighing one hundred and thirty shekels, one silver vase, weighing seventy shekels in shekels of the sanctuary, both of them filled with flour sprinkled with oil for a mincha; one pan weighing ten shekels of gold, filled with fragrant incense; one young bullock, one ram, one lamb of the year, for a burnt offering; one

kid of the goats for a sin offering; and for consecrated oblations two oxen, five rams, five goats, five lambs of the year. This was the oblation of Phagiel bar Akran.

On the twelfth day, the prince of the Beni Naphtali, Achira bar Enan.

His oblation, one silver bowl, weighing one hundred and thirty shekels, one silver vase, weighing seventy shekels in shekels of the sanctuary, both of them filled with flour sprinkled with oil for a mincha; one pan weighing ten shekels of gold, filled with fragrant incense; one young bullock, one ram, one lamb of the year, for a burnt offering; one kid of the goats for a sin offering; and for consecrated oblations two oxen, five rams, five goats, five lambs of the year. This was the oblation of Achira bar Enan.

This was the dedication of the altar, on the day that they anointed it. By the princes of Israel (were offered) twelve silver bowls, twelve silver vases, twelve golden censers; one hundred and thirty shekels was the weight of one silver bowl, and seventy that of one silver vase: all the silver vessels weighed two thousand four hundred shekels in shekels of the sanctuary. The golden censers were twelve, full of fragrant incense, weighing each ten shekels; the weight of the censers was, in shekels of the sanctuary, all the gold of the censers one hundred and twenty (shekels). All the bullocks for the burnt offering were twelve bullocks, rams twelve, lambs of the year twelve, and their minchas. And for the sin offering twelve kids of the goats. And all the oxen for consecrated victims were twenty-four oxen, rams sixty, goats sixty, lambs of the year sixty. This was the Dedication of the Altar after they had anointed it.

And when Mosheh had gone into the tabernacle of ordinance to speak with Him, then heard he the Voice of Him who spake with him from above the Mercy Seat over the Ark of the Testimony, between the two Kerubaia; and He spake unto him.

SECTION XXXVI.

BEHAALOTHECA.

VIII. AND the Lord spake with Mosheh, saying: Speak with Aharon, and say to him: When thou dost kindle the lamps upon the face of the candelabrum, the seven lamps shall be burning (together). And Aharon did so: on the face of the candelabrum he made the lamps burn, as the Lord commanded Mosheh. And this work of the candelabrum was of beaten gold, from its shaft to its lilies, beaten (gold) according to the pattern which the Lord had showed to Mosheh, so had he made the candelabrum.

And the Lord spake with Mosheh, saying: Bring near the Levites from among the sons of Israel, and purify them. And thus shalt thou do to them to purify them. Sprinkle upon them the water of purification, and make the razor to pass over all their flesh, and let them wash their vestments, and they shall be clean. And let them take a young bullock, and his mincha of flour, sprinkled with oil; and a second bullock, a young bullock shalt thou take, for the sin offering. And bring the Levites before the tabernacle of ordinance, and assemble all the congregation of the children of Israel.

And thou shalt bring the Levites before the Lord; and the sons of Israel shall lay their hands upon the Levites; and Aharon shall offer the Levites^[1] as an elevation before the Lord from the sons of Israel, that they may perform the service of the Lord. And the Levites shall lay their hands upon the head of the bullocks, and make the one for a sin offering, and the other for a burnt offering, before the Lord, to make an atonement for the Levites. And thou shalt set the Levites before Aharon, and before his sons, and offer them up (as) an elevation before the Lord. And thou shalt thus separate the Levites from among the sons of Israel, that the Levites may minister before Me. And afterward shall the Levites enter, to minister (in) the tabernacle of ordinance; for thou wilt have purified them, and offered them up as an elevation. For by a separation are they separated unto Me from among the sons of Israel, instead of every firstborn who openeth the womb of ail the children of Israel have I taken them (to be) before Me. For Mine are all the firstborn of the children of Israel, of man and of beast: in the day that I slew all the firstborn in the land of Mizraim did I sanctify them before Me. And I have taken the Levites instead of all the firstborn of the sons of Israel. And the Levites I have given as a gift^[2] unto Aharon and to his sons, from among the sons of Israel, to minister the service for the children of Israel in the tabernacle of ordinance, and to make atonement for the children of Israel, that death may not be among the children of Israel when the children of Israel come nigh to the sanctuary.

And Mosheh and Aharon, and all the congregation of the sons of Israel, did unto the Levites according to all that the Lord commanded Mosheh for the Levites; so did the sons of Israel to them. And the Levites were purified, and they cleansed their raiment, and Aharon offered them (as) an elevation before the Lord; and Aharon made an atonement for them to purify them. And afterwards the Levites went in to perform their

service in the tabernacle of ordinance before Aharon and before 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 law) of the Levites: from a son of five-and-twenty years and upward he shall come with the bands in their service (in the) tabernacle of ordinance, and from fifty years old he shall return from the company of the ministers, and work no longer; but minister with his brethren at the tabernacle of ordinance in keeping the custody; yet the service he shall not perform: so shalt thou do with the Levites in their charge.

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

But there were men who were unclean by defilement, (having touched) the body of a (dead) man, and they could not make the Pascha on that day; and they came before Mosheh and before Aharon that day, and the men said to him: We are unclean, by the defilement of the life of a man, and are, therefore, restrained from offering the oblation of the Lord in its time among the sons of Israel. And Mosheh said to them, Wait, till I shall have heard what will be commanded from before the Lord about your case. And the Lord spake with Mosheh, saying: Speak with the sons of Israel, saying: If any man be unclean by the defilement of the life of a man, or be in the way, afar off from you or from your dwellings, he shall perform the Pascha before the Lord in the second month,^[3] on the fourteenth day, between the suns, they shall perform it; with unleavened (bread) and with bitter (herbs) shall they eat it: they shall not leave of it till the morning, and a bone of it shall not be broken; according to all the rites of the Pascha shall they perform it. But the man who is clean, and is not upon a journey, and forbearth to perform the Pascha, that man shall be cut off from his people: because he hath not offered the Lord's oblation in its time, that man shall bear his guilt. And if a stranger sojourn with you, and will perform the Pascha before the Lord, according to the rites of the Pascha, and according to the forms thereof, so shall he do: one statute shall you have, for the stranger, and for the native of the land.

And on the day that the Tabernacle was erected the Cloud covered the Tabernacle of the Testimony; and at evening there was upon the Tabernacle as the vision of Fire, until the morning. So was it continually; the Cloud covered it (by day), and the appearance of the Fire in the night. And according as the Cloud was uplifted above the Tabernacle, the sons of Israel afterward went on; and at the place where the Cloud rested, there did the sons of Israel encamp. By the Word of the Lord the sons of Israel journeyed, and by the Word of the Lord they encamped; all the days that the Cloud rested, they remained. However long the time the Cloud was upon the Tabernacle, (however) many the days, the sons of Israel kept the watch of the Word of the Lord, and journeyed not. And if the Cloud was over the tabernacle a number of days, according to the Word of the Lord they remained, and by the Word of the Lord they went forward. Or if the Cloud was (over the Tabernacle only) from the evening till the morn, and the Cloud was uplifted in the morning, they went forward; whether (in the) days or nights the Cloud was uplifted, they went forward; whether it was two days, or a month, or a longer season, (time by time,) the Cloud was in staying upon the Tabernacle to remain thereon, the children of Israel remained, and went not forward; but at the lifting up of it. they proceeded. By the Word of the Lord they abode, and by the Word of the Lord they proceeded; they observed the watch of the Word of the Lord, upon the Word of the Lord through Mosheh.

X. And the Lord spake with Mosheh, saying: Make thee two trumpets of silver, beaten shalt thou make them, and they shall be for thee to convoke the assembly, and to move forward the host. And they shall blow with them, and bring all the congregation together unto thee, at the door of the tabernacle of ordinance. And if they blow with but one, the chiefs, the heads of thousands of Israel, shall gather together to thee. When you blow with a full note, (or alarm,) the host that encampeth eastward shall go forward, and when you blow with the second alarm, the hosts that encamp southward shall go on; an alarm^[4] shall they blow for their journeys. But when the congregation is to be gathered together, you shall blow, but not with the alarm. And the sons of Aharon, the priests, are to blow with the trumpets; and this shall be to you a perpetual statute for your generations.

And when you enter upon the battle fight for your country, with the oppressors who oppress you, ye shall blow the alarm with the trumpets, that your remembrance may come for good before the Lord your God, (and) that you may be delivered from them who hate you.

And on the day of your rejoicing, and on your solemnities, and at the beginning of your months, ye shall blow with the trumpets over your burnt offerings, and over your consecrated victims; and they shall be for a memorial before your God: I am the Lord your God.

And it was in the second year, in the second month, on the twentieth day of the month, that the Cloud was uplifted from above the Tabernacle of the Testimony, and the children of Israel went forward upon their journeys from the wilderness of Sinai; and the Cloud rested in the wilderness of Pharan. And they went forward at the first by the Word of the Lord through Mosheh. In the first place the standard of the camp of the Beni Jehudah went forward by their hosts; and over the host was Nachshon bar Aminadab. And over the host of the tribe of the Beni Issakar, Nethanel bar Zuar. And over the host of the tribe of the Beni Zebulun, Eliab bar Chelon.

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

And the standard (or order) of the camp of Reuben went forward by their hosts, and over its host was Elizur bar Shedeur: and over the host of the tribe of the Beni Shemeun was Shelumiel bar Zurishaddai. And over the host of the Beni Gad was Eljasaph bar Dehuel. And the sons of Kehath went forward, carrying the sanctuary, and (the Gershonites and sons of Merari) set up the tabernacle against they came.

And the standard of the camps of the Beni Ephraim went forward by their hosts, and over his host was Elishama bar Amihud. And over the host of the tribe of the Beni Menasheh was Gamliel bar Phedazur. And over the host of the tribe of the Beni Benjamin, Abidan bar Gideoni.

And the standard of the camps of the Beni Dan went forward collecting each camp according to their hosts; and over his host was Achiezer bar Amishaddai.

And over the host of the tribe of the Beni Asher, Phagiël bar Akran; and over the host of the tribe of the Beni Naphtali, Achira bar Enan. These are the journeys of the sons of Israel, and according to their hosts they went forward.

And Mosheh said unto Hobab bar Reuel, the Midianite, the father-in-law of Mosheh, We are journeying to the place of which the Lord hath said, I will give it unto you: come thou with us, and we will do thee good; for the Lord hath spoken, to bring good upon Israel. But he said to him, I will not go (with you), but to my country and to my kindred will I go. And he said, Leave us not, I beseech thee; for thou knowest how we should encamp in the wilderness; and the great things that will be done for us thou wilt see with thine eyes. And it shall be that if thou wilt go with us, with the good by which the Lord shall do us good, will we do good to thee.

And from the mountain on which the glory of the Lord had been revealed they went forward, journeying three days; and the ark of the Lord's covenant went before them, three days' journey, to provide for them a place of encampment.

And the Cloud of Glory of the Lord overspread them by day as they went forth from their encampments. And when the ark went forward, Mosheh said: Reveal thyself, O Lord, that Thine enemies may be scattered, and Thy adversaries may flee before thee. And when it rested, he said: Return, O Lord, and dwell in Thy glory among the multitudes of the thousands of Israel.

XI. But the people were discontented (or, were fomenting evil) before the Lord; and it was heard before the Lord, and His anger was strongly moved, and a fire was kindled against them from before the Lord, and it consumed the outskirts of the camp. And the people cried unto Mosheh, and Mosheh prayed before the Lord, and the fire was subdued. And Mosheh called the name of that place Enkindlement; because the fire had been kindled against them from before the Lord.

And the mixed multitude who were among them demanded with demand; and the children of Israel also turned, and wept, and said: Who will feed us with flesh? We remember the fish which we ate in Mizraim freely, the cucumbers and melons, the cresses and onions and garlick. But now our soul longeth, yet there is nothing before our eyes but manna. Now the manna was like the seed of coriander, and its appearance as the appearance of bedilcha. And the people went about and gathered; and he who would ground it in mills, or he who would beat it in the mortar, and they dressed it in the pan, and made cakes of it, and its taste was like the

taste of a confection of oil. And when the dew came down upon the camp at night, the manna descended upon it.

And Mosheh heard the people lamenting with their families, a man at the door of his tent. And the displeasure of the Lord grew very strong, as in the eyes of Mosheh it was evil. And Mosheh said before the Lord, Wherefore hast Thou done painfully to Thy servant, and why have I not found mercy before Thee, that Thou hast put the burden of all this people upon me? Am I father to all this people, or are they my children, that Thou hast said to me, Carry them in thy strength, as the nurse carrieth the suckling, unto the land which Thou hast covenanted to their fathers? Whence shall I have flesh to give to all this people? for they lament to me, saying: Give us flesh to eat. I am not able to bear all this people alone, because it is too heavy for me. And if Thou do thus with me, kill me, I pray, if I have found mercy before Thee, that I may not see my wretchedness. And the Lord said to Mosheh, Gather unto Me seventy men of the elders of Israel, whom thou knowest to be elders^[5] of the people, and the overseers^[6] thereof, and bring them to the tabernacle of ordinance, and let them stand there with thee; and I will reveal Myself, and will speak with thee there; and I will make enlargement^[7] of the Spirit that is upon thee, and put it upon them, that they may bear with thee the burden of the people, and thou mayest not sustain it by thyself alone. And say thou to the people, Prepare yourselves for the morrow, and you shall eat flesh; for that you have lamented before the Lord, saying: Who will give us flesh, that we may eat? for it was better with us in Mizraim; and I will give you flesh, and you shall eat. Not one day shall you eat (it), nor two days, nor five days, nor ten days, nor twenty days; but for a month of days, until you loathe it, and it be an offence to you; because you have felt, dislike to the Word of the Lord, whose Shekinah dwelleth among you; and before whom you have wept, saying: Why came we out of Mizraim? But Mosheh said, The people among whom I am are six hundred thousand footmen; and Thou hast said, I will give them flesh to eat for a month of days. Shall the oxen and sheep be slaughtered for them, to satisfy them, or all the fish of the sea be gathered that they may be satisfied? And the Lord said to Mosheh: Is the "Word of the Lord restrained? Now shalt thou see whether My saying come to pass with thee or not.

And Mosheh went forth, and told the people the words of the Lord, and gathered together seventy men of the elders of the people, and set them round about the tabernacle. And the Lord was revealed in the Cloud, and spake with him, and he made enlargement of the Spirit that was upon him, and imparted to the seventy men, the elders; and it came to pass that when the Spirit of prophecy rested upon them they prophesied, and ceased not. But two men remained in the camp, the name of the one Eldad, and the name of the second Medad; and the Spirit of prophecy rested upon them; and, though they were in the writings, they had not come out of the camp; but they prophesied in the camp. And a young man ran, and showed to Mosheh, and said: Eldad and Medad do prophesy in the camp. And Jehoshua bar Nun, the minister of Mosheh from his youth, answered and said, Ribboni Mosheh, put them in bond. But Mosheh said, Art thou jealous for my sake?^[8] I would that all the people of the Lord did prophesy, and that the Lord would confer the Spirit of prophecy upon them. And Mosheh returned to the camp, he and the elders of Israel. And the wind proceeded from before the Lord, and the quails flew abroad from the sea, and it bare them upon the camp as (the breadth of) a day's journey here, and a day's journey there, round about the camp, and as at a height of two cubits over the face of the ground. And the people were up all that day, and all the night, and all the day after it, and collected the quails; he who collected least (gathered together) ten heaps; and they spread them abroad, round about the camp.

While yet the flesh was between their teeth, and they had not yet finished, the displeasure of the Lord was manifested strongly against the people, and the Lord inflicted death among the people with a very great mortality. And he called the name of that place, The Graves of the Demanders;^[9] because there they buried the people who demanded. From the Graves of the Demanders the people journeyed to Hatseroth, and they were in Hatseroth.

XII. And Miriam and Aharon spake against Mosheh, because of the fair woman^[10] whom he had taken, because the fair woman who had been sent away he had taken. And they said, Hath the Lord spoken only with Mosheh? Hath He not spoken with us also? And it was heard before the Lord. [But the man Mosheh was very humble,^[11] more than all the men who were upon the face of the earth.]

And the Lord spake suddenly with Mosheh, and to Aharon and to Miriam: Come forth, you three, to the tabernacle of ordinance; and those three went forth. And the Lord was revealed in the pillar of the Cloud, and stood at the door of the tabernacle: and He called Aharon and Miriam, and they two came forth. And He said, Hear now My words. If there be prophets with you, I the Lord will reveal Myself (to them) in visions, in

dreams will I speak with them. But not so (with) My servant Mosheh; over all My house faithful is he. Speaker with speaker will I speak with him; in apparition, and not in similitudes; and he shall behold the likeness of the glory of the Lord. And how is this, that you have not been afraid to speak against My servant, against Mosheh? And the displeasure of the Lord was strong against them, and He went up. And the Cloud went up from over the tabernacle. And, behold, Miriam was white as snow; and Aharon looked upon Miriam, and, behold, she was leprous. And Aharon said to Mosheh, My lord, I entreat that thou wouldst not lay this sin upon us, in that we have acted foolishly, and have transgressed. Let not this one, I entreat, be separated from among us, for she is our sister. Pray, now, over this dead flesh which is in her, that she may be healed. And Mosheh prayed before the Lord, saying: O God, I beseech Thee, heal her now. But the Lord said to Mosheh, If her father, correcting, had corrected her, ought she not to have been ashamed seven days? Let her be shut up seven days without the camp, and afterward be admitted. And Miriam was shut up without the camp seven days; and the people journeyed not until Miriam was brought in. And afterward the people journeyed from Hatseroth, and encamped in the wilderness of Pharan.

SECTION XXVII.

SHELACH.

XIII. AND the Lord spake with Mosheh, saying: Send thou men, that they may explore the land of Kenaan, which I will give to the children of Israel: one man for each tribe of their fathers shall you send, each one a ruler among them. And Mosheh sent them from the wilderness of Pharan, according to the Word of the Lord. All those men were heads of the children of Israel; and these are their names: For the tribe of Reuben, Shamua bar Zakur; for the tribe of Shemeon, Shaphat bar Hori; for the tribe of Jehudah, Kaleb bar Jephuneh; for the tribe of Issakar, Igal bar Joseph; for the tribe of Ephraim, Hoshea bar Nun; for the tribe of Benyamin, Phalti bar Raphu; for the tribe of Zebu. Ion, Gediel bar Sodi; for the tribe of Joseph, the tribe of Menasheh, Gaddi bar Susi; for the tribe of Dan, Ammiel bar Gemali; for the tribe of Asher, Sethor bar Mikael; for the tribe of Naphtali, Nachbi bar Vapsi; for the tribe of Gad, Geuel bar Machi: These are the names of the men whom Mosheh sent to explore the land.

And Mosheh called Hoshea bar Nun Jehoshua. And Mosheh sent them away to explore the land of Kenaan. And he said to them, Go up hither by the south, and ascend to the mountain, and see the country what it is, and the people who dwell upon it, whether they be strong or weak, few or many; and what the land is in which they dwell, whether good or bad; and what the cities they inhabit, whether open, or walled in; and whether the land is rich or poor; whether it hath trees or not: and you, be of good courage, and bring of the fruits of the land. And the days were the days of the first grapes.

And they went up, and explored the country, from the wilderness of Zin unto Rechob, to come unto Hamath. And they went up by the south, and came to Hebron; and there were Achiman, Sheshai, and Talmai, sons of the giants; (and Hebron was built seven years before Tanis of Mizraim.) And they came to the Stream of Grapes, and cut down there a branch, with one cluster of grapes, and carried it on a staff between two; and (they took also) of the pomegranates, and of the figs. That place was called the Stream of Grapes, [\[1\]](#) on account of the grapes (*athkela*) which the sons of Israel cut down from thence. And they returned from the exploration of the country at the end of forty days. And they went and came to Mosheh, and to Aharon, and to all the congregation of the children of Israel at the wilderness of Pharan, at Rekam, and returned the word to them, and to all the congregation, and showed them the fruit of the land. And they recounted to him, and said: We came to the land whither thou didst send us, and truly it doth produce milk and honey, and this is the fruit of it. But very mighty are the people who inhabit the land, and the cities are fortified and very great; and we saw, also, the sons of the giants there. The Amalkaah dwell in the land of the south, and the Hittaah and Jebusaah and Amoraah dwell in the mountain, and the Kenaanaah dwell by the sea, and upon the bank of the Jordan.

And Kaleb quieted the people for Mosheh, and said: Going, let us go up and possess it, for we are able to (do) it: but the men who had gone up with him said, We are not able to go up against the people, for they are stronger than we. And they gave forth an evil report (name) about the land which they had explored to the children of Israel, saying: The country which we have passed through to search it, is a land that killeth its inhabitants; and all the people whom we saw in it are men of stature; and there we saw the giants, the sons of Anak, which are of the giants; and we looked, in our own sight, as locusts, and so were we in their eyes.

XIV. And all the congregation lifted up and gave (forth) their voice; and all the people wept that night. And all the children of Israel murmured against Mosheh and Aharon; and the whole congregation said to

them, O that we had died in the land of Mizraim, or that we had died in this wilderness! And why is the Lord bringing us to this land, that we may fall by the sword, and our wives and our children become a prey? Would it not be better for us to return into Mizraim? And they said, a man to his brother, Let us appoint a chieftain, and go back into Mizraim.

And Mosheh and Aharon fell upon their faces before all the assembly of the sons of Israel. And Jehoshua bar Nun, and Kaleb bar Jephuneh, who were of the explorers of the land, rent their clothes. And they spake to all the congregation of the sons of Israel, saying: The land, which we passed through to explore it, is a good land, most exceedingly. If the Lord hath pleasure in us, even He will bring us into this land, and give us the land which produceth milk and honey. Only be not rebellious against the Word of the Lord, nor be afraid of the people of the land, for they are delivered into our hand; their strength is departed from them, and the Word of the Lord is our helper: fear them not. But all the congregation said that they would stone them with stones.

And the Glory of the Lord was revealed at the tabernacle of ordinance, unto all the children of Israel. And the Lord said to Mosheh, How long will this people provoke Me, and how long will they disbelieve in My Word, for all the signs which I have wrought among them? I will smite them with the pestilence and consume them; and will make of thee a people greater and stronger than they. But Mosheh said before the Lord, And the Mizraee will hear of it; for Thou didst bring up by Thy power this people from among them,

and they will tell unto the inhabitants of this land; for they have heard that Thou, O Lord, dost dwell in Thy Shekinah among this people, whose eyes behold the glorious Shekinah of the Lord, and that Thy Cloud overshadoweth them, and that in the pillar of the Cloud Thou conductest them in the day, and in the pillar of Fire by night. Now if Thou shalt kill this people as one man, the nations who have heard the fame of Thy power will speak, saying: Because there was not strength (enough) before the Lord to bring this people into the land which He covenanted to them, He hath killed them in the desert. And now I beseech, let power be magnified from before the Lord, as Thou hast thus spoken, saying: The Lord is far from anger, and great in performing goodness and truth: forgiving iniquity and rebellion and sins, pardoning them who return unto His law: but acquitting not them who will not, turn, (but.) visiting the sins of the fathers upon the rebellious children unto the third and unto the fourth generation. Pardon, I beseech, the sins of this people according to the amplitude of Thy goodness, and as Thou hast forgiven^[2] this people from Mizraim until now.

And the Lord said, I have pardoned according to thy word. Yet, as I live, with the glory of the Lord shall all the earth be filled. Because all these men who have seen My glory, and the signs I wrought in Mizraim and in the desert, but have tempted before Me these ten times, and have not been obedient to My Word, if they shall see the land which I covenanted to their fathers, nor shall any see it who have provoked before Me. But My servant Kaleb, for that there was in him another spirit, and that he hath wholly followed (in) My fear, him will I bring into the land whither he went, and his children shall possess it.- Now the Amalkaah and the Kenaanaah dwelt in the valley.- To-morrow, turn you and get you to the wilderness by the way of the Sea of Suph.

And the Lord spake with Mosheh and unto Aharon, saying:

How long shall this evil congregation be murmuring against Me? The murmuring of the sons of Israel which they murmur against Me is heard before Me. Say to them, As I live, saith the Lord, even as ye have spoken before Me, so will I do to you. In this wilderness shall your carcasses fall, and all who are numbered of you, of all your numbers, from one of twenty years and upward who have murmured against me- if you shall come into the land in which I covenanted in My Word to cause you to dwell, except Kaleb bar Jephuneh, and Jehoshua bar Nun. But your children, of whom you said they were for a prey, will I bring in, and they shall know the land which you have abhorred. But your carcasses shall fall in this wilderness; and your children shall go about in the wilderness forty years, and shall bear your iniquities until your carcasses be laid in the wilderness. According to the number of the days in which you explored the land, forty days, a day for a year, a day for a year, you shall receive for your sins, even forty years, and you shall know (the consequence of) your murmuring against me.^[3] I, the Lord, have made the decree in My Word,- if I will not do unto all this evil congregation who have gathered together against Me; in this wilderness shall they find their end, and here shall they die.

And the men whom Mosheh sent to search the land, and who returned to make all the congregation murmur against him, by bringing forth an evil name upon the land; those men who brought out the evil name

upon the land died by the plague before the Lord. But Jehoshua bar Nun and Kaleb bar Jephuneh lived, of those men who went to explore the land.

And Mosheh told these words to all the children of Israel, and the people bewailed greatly. And they arose in the morning to go 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, Wherefore do you transgress against the decree of the Word of the Lord? But it will not prosper. Go not up, for the Shekinah of the Lord is not among you, and be not broken before your enemies. For the Amalkaah and the Kenaanaah are there before you, and you will fall 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. Yet they would commit the wickedness of going up to the summit of the mountain, though the ark of the Lord's covenant, and Mosheh, removed not from the midst of the camp. And the Amalkaah and the Kenaanaah who dwelt in the mountain came down and smote them, and pursued them unto Hormah.

XV. And the Lord spake with Mosheh, saying: Speak with the children of Israel, and say to them: When you shall (at last) have come into the land which I will give you, and you will make an oblation before the Lord, a burnt offering, or a consecrated sacrifice for the release of a vow, or in a free will offering, or in your solemnities to render an acceptable service before the Lord, from the herd or from the flock; let him who offereth his oblation before the Lord bring for a mincha a tenth of flour sprinkled with the fourth of a hina of oil. And wine for a libation the fourth of a hina shall he make upon the burnt offering, or hallowed sacrifice, for one lamb: or for a ram he shall make a mincha of two tenths of flour sprinkled with the third of a hina of oil; and wine for the libation thou shalt bring the third of a hina, to be received with acceptance before the Lord. And when thou makest a bullock a burnt offering, or a hallowed sacrifice for the release of a vow, or hallowed sacrifices before the Lord, let him bring with the bullock a mincha of three tenths of flour sprinkled with a half hina of oil; and wine shalt thou bring for the libation the half of a hina, an oblation to be received with acceptance before the Lord. So shalt thou do for one bullock, or one ram, or one lamb from the lambs, or from the kids. According to the number that you perform so shall you do with each, according to their number. All native born (Hebrews) shall do these things to offer an oblation to be received with favour before the Lord. And if a sojourner who sojourneth with you, or whoever among you in your generations will make an oblation to be received with favour before the Lord, as you do, so shall he do. One congregation and one rite shall be for you and for the sojourners who sojourn; it is an everlasting statute; as you are, so shall the sojourner be before the Lord: one law and one judgment shall be for you and for the sojourners who dwell with you.

And the Lord spake with Mosheh, saying: Speak with the sons of Israel, and say to them, When you have come into the land into which I will bring you, and when you eat of the bread of the land, you shall set apart a separation before the Lord. Of the first of your food you shall set apart a cake for a separation; as the separation of the threshing-floor, so shall you set it apart; of the first of your bread (dough) you shall give the separation before the Lord in your generations.

And should you be in ignorance, and not do all these commandments of which the Lord hath spoken with Mosheh, even all which the Lord commanded you by the hand of Mosheh from the day that the Lord commanded and thenceforward in your generations, it shall be that if anything be hid from the eyes of the congregation and you do ignorantly, then all the congregation shall make a burnt offering of one young bullock, to be received with acceptance before the Lord, with his mincha and his libation, according to the proper manner, and one kid of the goats for a sin offering: and the priest shall make atonement for all the congregation of the sons of Israel, and it shall be forgiven them, for it was ignorance; but they shall bring their oblation before the Lord on account of their ignorance. And it shall be forgiven to all the congregation of the children of Israel, and to the sojourners who sojourn among them; for all the people (were) in ignorance. And if one sin ignorantly, he shall bring a female kid of the year for a sin offering; and the priest shall make atonement for the man who hath erred in his sin through ignorance before the Lord, to atone for him, and it shall be forgiven him. For the native born of the sons of Israel, and for the sojourner who sojourneth among you, one law shall there be for you, for him who acteth in ignorance. But the man who doeth presumptuously,^[4] whether of the native born, or of the sojourners, he provoketh the Lord to anger, and that man shall perish from among his people: because he hath despised the word of the Lord, and hath made His commandment vain, that man shall be utterly destroyed, his sin is upon him.

And while the children of Israel were in the wilderness, they found a man stealing wood on the day of the Sabbath; and they who had found him stealing wood brought him to Mosheh and Aharon, and to all the congregation. And they bound him in the house of custody; for it had not been explained to them what they should do to him. And the Lord said unto Mosheh, The man shall be surely put to death; all the congregation shall stone him with stones without the camp.

And all the congregation brought him forth without the camp, and stoned him with stones, and he died; as the Lord commanded Mosheh.

And the Lord spake to Mosheh, saying: Speak with the children of Israel, and bid them that they make them fringes^[5] upon the borders of their garments throughout their generations, and that upon the fringes on the borders they put a ribbon of hyacinth. And they shall be to you for fringes, that you may look upon it, and remember all the commandments of the Lord, and do them, and not wander after the imagination of your heart, or after the sight of your eyes, after which you have gone astray. That you may remember and do all My precepts, and be saints before your God. I am the Lord your God who brought you forth from the land of Mizraim to be to you Eloha: I am the Lord your God.

SECTION XXXVIII.

KORACH.

XVI. BUT Korach bar zhar bar Kahath bar Levi, and Dathan and Abiram the sons of Eliab, and On bar Pelath of the Beni Reuben, made a division. And they rose up in the presence of Mosheh with (other) men of the sons of Israel, two hundred and fifty, chiefs of the congregation, who at the time of the convocation had been men of name.^[1] And they gathered together against Mosheh, and against Aharon, and said to them, You are too great;^[2] for the whole of the congregation are all of them holy, and the Lord's Shekinah dwelleth among them: wherefore then are you lifted up above the church of the Lord?

And Mosheh heard, and fell upon his face. And he spake with Korach, and with all the congregation, saying: In the morning the Lord will make blown who it is who pertaineth to Him, and who hath been consecrated to approach to His presence; and whosoever He shall appoint shall go near unto His service. This do: Take you censers, Korach and all his congregation; and put fire in them, and put sweet incense upon it before the Lord to-morrow: and the man whom the Lord will choose, he shall be holy. You have too much,^[3] sons of Levi.

And Mosheh said to Korach, Hear now, sons of Levi: Is it a little thing with you that the God of Israel hath separated you from the congregation of Israel to bring you near before Him to perform the service of the Lord's tabernacle, and to stand before the congregation to minister to them? But He hath brought thee nigh, and all thy brethren the sons of Levi with thee: and seek you now the High Priesthood also? Therefore thou and all thy company have gathered together against the Lord. And Aharon, what is he, that you murmur against him?

And Mosheh, sent to call Dathan and Abiram, the sons of Eliab; but they said, We will not come up. Is it a trifle that thou hast brought us from a land making milk and honey to kill us in the desert, that thou mayest domineer and rule over us? Neither hast thou brought us into the land that maketh milk and honey, to give us an inheritance of fields and vineyards: wilt thou blind the eyes of these men? We will not come up.

And Mosheh was greatly angered, and said before the Lord, Receive not Thou their offering: I have not taken one ass from them, neither have I injured one of them. And Mosheh said to Korach, Be thou and all thy company prepared before the Lord, thou and they and Aharon to-morrow. And take every man his censer, and put sweet incense upon them, each man to offer before the Lord (with) his censer. And they took every man his censer, and set fire in it, and put sweet incense thereon, and stood at the door of the tabernacle of ordinance, with Mosheh and Aharon. And Korach assembled with him all the company at the door of the tabernacle of ordinance.

And the glory of the Lord was revealed to all the congregation; and the Lord spake with Mosheh and to Aharon, saying: Separate yourselves from among this company, and I will consume them at once. But they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and thou be wroth with all the congregation? And the Lord spake with Mosheh, saying: Speak with the congregation, saying: Get you up from among the tents of Korach, Dathan, and Abiram. And Mosheh arose and went unto Dathan and Abiram, and the elders of Israel followed him. And he spake with the congregation, saying: Remove now from the tents of these guilty men, and touch not anything that is theirs, lest you be stricken with all their sins.

And they gat up from the tents of Korach, Dathan, and Abiram round about; and Dathan and Abiram came out, and stood at the door of their tents, with their wives, and their sons, and their families.

And Mosheh said: By this shall you know that the Lord hath sent me to do all these works, because (I do them) not of my own will: If these men die the death of all men, and the visitation of all men be visited upon them, the Lord hath not sent me. But if the Lord create a creation, and the earth open her mouth, and swallow them up, and all that is theirs, and they go down alive into Sheul, then you will know that these men have caused anger before the Lord.

And it was, when he had finished to speak all these words, that the ground under them clave asunder, and the earth opened her mouth, and swallowed them up, and the men of their houses; and all the men of Korach, and all their substance, they, and all who were theirs, went down alive into Sheul; and the earth closed upon them, and they perished from among the congregation.

And all Israel who stood round about them fled from their cry; for they said, Lest the earth swallow us. And fire came out from before the Lord, and consumed the two hundred and fifty men who had offered the sweet incense.

XV. And the Lord spake with Mosheh, saying: Speak to Elazar bar Aharon the priest, that he take out the censers from among the burnings, and throwaway the fire, for they are consecrated. The censers of those guilty men who sinned against their souls, let him make of them beaten plates, to cover the altar; for they had offered them before the Lord, and they are consecrated; and they shall be for a sign unto the children of Israel. And Elazar the priest took the golden censers, with which they who were burned had offered, and beat them abroad, for a covering for the altar, to be a memorial to the sons of Israel, that no strange man who is not of the seed of Aharon shall approach to burn sweet incense before the Lord, and that he be not as Korach and his company, as the Lord had said to him by the hand of Mosheh.

But on the day which followed, all the congregation of the sons of Israel murmured against Mosheh and against Aharon, saying: You have caused the death of the Lord's people. And it was, while the congregation gathered against Mosheh and against Aharon, that they looked toward the tabernacle of ordinance; and, behold, the cloud covered it, and the glory of the Lord was revealed. And Mosheh and Aharon went up before the tabernacle of ordinance;

and the Lord spake with Mosheh, saying: Separate yourselves from the midst of this congregation, that I may now consume them. But they fell upon their faces.

And Mosheh said to Aharon: Take the censer, and put fire upon it from the altar, and lay on sweet incense, and go quickly to the congregation, and make atonement for them; for anger hath gone forth from before the Lord, the plague hath begun. And Aharon took, as Mosheh had said, and ran into the midst of the congregation, and, behold, the plague had begun among the people; and he put on sweet incense and made atonement for the people. And he stood between the dead and the living, and the plague ceased.

But they who died of the plague were fourteen thousand and seven hundred, beside those who died on account of the matter of Korach. And Aharon returned to Mosheh, unto the door of the tabernacle of ordinance, and the plague ceased.

XVII. And the Lord spake with Mosheh, saying: Speak with the sons of Israel, and take from them severally a rod, according the house of their fathers, twelve rods, and write thou the name of each man upon his rod. And upon the rod of Levi thou shalt write the name of Aharon; for one rod (only) there shall be for (each) chief of their father's house. And thou shalt lay them up in the tabernacle of ordinance before the testimony, where I will appoint My Word to be with thee.

And it shall be that the rod of the man whom I will choose shall bud; and I will make to cease from before Me the murmuring; of the sons of Israel, with which they have murmured against you. And Mosheh spake with the sons of Israel; and all their chiefs gave to him, every chief one rod, according to the house of their fathers, twelve rods. And Aharon's rod was among their rods. And Mosheh laid up the rods before the Lord in the tabernacle of the testimony.

And it came to pass on the following day, that Mosheh went into the tabernacle of the testimony; and, behold, the rod of Aharon of the house of Levi had germinated, and produced branches, and had blossomed, and ripened almonds. And Mosheh brought out all the rods from before the Lord unto all the sons of Israel, and they recognised and took every man his rod.

And the Lord said to Mosheh: Take back Aharon's rod before the testimony, to be kept for a sign unto the rebellious people, that their murmurings before Me may come to an end, and they die not. And Mosheh did as

the Lord commanded, so did he.

And the children of Israel spake to Mosheh, saying: Behold, some of us are slain with the sword; and, behold, some are swallowed up by the earth; and, behold, some perish with the plague. Whoever, approaching, approacheth the tabernacle of the Lord dieth; behold, we are consumed with death.

XVIII. And the Lord said to Aharon: Thou and thy sons, and the house of thy fathers with thee, shall make reconciliation on account of transgressions (against) the sanctuary; and thou and thy sons with thee shall make atonement for the sins of your priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring with thee, and let them be added with thee, to serve thee; but thou and, thy sons with thee (shall minister) before the tabernacle of the testimony. And they shall keep thy charge, and the charge of all the tabernacle; but to the vessels of the sanctuary and of the altar they (the Levites) shall not approach, that neither they nor you may die. And they shall be joined, with thee, and keep charge of the tabernacle of ordinance for all the service of the tabernacle, and a stranger shall not come near you. And they shall keep charge of the sanctuary and of the altar, that there may be no more wrath upon the sons of Israel. And, behold, I have taken your brethren, the Levites, from among the sons of Israel; as a gift are they given to you before the Lord, to perform the service of the tabernacle of ordinance. But thou, and thy sons with thee, take charge of your priesthood, for every thing about the altar and within the veil you shall fulfil the service; the ministry of the priesthood I have given you as a gift, and the stranger who cometh near shall die.

And the Lord said to Aharon: Behold, I have given to thee the charge of My separated things; of all that are consecrated by the sons of Israel unto thee have I given them, and to thy sons, on account of the anointing, by an everlasting statute. This shall be thine of the most holy things which remain from the fire, of all their oblations, and of all their minchas, and of all their sin offerings, and of all their trespass offerings which they render before Me; they are most sacred to thee and to thy sons. In the sanctuary thou mayest eat thereof, every male may eat it, to thee it shall be consecrated.

And this is thine: the separated things of their minchas, of all the elevations of the sons of Israel, to thee have I given them, and to thy sons, and to thy daughters with thee, by an everlasting statute:[4] everyone who is clean in thy house may eat thereof all the best of the oil,[5] and all the best of the wine,[6] and the wheat, the first fruits of them which they present before the Lord, unto thee I have given them. The first fruits of all that is on their land which they present before the Lord shall be thine; everyone in thy house who is clean may eat thereof. Every thing devoted in Israel shall be thine. Whatever openeth the womb of all flesh which they offer before the Lord, of man, or of beast, shall be for thee; but thou shalt surely redeem the firstborn of man, and the firstling of an unclean animal thou shalt redeem; and his redemption shall be at the age of one month; thou shalt redeem with the price of five shekes, in the shekel of the sanctuary it is ten meahs: but the firstling of an ox, or of a sheep, or of a goat, thou mayest not redeem, they are consecrated; thou shalt sprinkle their blood upon the altar, and burn their fat, an oblation to be accepted before the Lord. But their flesh shall be for thee, as the breast of the elevation, and the right shoulder, they shall be thine.

All the consecrated separations which the sons of Israel set apart before the Lord, I have given to thee and to thy children with thee by an everlasting covenant; an everlasting covenant of salt it is before the Lord, with thee, and thy children with thee.

And the Lord said to Aharon: In their land thou wilt not have possession, nor will thine be a portion among them; the gifts that I have given thee, they are thy portion and thy inheritance among the children of Israel. And to the sons of Levi, behold, I have given all the tenths in Israel for a possession, on account of the service[7] with which they serve in the ministry of the tabernacle of ordinance.

But the children of Israel must no more come nigh to the tabernacle of ordinance, to contract guilt and to die. But the Levites shall perform the service of the tabernacle of ordinance, and shall bear their iniquity; a statute for ever unto your generations. And among the sons of Israel they shall not possess an inheritance; for the tenths of the children of Israel which they set apart before the Lord for a separation, I have given to the Levites for a possession; therefore have I said to them, Among the sons of Israel you shall not possess an inheritance.

And the Lord spake with Mosheh, saying: Speak also to the Levites, and say to them, When you take from the sons of Israel the tenths which I have given you of theirs, you shall set apart from them a separation before the Lord, a tenth of the tenth. And your separation shall be reckoned to you as the corn from the threshing-floor, and as the wine of the wine-press; so shall you set apart the separation before the Lord of all your tenths that you receive from the sons of Israel, and give thereof a separation before the Lord unto

Aharon the priest. Of all that is given to you ye shall set apart every separation for the Lord, of all the best of it, to be the hallowed portion thereof. And say thou to them, When you have set apart the finest of it, it shall be reckoned to the Levites as the produce of the threshing-floor, and as the fruitage for the wine-press; and you may eat it in every place, you and the men of your house; for it is a remuneration to you on account of your service in the tabernacle of ordinance. And you shall not contract guilt by it in your setting apart the finest of it, nor profane the consecrated things of the children of Israel.

SECTION XXXIX.

HUKKATH.

XIX. AND the Lord spake with Mosheh and to Aharon, saying: This is the decree of the law which the Lord hath commanded, saying: Speak to the sons of Israel that they bring to thee a red heifer, unblemished, with no spot in her, and upon which no yoke hath been put. And you shall give her unto Elazar the priest, that he may bring her without the camp, and (one) shall slaughter her before him.

And Elazar, the priest, shall take (some) of her blood with his finger, and sprinkle of her blood against the face of the tabernacle of ordinance seven times. And (one) shall burn the heifer before his eyes; her skin, and her flesh, and her blood, with her food shall he burn. And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. And the priest shall wash his clothes, and bathe his flesh in water, and afterwards come into the camp: but the priest shall be unclean until the evening. And he who burneth her shall wash his clothes with water, and bathe his flesh in water, and be unclean until evening. And a man who is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be for the congregation of the children of Israel to keep, for the sprinkling with water; it is (a purification) for sin. And he who gathereth up the ashes of the heifer shall wash his raiment, and be unclean until the evening; and it shall be for the children of Israel, and for the strangers who dwell among you, a statute for ever.

Whosoever toucheth the dead of any of mankind shall be unclean seven days. He shall sprinkle with it on the third day, and on the seventh day shall be clean; but if he sprinkle it not on the third day, on the seventh day he shall not be clean. Whoever toucheth the dead body of a man who hath died, and sprinkleth not with it, defileth the tabernacle of the Lord; and that man shall be cut off from Israel: because the water of sprinkling is not sprinkled upon him, he shall be unclean, (for) his uncleanness is yet upon him.

This is the law when a man dieth in a tent: every one who entereth the tent, and everyone who is in the tent, shall be unclean seven days. And every open earthen vessel which hath not a covering fastened upon it round about is unclean. And whoever toucheth one who is slain with the sword upon the face of the field, or a dead body, or the bone of a man, or a grave, shall be unclean seven days. And for the unclean person they shall take of the ashes of the burnt sin offering, and put spring water upon it in a vessel. And a man who is clean shall take hyssop, and dip it in the water, and sprinkle upon the tent, and upon every vessel, and upon the persons who are there, and upon him who had touched the bone, or the slain, or the dead body, or the grave. And the clean person shall sprinkle the unclean on the third day, and on the seventh day; and on the seventh day he shall be clean; and shall sprinkle his raiment, and wash with water, and at the evening he shall be clean. But the man who is unclean, and it hath not been sprinkled upon him, shall be cut off from the congregation, because he would defile the sanctuary of the Lord. The water of sprinkling was not sprinkled upon him; he is unclean. And it shall be to them for an everlasting statute, that he who applieth the water of sprinkling shall wash his clothes, and whoever toucheth the water of sprinkling shall be unclean until the evening; and whatever may be touched by the unclean person shall be unclean, and the man who toucheth it shall be unclean until the evening.

XX. And the children of Israel, the whole congregation, came to the wilderness of Zin in the first month, and the people abode in Rekem; and Miriam died there, and was buried there.

And there was no water for the congregation; and they gathered against Mosheh and against Aharon; and the people were contentious with Mosheh, and spake, saying, Would that we had died when our brethren died [\[1\]](#) before the Lord!

And why have you brought the congregation of the Lord into this wilderness, that we and our cattle may die here? And wherefore have you made us come up from Mizraim, to bring us into this evil place? This is not a place for sowing; here are neither fig trees, nor vines, nor pomegranates, neither is there water to drink.

And Mosheh and Aharon went up from before the congregation unto the door of the tabernacle of ordinance, and fell upon their faces; and the glory of the Lord was revealed to them. And the Lord spake with

Mosheh, saying,

Take the rod, and gather the congregation together, thou and Aharon thy brother, and speak to the Rock, before their eyes, and it shall give its waters; and thou shalt bring forth water for them from the rock, and give drink to the congregation and their cattle.

And Mosheh took the rod from before the Lord, as He had commanded him.

And Mosheh and Aharon assembled the congregation before the rock; and he said to them: Hear now, rebels! Are we to draw forth water for you from this rock?

And Mosheh lifted up his hand, and smote the rock with the rod two times; and the waters came forth greatly, and the congregation drank and their cattle.

But the Lord spake unto Mosheh and Aharon: Because you have not believed in My Word to sanctify Me in the eyes of the sons of Israel, therefore you shall not bring this congregation into the land that I have given them. These are the Waters of Strife,^[2] because the sons of Israel strove before the Lord, and He was sanctified in them.

And Mosheh sent ambassadors from Rekem to the king of Edom:^[3] Thus saith thy brother Israel, Thou knowest all the trouble we have found; that our fathers went down into Mizraim, and we dwelt in Mizraim many days, and the Mizraee badly treated us and our fathers. And we prayed before the Lord, and He accepted our prayers, and sent an Angel, and brought us out from Mizraim; and, behold, we are in Rekem, a city which is on the side of thy border. Let us now pass through thy country: we will not go through a field or through a vineyard, nor will we drink up the water of the cistern: on the king's highway will we travel; we will not turn to the right hand or to the left until we have passed through thy border.

But Edomea said to him, Thou shalt not pass through my border, lest I come out against thee with the slaughtering sword. And the sons of Israel said to him, We would go up by the trodden way; and if we drink of thy water, I and my cattle, we will give thee the price of it; we will do nothing evil; upon my feet I will pass through. But he said, Thou shalt not pass through. And Edomea came out to meet him with great force and with a strong hand. So Edomea refused to permit Israel to go through his border; and Israel turned away from him.

And they went forward from Rekem, and all the congregation of the children of Israel came to Mount Hor. And the Lord spake to Mosheh and to Aharon at Mount Hor, by 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 to the children of Israel, because you rebelled against My Word at the waters of strife.

Take Aharon and Elazar his son, and bring them up to Mount Hor; and strip Aharon of his vestments, and put them upon Elazar his son; and Aharon shall be gathered (to his people), and shall die there.

And Mosheh did as the Lord commanded, and they went up to Mount Hor before the eyes of all the congregation. And Mosheh took off his garments from Aharon, and put them upon Elazar his son. And Aharon died there, on the summit of the mount. And Mosheh and Elazar came down from the mount. And all the congregation saw that Aharon was dead; and all the house of Israel bewailed Aharon thirty days.

XXI. And when the Kenaanah, king Arad, who dwelt in the south, heard that Israel was coming by the way of the explorers, he set battle in array against Israel, and took some of them captives. And Israel vowed a vow before the Lord, and said: If Thou wilt surely deliver this people into my hand, then I will destroy their cities. And the Lord accepted Israel's prayer, and gave up the Kenaanaah; and he destroyed them and their cities, and he called the name of the place Charma.^[4]

And they journeyed from Mount Hor by the way of the Sea of Suph, to go round from the land of Edom: and the soul of the people was wearied in the way.

And the people murmured (or, growled) against the Word of the Lord, and contended with Mosheh, (saying :) Why have you brought us up out of Mizraim to die in the desert? for there is neither bread nor water, and our soul is weary of manna, this light food. And the Lord sent forth burning serpents among the people, and much people of Israel died. And the people came to Mosheh, and said: We have sinned, for we have murmured before the Lord, and have contended with thee. Intercede before the Lord, that He may remove the serpents from among us. And Mosheh prayed for the people.

And the Lord said to Mosheh: Make thee a burning (serpent), and uplift it on an ensign; and everyone who hath been bitten, and beholdeth it, shall live (or, be saved). And Mosheh made a serpent of brass, and set it upon an ensign; and when a serpent had bitten a man, if he looked up to the serpent of brass, he lived (or, was saved).

And the children of Israel journeyed and encamped in Oboth. And they journeyed from Oboth, and encamped at the Ford^[5] of the Passengers, which is in the wilderness over against Moab, toward the sunrise. And they removed from thence, and encamped by the brook Zared. Thence they journeyed, and pitched on the other side of Arnon, that is in the wilderness that stretcheth out from the coasts of the Amoraah; for Arnon is the border of Moab, between Moab and the Amoraah. Wherefore it is said in the Book of the Wars, That which the Lord did by the Sea of Suph, and the great deeds which (He wrought) by the torrents of Arnon, and at the flowing of the streams which lead towards Lechayath, and are joined at the confine of Moab. And from thence was given to them the well, which is the well whereof the Lord spake to Mosheh, Gather the people together, and I will give them water. Therefore sang Israel this song :-Spring up, O well; sing ye unto it. The well which the princes digged, the chiefs of the people cut it, the scribes with their staves; it was given to them in the wilderness. And from (the time) that it was given to them it descended with them to the rivers, and from the rivers it went up with them to the height,^[6] and from the height to the vale which is in the fields of Moab, at the head of Ramatha, which looketh towards Bethjeshimon.

And Israel sent messengers to Sihon, king of the Amoraah, saying: I would pass through thy country: I will not turn aside into field or vineyard; we will not drink of the waters of the cistern; by the king's high way will we go until we have crossed thy border. But Sihon would not permit Israel to pass through his coast; and Sihon gathered all his people, and came out to prevent Israel in the wilderness, and came to Jahaz, and arrayed battle against Israel. And Israel smote him with the edge of the sword, and took possession of his land from Arnon unto Jabbok, unto the Beni Ammon; for the border of the Beni Ammon was strong. And Israel subdued all those cities, and Israel dwelt in all the cities of the Amoraah, in Heshbon, and in all the villages thereof. For Heshbon was the city of Sihon, king of the Amoraah; he had made war with the former king of Moab, and had taken all his territory from his hand unto Arnon. Therefore, say the proverbs: Come to Heshbon; let the city of Sihon be builded and finished: for an east wind strong as fire hath gone out from Heshbon, and the servants of war (as) with a flame from the city of Sihon: they have slain the people who inhabited Lechayath of Moab, the priests who ministered in the idol-temple in the height of Arnona. Woe to you, Moabae, you are undone, ye people who have worshipped Kemosh; he hath delivered up his besieged sons and his daughters into captivity, unto Sihon, king of the Amoraah. And the kingdom hath ceased from Heshbon, the dominion hath passed away from Dibon, they have laid waste unto Nophak which joineth Medeba. And Israel dwelt in the land of the Amoraah.

And Mosheh sent to explore Jaazer; and they subdued the towns, and drave out the Amoraah who were therein. And they turned and went up by the way of Mathnan;^[7] and Og, king of Mathnan, came out to meet them, he and all his people, to give battle at Edrei. But the Lord said to Mosheh, Fear him not: for I have delivered him into thy hand with all his people and his country; and thou shalt do to him as thou hast done to Sihon, the king of the Amoraah who dwelt in Heshbon. And they smote him, and his sons, and all his people, until none remained of him who were spared; and they took possession of his land.

XXII. And the sons of Israel moved onward, and encamped in the plain of Moab (at some space) from the ford of the Jordan (towards) Jericho.

SECTION XL.

BALAK.

AND Balak bar Zippor saw all that Israel had done to the Amoraah. And the Moabaah feared before the people greatly, because they were many; yea, the Moabae were in distress before the sons of Israel. And Moab said to the elders of Midian, Now will this host consume all that are round about us, as the ox licketh up the herbage of the field. And Balak bar Zippor was the king of Moab at that time. And he sent messengers to Bileam bar Beor unto Pethor^[1] Aram which is upon the Phrat, the land of the sons of his people, to call him, saying: Behold, a people hath come out of Mizraim; lo, they cover the sunshine from the earth, and they are dwelling over against me. Come now, I entreat, curse this people for me, for they are stronger than I: if perhaps I may become able to fight with him, and drive him from the land: for I know that he whom thou blessest is blessed, and he whom thou dost curse is accursed.

And the elders of Moab and of Midian went, with the (price of) divinations in their hands, and came to Bileam, and told him the words of Balak. And he said to them, Lodge here for the night, and I will return you word, according as the Lord speaketh with me. And the princes of Moab tarried with Bileam.

And a word from before the Lord came unto Bileam, and said, Who are these men who are with thee? And Bileam said before the Lord, Balak bar Zippor, king of Moab, hath sent to me. Behold, a people are

come out of Mizraim, and hide the glance of the sun from the earth.... Now come, curse him for me, that I may be able to fight him, and drive him away. And the Lord said to Bileam, Thou shalt not go with them: thou shalt not curse the people, for he is blessed. And Bileam arose in the morning, and said to the princes of Balak, Go back to your country; for it is not pleasing before the Lord to permit me to go with you. And the princes of Moab arose and came to Balak, and said, Bileam refuseth to come with us.

But Balak added to send princes more (in number) and nobler than those.

And they came to Bileam, and said to him: Thus saith Balak bar Zippor: Be not, I beseech thee, hindered from coming to me; for I will greatly honour thee with honour, and will do all that thou shalt bid me. Come, then, curse me this people.

Bileam responded, and said to the servants of Balak: If Balak would give me his house full of silver and gold, I have no power to transgress the decree of the Word of the Lord my God, to do either little or great. But now I beg you tarry here this night, that I may know what yet the Lord will speak unto me.

And word came from before the Lord unto Bileam by night, and said to him: If the men come to call thee, arise and go with them; nevertheless the word that I speak with thee, that thou shalt do.

And Bileam rose up in the morning, and saddled his ass, and went with the princes of Moab. But the displeasure of the Lord was provoked because he (so) went;[2] and the angel of the Lord stood in the road to withstand him: and he was riding upon his ass, and his two young men with him. And the ass discerned the angel of the Lord standing in the way with his sword drawn in his hand; and the ass started aside from the road, and went into the field. And Bileam struck the ass to make her to return into the road. And the angel of the Lord (again) stood in the way of the vineyards in a place where there was a fence here and a fence there. And the ass discerned the angel of the Lord, and thrust herself to the wall, and drave Bileam's foot against the wall; and he smote her again. And the angel of the Lord yet passed on, and stood in a narrow place where there was no way to turn to the right or to the left. And the ass discerned the angel of the Lord, and fell down under Bileam; and Bileam's wrath was provoked, and he smote the ass with his staff. And the Lord opened the mouth of the ass; and she spake to Bileam, What have I done to thee that thou bast smitten me these three times?

And Bileam said to the ass, Because thou hast mocked me: would that there was a sword in my hand! for now would I kill thee. And the ass said to Bileam, Am I not thy ass, upon whom thou hast ridden from (the time that) I have been thine unto this day? Have I ever been used to do thus to thee? And he said, No. And the Lord unveiled Bileam's eyes, and he saw the angel of the Lord standing in the road with his sword unsheathed in his hand: and he bowed, and worshipped upon his face.

And the angel of the Lord said to him, Wherefore hast thou smitten thine ass these three times? Behold, I have come out to withstand thee, because it is seen before me that thou art willing to go in a way contrary to me. But the ass discerned me, and turned from before me these three times: unless she had turned from before me, now should I have slain thee, and her would I have spared. And Bileam said to the angel of the Lord, I knew not that thou wast standing before me in the way. And now, if it be evil in thine eyes, I will return.

But the angel of the Lord said to Bileam, Go with the men; only the word that I shall speak with thee, that thou shalt say.

And Bileam went with the princes of Balak. And Balak heard that Bileam was coming, and went forth to meet him, at a city of Moab which is upon the border of Arnon, on the side of the frontier. And Balak said to Bileam, Did not I sending send for thee to call thee? Why didst thou not come to me? Hast thou not indeed said that I am not able to do thee honour? And Bileam said to Balak, Behold, I have come to thee: but even now, have' I really any power to speak anything? The word which the Lord putteth into my mouth I will speak.

And Bileam went with Balak, and they came to a city of his territory.[3] And Balak slaughtered oxen and sheep, and sent to Bileam and to the princes who were with him. And when it was morning, Balak took Bileam, and brought him up to the high places of his idol; and he saw from thence the extreme of the people.

XXIII. And Bileam said to Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Bileam had spoken, and Balak and Bileam offered up a bullock and a ram upon every altar. And Bileam said to Balak, Remain by thy burnt offering; and I will go, if perhaps the Word may meet me from before the Lord; and the word that He showeth me I will disclose unto thee. And he went solitary.

And the Word from before the Lord^[4] met Bileam; and he said to Him; The seven altars have I set in order, and have offered a bullock and a ram upon every altar. And the Lord put a word upon Bileam's mouth, and said to him: Return unto Balak, and thus shalt thou speak. And he returned to him, and, behold, he was standing by his burnt sacrifice, he and all the nobles of Moab. And he took up his parable, and said:

Balak, king of Moab, hath brought me from Aram,
 From the mountains of the east:
 Come, curse me, Jakob,
 Come, hunt down^[5] Israel for me.
 How shall I curse whom God hath not cursed?
 How shall I persecute whom God hath not?
 For from the top of the mountain I discern him,
 And look upon him from the heights;
 Lo, the people by themselves are to possess the world,
 And among the nations they shall not be judged with
 consumption.
 Who can number the dust of the house of Jakob,
 Of whom it is said, They shall increase as the dust of
 the earth,
 Or of one of the four camps of Israel?
 Let mine be the death of his truthful ones,
 And let my end be as theirs!

And Balak said to Bileam, What hast thou done to me? I brought thee to curse my enemies, and, behold, blessing hast thou blessed them. But he said, That which the Lord hath put in my mouth must I not observe to speak? And Balak said to him, Come now with me to another place, from whence thou mayest see him, where thou canst see only the outer side, but not the whole, and curse him for me from thence. And he brought him to the field of the watch-tower 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 here by thy burnt offering, and I will go 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 he was standing by his burnt offering, and the nobles of Moab with him. And Balak said to him, What hath the Lord spoken? And he took up his parable, and said:

Arise, Balak, and hear,
 Listen to my words, Bar Zippor:
 The word of Eloha is not as the words of men;
 The sons of men speak, but lie;
 Nor is it as the works of the children of flesh,
 Who decree to do, but repent, and change their
 counsels.
 What He hath said He will perform,
 And His every word is steadfast.
 Behold, I have received benedictions to bless Israel,
 And I may not turn my blessing from him.
 I have seen that in the house of Jakob
 The worshippers of idols are not,
 Nor in Israel the workers of the work of lies.
 The Word of the Lord their God is their helper,
 And the Shekinah of their King is among them.
 God, who brought them out from Mizraim,
 Becomes his strength and exaltation.
 For no divinations can prosper against the house of
 Jakob,
 Nor enchantments against the myriads of Israel.
 According to the time it shall be said of Jakob and of
 Israel,

What hath Eloah wrought!
Behold, the people shall dwell as a lioness,
And as a lion shall he lift himself up;
Until he hath slain with slaughter,
He will not rest in his land,
And inherit the treasures of the nations.

And Balak said to Bileam, Neither cursing curse them, nor blessing bless them. But Bileam answered and said to Balak, Did I not tell thee, saying, All that the Lord speaketh, that I must do? And Balak said to Bileam, Come now, I will take thee to another place; perhaps it may be pleasing before the Lord, that thou mayest curse them for me from thence. And Balak conducted Bileam to the top of the high place that looketh toward the face of Beth Jeshimon. And Bileam said to Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Bileam had said, and offered a bullock and a ram on every altar.

XXIV. And Bileam saw that it was appointed before the Lord to bless Israel; and he went not as at those former times to inquire by divinations, but set his face towards the calf that the sons of Israel had made in the wilderness. And Bileam lifted up his eyes, and beheld Israel dwelling by his tribes; and the Spirit of prophecy rested upon him from before the Lord. And he took up his parable, and said:

Bileam, the son of Beor, hath said,
The man who saw the Beautiful^[6] hath said,
He hath said who heard the Word from before God,
Who saw the vision of the Almighty, prostrate when
he saw:
How goodly is thy land, O Jakob,
And the house of thy habitation, O Israel!
As rivers flowing onward; as the watered garden by
Euphrates,
As aromatics planted by the Lord; as cedars planted
by the waters.
The king anointed from his sons shall increase,
And have dominion over many nations;
His king shall be mightier than Agag, and his king-
dom be exalted.
God, who brought them from Mizraim, is mighty and
high, and by Him
Shall Israel use the wealth of the nations their foes,
Enjoy the spoils of their kings, and inherit their lands.
He reposed in his strength, as the lion and the
lioness,
And no kingdom may commove him.
They who bless thee shall be blessed,
And they who curse thee be accursed.

And the anger of Balak was roused against Bileam, and he smote his hands together. And Balak said to Bileam, I called thee to curse my enemies, and, behold, blessing hast thou blessed them these three times! And now go to thy place. I said, Honouring I would honour thee; but, behold, the Lord hath kept thee back from honour. But Bileam said to Balak, Did I not also tell the messengers whom thou sentest to me, saying, If Balak would give me his house full 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; whatsoever the Lord shall say that will I speak? And now, behold, I go unto my people. Come, I will give thee counsel what thou shouldst do; and will show thee what this people will do unto thy people at the end of the days. And he took up his parable, and said:

Bileam, the son of Beor, speaketh,
The man who saw the Beautiful speaketh,
He speaks who heard the Word from before God,
And who knoweth knowledge from the Most High,

Who saw the vision of the Almighty, prostrate when
he saw.

I see him, but not now; I behold him, but not nigh.
When a king shall arise out of Jakob,
And the Meshiha be anointed from Israel,
He will slay the princes of Moab, and reign over all
the children of men;
And Edom shall be an inheritance,
And Seir a possession of his adversaries;
But Israel shall prosper in riches.
One will descend from the house of Jakob,
Who will destroy him that escapeth from the city of
the peoples.

And he looked on the Amalkaah, and took up his parable, and said:

Amalek was the beginning of the wars of Israel,
But in his end he shall perish for ever.

And he beheld the Shalmaah, and took up his parable, and said:

Strong is the house of thy dwelling,
And in a strong fortress thou hast set thy abode;
But yet Shalmaah shall be destroyed,
For Athuria will make thee captive.

And he took up his parable, and said:

Woe to the wicked who may live when God doeth this!
And ships will come from the Kittae,^[7]
And afflict Athur, and subdue beyond the Phrat;
But they also shall perish for ever.

And Bileam arose, and went and returned to his place; and Balak also went upon his way.

XXV. But Israel abode in Shittin; and the people began to commit whoredom with the daughters of Moab; and they invited the people to the sacrifices of their idols, and the people did eat and bowed down to their idols. And Israel was joined unto Baala Pheor, and the anger of the Lord was kindled against Israel.

And the Lord said unto Mosheh: Take all the chiefs of the people, and judge, and slay him who is guilty of death before the Lord, over against the sun, that the fierce anger of the Lord may be turned away from Israel. And Mosheh said to the judges of Israel: Slay every man his men who have joined themselves to Baala Pheor.

And, behold, a man of the sons of Israel came and brought to his brethren a Midianitha, in the eyes of Mosheh, and in the eyes of all the congregation of the children of Israel, who were weeping at the door of the tabernacle of ordinance.

And Phinehas bar Elazar bar Aharon the priest saw, and arose from the midst of the congregation, and took a lance in his hand; and he went in after the man, the son of Israel, into the tent, and thrust both of them through, the man, the son of Israel, and the woman, through her belly; and the pestilence was stayed from the children of Israel. But they who had died by the pestilence were twenty and four thousand.

SECTION XLI.

PHINEHAS.

AND the Lord spake with Mosheh, saying: Phinehas the son of Elazar, the son of Aharon, the priest, hath turned away My anger from the children of Israel, in that he was zealous with My zeal among them; and I have not consumed the children of Israel in My jealousy. Say therefore to him (that), behold, I decree unto him My covenant of peace; and he shall have it and his sons after him; a covenant of priesthood for ever, because he hath been zealous before his God, and hath propitiated for the children of Israel.

And the name of the man of Israel who was slain with the Midianitess was Zimri bar Salu, a chief of the house of his fathers of the house of Shemeon; and the name of the woman, the Midianitess, was Kosbe, the daughter of Zur, who was chief of the people of his father's house in Midian.

And the Lord spake with Mosheh, saying: Punish the Midianites and slay them, for they afflict you with their snares, with which they ensnare you; as by the occasion of Pheor, and by that of Kosbe, daughter of a prince of Midian, their sister, who was slain on the day of the pestilence in the matter of Pheor.

XXVI. And it came to pass after the plague, that the Lord spake to Mosheh and to Elazar bar Aharon the priest, saying: Take the account of all the congregation of the sons of Israel, from a son of twenty years and upwards by the house of their fathers, everyone that goeth out with the host in Israel. And Mosheh and Elazar the priest spake with them, and directed to number them in the plains of Moab, by the Jordan (over against) Jericho, saying: From a son of twenty years and upward, as the Lord commanded Mosheh, and the sons of Israel who went forth from the land of Mizraim.

Reuben, the first-born of Israel: the sons of Reuben, Hanok, the family of Hanok; Phallu, and the family of Phallu; of Hezron, the family of Hezron; of Karmi, the family of Karmi. These are the families of Reuben, and they who were numbered of them were forty-three thousand seven hundred and thirty. And of the sons of Phallu, Eliab; and the sons of Eliab, Nemuel, and Dathan, and Abiram: these are Dathan and Abiram who called the congregation that gathered against Mosheh and Aharon in the congregation of Korach, in their gathering against the Lord, when the earth opened her mouth and swallowed them with Korach, and the congregation died, being devoured by the fire, two hundred and fifty men; and they became a sign; but the sons of Korach died not.

The sons of Shimeon by their families: of Nemuel, the family of Nemuel; of Jamin, the family of Jamin; of Zerach, the family of Zerach; of Shaul, the family of Shaul. These are the families of Shimeon, twenty-two thousand two hundred. The sons of Gad after their families; of Zephon, the family of Zephon; of Haggi, the family of Haggi; of Shumi, the family of Shumi; of Aggi, the family of Aggi; of Ozni, the family of Ozni; of Heri, the family of Heri; of Arod, the family of the Arodi of Areli, the family of Areli. These are the families of the Beni Gad, the number of whom was forty thousand five hundred.

Of the sons of Jehudah, Her and Onan: but Her and Onan died in the land of Kenaan; of the sons of Jehudah after their families: of Shelah, the family of Shelah; of Pherez, the family of Pherez; of Zerach, the family of Zerach. Of the sons of Pherez: of Hezron, the family of Hezron; of Hamul, the family of Hamul. These are the families of Jehudah; the number of them seventy-six thousand five hundred.

The sons of Issakar by their families: Tola, the family of Tola; of Phua, the family of the Phuni; of Jasub, the family of Jasub; of Shimron, the family of Shimron. These are the families of Issakar; their number sixty-four thousand three hundred.

The sons of Zebulon by their families: of Sared, the family of Sared; of Elon, the family of Elon; of Jahleel, the family of Jahleel. These are the families of Zebulon, by their number sixty thousand five hundred.

The sons of Joseph by their families, Menasheh and Ephraim, the sons of Menasheh: of Makir, the family of Makir; and Makir begat Gilead; of Gilead, the family of Gilead. These are the children of Gilead: of Jezer, the family of Jezer; of Helek, the family of Helek; and of Asriel, the family of Asrieli; and of Shekem, the family of Shekem; and of Shemida, the family of Shemida; and of Hephher, the family of Hephher. And Zelophehad^[1] bar Hephher had no sons, but daughters; and the names of the daughters of Zelophehad were Mahali, and Nohah, Hegelah, Milchah, and Thirzah. These are the families of Menasheh, and their number fifty-two thousand seven hundred.

These are the sons of Ephraim by their families: of Shuthelah, the family of Shuthelah; of Bekir, the family of Bekir; of Tachan, the family of Tachan. And these are the sons of Shuthelah: of Heran, the family of Heran. These are the families of the Beni-Ephraim, the number of whom was thirty-two thousand five hundred. These are the sons of Joseph by their families.

The sons of Benjamin by their families: of Bela, the family of Bela; of Ashbal, the family of Ashbal; of Ahiham, the family of Ahiham; of Shefuphim, the family of Shefuphim; of Hupham, the family of Hupham. And the sons of Bela, Arede and Naaman; the family of the Aredi; and of Naaman, the family of Naaman. These are the sons of Benjamin after their families, and their number forty-five thousand six hundred.

These are the children of Dan, after their families: of Shuham, the families of Shuham. These are the families of Dan after their families, and the number of the families of Shuham sixty-four thousand four hundred.

The sons of Asher, after their families: of Jimna, the families of Jimna; of Jeshvi, the families of Jeshvi; of Beriah, the family of Beriah. Of the sons of Beriah: of Heber, the family of Heber; of Malkiel, the family of Malkiel. But the name of the daughter of Asher was Sarach. These are the families of the Beni Asher, by their number fifty-three thousand four hundred.

The sons of Naphtali, after their families: of Jahziel, the families of Jahziel; of Gunni, the families of Gunni; of Jezer, the family of Jezer; of Shelem, the family of Shelem. These are the families of Naphtali by

their families, and their number forty-five thousand four hundred.

These were the numbered of the sons of Israel, six hundred and one thousand seven hundred and thirty.

And the Lord spake with Mosheh, saying: Unto these thou shalt divide the land for a possession, according to the number of their names. To the many thou shalt make large their possession, and to the few thou shalt make their possession small; to each according to his number shalt thou give his inheritance. Nevertheless the land shall be divided by lot, according to the names of the tribes of their fathers they shall inherit. By the lot shall their inheritance be divided among the many and the few.

And these are the sons of Levi, after their families: of Gershon, the families of Gershon; of Kehath, the family of Kehath; of Merari, the families of Merari. These are the families of Levi: the family of Libni, the family of Hebron, the family of Machli, the family of Mushi, the family of Korach. And Kehath begat Amram. And the name of Amram's wife was Jokebed, a daughter of Levi, who was born to Levi, in Mizraim; and she bare unto Amram Aharon, and Mosheh, and Miriam their sister. And unto Aharon were born Nadab and Abihu, Elazar and Ithamar.

But Nadab and Abihu died in their offering strange fire before the Lord. And the numbered of them were twenty-three thousand of all the males from a month old and upwards: for they were not numbered among the children of Israel, because no possession was given to them among the children of Israel.

These (are they whom) Mosheh and Elazar the priest numbered of the sons of Israel, in the plains of Moab, by Jordan, (over against) Jericho. But among these there was not a man of them whom Mosheh and Aharon the priest numbered when they counted the children of Israel in the wilderness of Sinai. For the Lord had said to them that dying they should die in the wilderness; and not a man of them remained, except Kaleb bar Jephuneh and Jehoshua bar Nun.

XXVII. And the daughters of Zelophechad bar Hopher, bar Gilead, bar Makir, bar Menasheh, of the families of Menasheh, bar Joseph, -and these are the names of his daughters, Mahelah, Nohah, and Hegelah, and Milchah, and Thirzah, came and stood before Mosheh and Elazar the priest, and before 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 company which gathered against the Lord in the congregation of Korach, but died through his (own) sin; and he had no sons. Why should the name of our father be taken away from among his kindred, because he had no son? Give us an inheritance among the brethren of our father.

And Mosheh brought their cause before the Lord. And the Lord spake with Mosheh, saying: The daughters of Zelophechad have spoken properly. Give thou to them the possession of an inheritance among the brethren of their father, and transfer to them their father's inheritance. And speak with the children of Israel, saying: If a man die, having no son, you shall make over his inheritance to his daughter; and if he have no daughter, you shall give his inheritance to his brethren; but if he have no brothers, you shall give his inheritance to the brethren of his father; and if his father have no brothers, then shall you give his inheritance to his relative who is next (of kin) to him of his family, and he shall inherit it. And this shall be to the children of Israel for a decree of judgment, as the Lord hath commanded Mosheh.

And the Lord said unto Mosheh, Go up to this mountain of the Abarae, and see the land which I have given to the children of Israel; and thou shalt see it, and be gathered to thy people, thou also, as Aharon thy brother was gathered.

As ye rebelled against My Word in the desert of Zin, in the strife of the congregation, to sanctify Me at the waters before their eyes; these are the waters of strife, at Rekem, in the desert of Zin.

And Mosheh spake before the Lord, saying; Let the Lord, the God of the spirits of all flesh, appoint a man over the congregation who may go out and go in before them, and may lead them out and bring them in; that this congregation may not be as a flock which hath no shepherd. And the Lord said to Mosheh, Take to thee Jehoshua bar Nun, a man in whom is the spirit of prophecy, and lay thy hand upon him. And make him stand before Elazar the priest, and before all the congregation, and give him charge in their sight. And thou shalt confer some of thy honour upon him, that all the congregation of the children of Israel may obey him. And he shall stand before Elazar the priest, that he may ask (counsel) for him by the judgment of Uraia before the Lord: upon his word shall they go out, and upon his word shall they come in, he and all the sons of Israel with him, even all the congregation.

And Mosheh did as the Lord commanded him, and took Jehoshua, and made him to stand before Elazar the priest, and all the congregation; and he laid his hands upon him, and gave him charge, as the Lord spake by Mosheh.

XXVIII. And the Lord spake with Mosheh, saying: Instruct the children of Israel, and say to them: My oblation, the ordained bread for My oblations to be received with acceptance, shall you observe to offer in its time. And thou shalt say to them: This is the oblation which you shall offer before the Lord; two lambs of the year unblemished daily, for a perpetual burnt offering. The one lamb shalt thou perform in the morning, and the second lamb between the suns. And with one tenth of three seahs of flour for the mincha sprinkled with the fourth of a hin of beaten oil. It is a perpetual burnt offering, which was made in the mountain of Sinai, to be received with acceptance (as) an oblation before the Lord. And its libation shall be the fourth of a hin for each lamb; in the sanctuary shall the libation of old wine be poured out before the Lord. And the second lamb shalt thou perform between the suns, as the morning offering; and thou shalt make its libation (in like manner) an oblation to be received with acceptance before the Lord.

But on the Sabbath day two lambs of the year unblemished, and two tenths of flour for the mincha sprinkled with oil, and its libation. It is the Sabbath burnt offering which shall be performed on the Sabbath, together with the perpetual burnt offering and its libation.

And in the beginnings of your months you shall offer a burnt offering before the Lord; two young bullocks, and one ram, lambs of the year, seven, unblemished. And three tenths of flour sprinkled with oil for each bullock, and two tenths of flour for a mincha sprinkled with oil for the one ram, and a tenth of flour for a mincha sprinkled with oil for each lamb: it is a burnt offering to be received with acceptance as an oblation before the Lord. And their libations a half hina of wine shall be for the bullock, and the third of a hina for the ram, and a quarter of a hina for a lamb: this is the burnt offering for the beginning of the month, at its renewal; so shall it be for all the beginnings of the months of the year. And one kid of the goats for a sin offering before the Lord, beside the perpetual burnt offering, shalt thou make with its libation.

And in the first month, on the fourteenth day of the month, is the Pascha before the Lord. And on the fifteenth day of this month is the feast: seven days you shall eat unleavened (bread). On the first day shall be a holy convocation; you shall not do any servile work; but offer the oblation of a burnt offering before the Lord; two young bullocks and one ram, and seven lambs of the year without blemish shall you have; and their mincha of flour mingled with oil, three tenths for the bullock and two tenths for the ram you shall make; a tenth shall you make for one lamb, so for the seven lambs. And one goat for a sin offering to make atonement for you; besides the burnt sacrifice of the morning which is the perpetual burnt sacrifice, you shall make these. After the manner of these you shall do by the day for seven days; it is the bread of the oblation to be received with acceptance before the Lord; (with) the perpetual burnt offering and its libation shall it be made. And on the seventh day there shall be a holy convocation, (when) you may do no servile work.

But on the day of the First Fruits, when you bring the new thank offering before the Lord in your expletion,^[2] there shall be a holy convocation; no servile work shall you do, but offer a burnt offering to be received with favour before the Lord; two young bullocks, one ram, seven lambs of the year; and their mincha of flour mingled with oil, three tenths for one bullock, two tenths for the ram, a tenth for each lamb of the seven lambs; one kid of the goats to make an atonement for you; beside the perpetual burnt sacrifice and its mincha you shall (make) them unblemished, and their libations.

XXIX. And in the seventh month, on the first of the month, you shall have a holy convocation, and do no servile work; it shall be a day of the sounding of the trumpet to 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 flour mingled with 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; beside the offering of the month, and its mincha, and the perpetual sacrifice and its mincha, and their libations, as proper for them, to be received with favour, an oblation before the Lord.

And on the tenth of this seventh month you shall have a holy convocation, and afflict your souls;^[3] you shall do no labour, but offer a burnt offering 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 flour mingled with oil; three tenths for the bullock, two tenths for the ram, and a single tenth for each of the seven lambs; one kid of the goats for a sin offering, beside the sin offering of the expiations,^[4] and the perpetual sacrifice, its mincha and their libations.

And on the fifteenth day of the seventh month you shall have a holy convocation; no servile labour shall you do, but celebrate a festival before the Lord seven days; and offer a burnt sacrifice, an oblation to be received with favour before the Lord; thirteen young bullocks, two rams, lambs of the year fourteen,

unblemished shall they be; and their mincha of flour mingled with oil, three tenths to one bullock for the thirteen bullocks, two tenths for each ram, and one tenth for each of the fourteen lambs, and one kid of the goats for a sin offering, beside the perpetual sacrifice, its mincha and libation.

And on the second day you shall offer twelve young bullocks, two rams, fourteen unblemished lambs of the year, and the minchas and libations for the bullocks, for the rams and the lambs, as is proper for their number; and one kid of the goats, a sin offering, beside the perpetual sacrifice, its mincha and libation.

And on the third day eleven bullocks, two rams, fourteen unblemished lambs of the year; and their minchas and libations for the bullocks, the rams, and the lambs, as befitteth their number; and one kid for a sin offering, beside the perpetual sacrifice, its mincha and libation.

On the fourth day ten bullocks, two rams, lambs of the year unblemished fourteen; their minchas and libations for the bullocks, rams, and lambs by their number, as it is proper; and one kid of the goats for a sin offering, beside the perpetual sacrifice, its mincha and libation.

And on the fifth day nine bullocks, two rams, lambs of the year unblemished fourteen; the minchas and libations for the bullocks, rams, and lambs after their number, as it is proper; and one kid for a sin offering, beside the perpetual sacrifice and its libation.

And on the sixth day eight bullocks, two rams, lambs of the year unblemished fourteen; the minchas and libations for the bullocks, rams, and lambs by their number, as is proper; and one kid for the sin offering, beside the perpetual sacrifice, its mincha and libation.

And on the seventh day seven bullocks, two rams, fourteen lambs of the year unblemished; the minchas and libations for the bullocks, rams, and lambs by their number, as is proper; and one kid for the sin offering, beside the perpetual sacrifice, its mincha and libation.

On the eighth day you shall have all assembly; no servile work shall you do, but offer a sacrifice, all oblation to be received with favour before the Lord; one bullock, one ram, seven lambs of the year unblemished; the minchas and libations for the bullock, the ram, and the lambs, as proper, according to their number; and one kid for a sill offering, beside the perpetual sacrifice, its mincha and libation.

These shall you offer before the Lord in your solemnities, beside your vows and your free-will offerings with your burnt sacrifices, their minchas and their libations, and with your sanctified victims. XXX. And Mosheh spake to the sons of Israel according to all that the Lord commanded Mosheh.

SECTION XLII.

MATTOTH.

AND Mosheh spake with the heads of the tribes of the Beni Israel, saying: This is the word which the Lord hath commanded: When a man shall make a vow before the Lord, or swear an oath to bind a bond upon his soul, he shall not make void his word; according to all that hath come out of his mouth he shall perform. And if a woman make a vow before the Lord, and bind (herself) with a bond in her father's house, (being) in her youth, and her father shall hear her vow, and the obligation she hath bound upon her soul, and her father be silent to her, then all her vows shall stand, and every bond that she hath bound upon her soul shall be confirmed. But if her father prohibit (or undo) them on the day that he heareth, all the vows and the bonds that she hath bound upon her soul shall not stand, and she shall be forgiven before the Lord, because her father undid them. And if she hath a husband, and taketh a vow upon her, or if her lips pronounce that which becometh binding upon her soul, and her husband heard and was silent to her on the day that he heard, her vows shall stand, and the obligation she hath bound upon her soul be confirmed: but if her husband on the day that he heareth shall prohibit them, the vows which are on her and the utterance of her lips which became binding on her soul shall be void, and be forgiven her before the Lord.

But every vow of the widow, or of one divorced, which she hath bound upon her soul, shall be confirmed upon her. And if (while in her husband's house) she had vowed, or had bound aught upon her soul with an oath, and her husband heard and was silent to her, and did not prohibit them, all her vows shall be confirmed, every bond with which she hath bound her soul shall be confirmed.

But if indeed her husband shall make them void in the day that he heard, that which her lips expressed in her vow and in the binding of her soul shall not be confirmed; her husband hath made them void, and she shall be absolved before the Lord. Every vow and every covenant (oath) to chastise the soul, her husband may confirm it, or her husband may make it void. But if her husband was entirely silent to her from day to day, then he hath confirmed all her vows, or whatever bonds (she taketh) upon her, he confirmeth them, because

he was silent to her on the day that he heard. But if he shall indeed make them void after (the day that) he had heard, then he shall bear her sin. These are the statutes which the Lord commanded Mosheh between a man and his wife, (and) between a father and his daughter, in her youth in her father's house.

XXXI. And the Lord spake with Mosheh, saying: Avenge the children of Israel of the Midianites; afterward thou shalt be gathered to thy people. And Mosheh spake with the people, saying: Arm, of you, men for the host against Midian, to avenge this people of the Lord upon Midian: a thousand of a tribe, a thousand of a tribe, of all the tribes of Israel, shall you send to the host.

And from the thousands of Israel there were chosen a thousand of a tribe, twelve thousand armed for the host. And Mosheh sent them one thousand of a tribe to array them, and Phinehas bar Elazar the priest, with the host, and the holy vessels, and the Jubela trumpets in his hand. And the host gathered against Midian, as the Lord had commanded Mosheh; and they slaughtered every male.

But the kings of Midian they killed with their slain, Evi, and Rekem, and Zur, and Chur, and Reba, five kings of Midian, and Bileam bar Beor, they killed with the sword. And the sons of Israel took the women of Midian captives, with their children and all their cattle, and all their flocks and all their goods they despoiled.

And all their cities where they dwelt, and their houses of worship, they burned with fire. And they took all the spoil, and all the prey of man and of cattle, and brought the captives, and the prey, and the spoil, to Mosheh, and to Elazar the priest, and to all the congregation of the Beni Israel, to the camp in the fields of Moab, by the Jordan, over against Jericho.

And Mosheh and Elazar the priest and all the princes of the congregation went out to meet them, without the camp. But Mosheh was angry with those who had been appointed over the host, the captains of thousands and the captains of hundreds, who came from the battle. And Mosheh said to them, Have you spared every woman? Behold, these it was (who caused) the sons of Israel, through the counsel of Bileam, to do wickedly before the Lord in the matter of Peor, and the plague came upon the congregation of the Lord. But now, slay every male among the children, and every woman who hath known a man you shall slay.

But all the females who have not known a man ye may preserve alive unto you.

And you, abide without the camp seven days; whoever have destroyed life or touched the dead, sprinkle yourselves on the third day, and on the seventh day yourselves and your captives. And every garment, and whatever is made of skin, and every work of goat's hair, and every vessel of wood you shall sprinkle.

And Elazar the priest said to the men of war who came from the battle, This is the decree of the law which the Lord hath commanded Mosheh: Only the gold, and the silver, the brass, iron, tin, and lead, everything that can abide in the fire, you shall make to go through fire, and it shall be clean; nevertheless it shall be sprinkled with the water of sprinkling; and whatever may not abide the fire you shall make to pass through water. And cleanse your garments on the seventh day; purify yourselves, and afterwards come into the camp.

And the Lord spake with Mosheh, saying: Take the account of the spoil of the captives, man and beast; thou, Elazar the priest, and the chief fathers of the congregation, and divide the spoil among the men who fought the battle, who went forth in the host, and among all the congregation: and separate a portion before the Lord from (that of) the men who fought the battle, who went forth in the host, one living thing in five hundred, of man and beast, oxen, asses, and sheep. Take it of their half, and give it to Elazar the priest, for a separation before the Lord. And of the half (belonging) to the children of Israel, take one of every fifty, of man, of oxen, sheep, and all cattle, and give them to the Levites who keep charge of the tabernacle of the Lord.

And Mosheh and Elazar the priest did as the Lord commanded Mosheh; and the booty, the rest of the prey which the people who went forth to the war had taken, was, sheep six hundred and seventy-five thousand, oxen seventy-two thousand, asses sixty-one thousand, persons, women who had not known man, every soul thirty-two thousand. And the half portion of the men who had gone out to the war, the number was, sheep three hundred and thirty-seven thousand five hundred; and that which was brought up before the Lord, of the sheep six hundred and seventy-five; and of the thirty-six thousand oxen, the portion brought before the Lord seventy-two. And the asses, thirty thousand five hundred, of which the portion brought before the Lord sixty-one. And the persons sixteen thousand, those of them brought before the Lord thirty-two persons. And Mosheh gave the separation brought up before the Lord to Elazar the priest, as the Lord had commanded Mosheh. And of the children of Israel's half, which Mosheh divided from (that) of the men who had gone out in the host, and the half part for the congregation as, sheep three hundred and thirty-seven thousand five hundred, oxen thirty-six thousand, and asses thirty thousand five hundred, and persons sixteen thousand: and

Mosheh took from the children of Israel's half one portion of fifty of man and beast, and gave them to the Levites who kept charge of the Lord's tabernacle, as the Lord had commanded Mosheh.

And they who had been appointed over the thousands of the host, the captains of thousands, and the captains of hundreds, came to Mosheh, and said to Mosheh, Thy servants have taken the account of the men who went forth to the war with us, and there is not wanting one man of us. And we bring an oblation before the Lord of what each man hath found, vessels of gold, chains, bracelets, rings, amulets, and brooches, to make atonement for our souls before the Lord. And Mosheh and Elazar the priest took the gold of them, every fabricated vessel. And all the gold of the separation which the captains of thousands and of hundreds separated before the Lord was: sixteen thousand seven hundred and fifty shekels; 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 memorial of the sons of Israel before the Lord.

XXXII. Now the sons of Reuben and the sons of Gad possessed much cattle, exceedingly many; and they saw the land of Jazer and the land of Gilead, and, behold, the region was a place fit for folds of cattle. And the sons of Gad and the sons of Reuben came and spake to Mosheh and to Elazar the priest, and to the heads of the congregation, saying: Maklelta and Malbasta and the Priests of Beth-Nemrin, and Beth-Hesh-bena,^[1] and Baale Debaba, and Seath, (the sepulchre of Mosheh,)^[2] and Beon, the land which the Lord smote before the congregation of Israel, is a country fitted for cattle folds, and thy servants have cattle. And they said, If we have found grace in thine eyes, let this land be given to thy servants for a possession, and let us not go over the Jordan.

But Mosheh said to the sons of Gad and to the sons of Reuben, Shall your brethren go in to fight, and you sit down here? And why turn you away the heart^[3] of the sons of Israel from going over to the land which the Lord hath given to them? Thus did your fathers when I sent them from Rekem Giah to survey the land. They went up to the stream of Ethkela, and saw the land, and subverted^[4] the heart of the sons of Israel, that they might not go in unto the land that the Lord had given to them; and the Lord's anger was kindled that day, and He swore, saying: If the men who have come out of Mizraim, from twenty years old and upward, shall see the land which I covenanted to Abraham, to Izhak, and to Jakob; for they have not been wholly after my fear. Only Kaleb bar Jephuneh, the Kenezite, and Jehoshua bar Nun, for they have been wholly after the fear of the Lord. And the Lord's anger was strong against Israel, and he made them linger in the wilderness forty years, until all the generation that did wickedly before the Lord had been consumed. And, behold, you have risen up after your fathers, the disciples of the men of sin, to add yet to the fierce displeasure of the Lord against Israel. For if you turn again from (following) after His service, He will yet make you remain in the wilderness, and you will destroy all this people.

And they came near to him, and said: We will build here sheepfolds for our cattle and cities for our families; and we will go forth eagerly, armed, before the sons of Israel, to bring them into their place; and our families shall abide in cities defenced against the inhabitants of the land: nor will we return to our homes till the sons of Israel shall possess every man his inheritance. For we will not inherit with them over the Jordan and beyond; for we receive our possession on the eastward side of the Jordan.

And Mosheh said to them: If you will do this; if you will go armed before the people of the Lord to war, and (a host) of you all armed will pass the Jordan before the people of the Lord, until He shall have driven out the enemy before Him, and the land have been subdued before the Lord's people, then afterward you shall return, and be guiltless before the Lord and with Israel, and this land shall be to you for an inheritance before the Lord. But if you do it not, behold, you have sinned before the Lord; and know, that your sin will find you. Build you cities for your families, and folds for your sheep, and do that which hath come from your mouth. And the tribe of the Beni Gad and of the Beni Reuben spake to Mosheh, saying: Thy servants will do as my lord commandeth. Our little ones, our wives, our flocks, and all our cattle shall be here in the cities of Gilead; but thy servants, a host all armed, will pass over before the people of the Lord to war, as our lord speaketh.

And Mosheh commanded concerning them Elazar the priest, and Jehoshua bar Nun, and the chief fathers of the tribes of the Beni Israel. And Mosheh said to them, If the sons of Gad and of Reuben pass over the Jordan with you, all armed for war, before the Lord's people, and the land be subdued before you, then shall you give them the land of Gilead for a possession. But if they go not over armed with you, they shall inherit among you in the land of Kenaan. But the sons of Gad and of Reuben answered, saying: As the Lord hath

spoken to thy servants, so will we do. We will pass over armed before the people of the Lord into the land of Kanaan, that the possession of our inheritance may be on the other side Jordan. And Mosheh gave to them, to the sons of Gad, and to the sons of Reuben, and to the half tribe of Menasheh bar Joseph, the kingdom of Sihon king of the Amoraah, and the kingdom of Og the king of Mathanan,[5] the land with the cities thereof in the coasts, (even) the cities of the country round about.

And the sons of Gad built Dibon, and Ataroth, and Aroer, and Ataroth Shophan, and Jazer, and Jagbeha, and Beth-nimra, and Beth-haran, fenced cities and sheepfolds. And the sons of Reuben built Heshbon, and Elhala, and Kirjathaim, and Nebo,[6] and Baal Meon, changing their names, and Sibama; and they called by their names the names of the cities which they built.

And the sons of Makir bar Menasheh went unto Gilead, and subdued it, and cast out the Amoraah who were in it. And Mosheh gave Gilead to Makir bar Menasheh, and he dwelt therein. 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 name.

SECTION XLIII.

MASEY.

XXXIII. These are the journeys of the Beni Israel who went forth from the land of Mizraim in their hosts, by the hand of Mosheh and Aharon. And Mosheh wrote their goings out, and by their journeys by the Word of the Lord; and these are their journeys according to their goings out.

And they went forth from Ramesis in the first month, on the fifteenth day of the first month, after the day of the Pascha, the children of Israel went out in full view of the eyes of all the Mizraee. And the Mizraee buried all the firstborn which the Lord had slain among them, and upon their idols had the Lord wrought judgments.

And the children of Israel proceeded from Ramesis, and encamped in Succoth. And they went on from Succoth, and encamped in Etham, which is on the side of the wilderness. And they removed from Etham, and returned upon PumHiratha, before Baal-Zephon, and pitched before Migdol. And they departed from PumHiratha, and went through the midst of the sea into the wilderness, and went, going three days in the wilderness of Etham, and pitched in Marah. And they removed from Marah, and came to Elim; and in Elim were twelve wells of water and seventy palm trees, and they encamped there. And they removed from Elim, and pitched by the Sea of Suph. And they removed from the Sea of Suph, and pitched in the wilderness of Sin. And they departed from the wilderness of Sin, and pitched in Dapheka; and they removed from Dapheka, and encamped in Alush. And they removed from Alush, and pitched in Rephidin; and there was no water for the people to drink. And they removed from Rephidin, and encamped in the wilderness of Sinai.

And they removed from the wilderness of Sinai, and encamped at the Sepulchres of Desire. And they removed from the Sepulchres of Desire, and pitched in Hazeroth; and they removed from Hazeroth, and pitched in Rithema. And they removed from Rithema, and pitched in Rimmon-pharez. And they removed from Rimmon-pharez, and encamped in Libnah. And they removed from Libnah, and pitched in Resah. And they removed from Resah, and pitched in Kehelatha. And they removed from Kehelatha, and encamped at Mount Shapher. And they removed from Mount Shapher, and encamped in Harada. And they removed from Harada, and pitched in Makheloth. And they removed from Makheloth, and pitched in Tachath. And they removed from Tachath, and pitched in Tharah. And they removed from Tharah, and pitched in Mitheka. And they removed from Mitheka, and encamped in Hashmona. And they removed from Hashmona, and pitched in Moseroth. And they removed from Moseroth, and encamped in Beni Jaakan. And they removed from Beni Jaakan, and pitched at Mount Hagidgad. And they removed from Mount Hagidgad, and pitched in Jetbatha. And they removed from Jetbatha, and pitched in Ebrona. And they removed from Ebrona, and pitched in Ezion-Geber. And they removed from Ezion-Geber, and encamped in the wilderness of Zin, which is Rekem. And they removed from Rekem, and encamped at Mount Hor, on the borders of the land of Edom. And Aharon the priest went up on Mount Hor by the Word of the Lord, and died there in the fortieth year of the outgoing of the children of Israel from the land of Mizraim, in the fifth month, on the first of the month. And Aharon was a son of one hundred and twenty-three years when he died on Mount Hor.

And the Kanaanite, king of Harad, who dwelt in the south, in the land of Kanaan, heard of the coming of the Beni Israel.

And they removed from Mount Hor, and encamped in Zalmona. And they removed from Zalmona, and pitched in Phunon. And they removed from Phunon, and pitched in Aboth. And they removed from Aboth,

and encamped at the Passing Fords on the border of Moab. And they removed from the Fords, and pitched at Dibon Gad. And they removed from Dibon Gad, and pitched in Elmon Diblathaimah. And they removed from Elmon Diblathaimah, and pitched at the mountains of Abarae, which are before Nebo. And they removed from the mountains of Abarae, and encamped in the plains of Moab by Jordan (over against) Jericho. And they encamped by the Jordan from Beth Jeshimoth unto the vale of Sittin in the fields of Moab.

And the Lord spake with Mosheh in the fields of Moaba by the Jordan (near) Jericho, saying: Speak with the sons of Israel, and say to them: When you have passed over Jordan to the land of Kenaan, you shall cast out all the inhabitants of the land from before you, demolish all the houses of their worship, destroy all their molten images, and lay waste all their high places. And you shall cast out the inhabitants of the land, and dwell in it; for I have given you the land to inherit.

And you shall possess the land by lot, according to your families; to the many you shall make their possession large, and to the few diminish the possession: where the lot falleth to anyone, there shall he be; according to the tribes of your fathers you shall possess. But if you will not drive out the inhabitants of the country from before you, it will be that those who remain of them, combining, will take arms against you, and surrounding you with camps they will distress you in the land wherein you dwell. And it shall be that what I had thought to do unto them, I will do unto 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 Kenaan, that land which shall be divided to you for a possession, the land of Kenaan by its coasts, then your south border shall be from the wilderness of Zin on the frontier of Edom, and your south border shall be from the extremities of the Sea of Salt eastward.

And your border shall turn from the south to the going up of Akrabim, and shall pass over to Zin; and the going out of it shall be from the south unto Rekem Giah, and go on to Hazar-Adar, and pass over to Azemon.

And the border shall turn from Azemon to the stream of Mizraim, and its goings out shall be toward the west, (Heb., the sea,) and for the western border you shall have the Great Sea; this shall be your western border.

And this shall be your northern border: from the Great Sea you shall appoint for you Mount Hor; from Mount Hor you shall appoint to the entrance of Hamath, and the goings forth of the border shall be unto Zedad. And the border shall be unto Zaphron, and its goings forth to Ezarenan; this shall be your north border.

And you shall appoint your eastern border from Ezarenan to Shepham;^[1] and the border shall go down from Shepham unto Riblah, eastward of the fountain, and the border shall go down and come to the bank of the Sea of Genesar on the east. And the border shall go down to the Jordan, and its going out be at the Sea of Salt. This shall be your land with its confines round about.

And Mosheh commanded the sons of Israel, saying: This shall be the land which you are to possess by lot, which the Lord hath commanded to give to the nine tribes and to the half tribe. For the tribe of the Beni Reuben by the house of their fathers, and the tribe of the Beni Gad by the house of their fathers, and the half tribe of Menasheh, have received their inheritance. The two tribes and the half tribe have received their inheritance across the Jordan by Jericho towards the east.

And the Lord spake with Mosheh, saying: These are the names of the men who shall apportion the land to you: Elazar the priest, and Jehoshua bar Nun. And you shall take of each tribe one prince to apportion the land, and these are the names of the men: of the tribe of Jehudah, Kaleb bar Jephuneh; of the tribe of the Beni Simeon, Shemuel bar Ammihud; of the tribe of Benjamin, Elidad bar Kiselon; of the tribe of the Beni Dan, Rabba Bokki bar Jagli; of the Beni Joseph, of the tribe of the Beni Menasheh, Rabba Haniel bar Ephod; of the tribe of the Beni Ephraim, Rabba Kemuel bar Shiptan; of the tribe of the Beni Zebulon, Rabba Elizaphan bar Parnak; of the tribe of the Beni Issakar, Rabba Peltiel bar Ezar; and of that of the Beni Asher, Rabba Ahihud bar Shelomi; and of that of the Beni Naphtali, Rabba Phadael bar Ammihud. These are they whom the Lord commanded to divide the inheritance of the children of Israel in the land of Kenaan.

XXXV. And the Lord spake with Mosheh in the plains of Moab, on the Jordan-Jericho, saying: Command the sons of Israel that they give to the Levites of the inheritance of their possession cities to inhabit, and a space (suburb) with the cities round about shall they give to the Levites. And the cities they shall have to inhabit, and their spaces, shall be for their cattle, and for their possessions, and for all their animals. And the spaces of the cities which you give to the Levites (shall extend) from the wall of the city outward, a thousand cubits round about.

And you shall measure without the city, on the east side^[2] two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits, and the city in the midst; this shall be for you the spaces of the cities.

And (of) the cities which you give to the Levites, six shall be cities of refuge, which you shall appoint for the (man) slayer^[3] to flee thereunto, and to them you shall add forty-two cities. All the cities that you give to the Levites shall be forty-eight cities, they and their suburbs. And the cities that you give shall be of the inheritance of the Beni Israel; of those who have many you shall give many, and of the few you shall give few; each according to his possession he inherits shall he give of his cities to the Levites.

And the Lord spake with Mosheh, saying: Speak with the sons of Israel, and say to them: When you have passed the Jordan to the land of Kanaan, then shall you appoint to you cities, cities of refuge shall they be for you, that the slayer who hath killed a life unawares may flee thither. And they shall be for you cities of refuge from the avenger of blood, that the slayer may not die until he hath stood before the congregation for judgment. And of those cities that you give you shall have six cities of refuge: three cities you shall give beyond Jordan, and three cities in the land of Kanaan; cities of refuge shall they be. For the sons of Israel, and for the sojourner among you, there shall be these six cities of refuge, that thither may flee everyone who hath slain a person unawares.

But if he hath smitten him with a weapon of iron and killed him, he is a murderer; and the murderer is to be surely put to death. Or, if with a stone which he carried in his hand, that he who was struck with it should die, he who killed him is a murderer, and the murderer is to be surely put to death. Or, if with a weapon of wood which he carried in his hand that he who was struck with it might die, and he killeth him, he is a murderer, and the murderer shall be verily put to death. The avenger of blood himself shall kill the murderer, when condemned by the judgment he shall kill him. And if he smote him in enmity, or threw at him in concealment and killed him, or in enmity smote him with his hand and killed him, the smiter is a murderer, he shall be surely put to death: the avenger of blood shall slay the slayer when he is condemned.

But if he have struck him suddenly without enmity, or have thrown anything upon him without lying in wait for him, or struck him with a stone sufficient to kill him, but cast it upon him without seeing, and have killed him without hating him or seeking to do him evil, then the congregation shall judge between the smiter and the avenger of blood, according to these judgments. And the congregation shall deliver the slayer from the avenger of blood, and return him to the city of his refuge to which he had fled, and he shall dwell in it until the death of the high priest who was anointed with the holy oil.

But if the slayer shall come out of the boundary of the city of his retreat to which he hath fled, and the avenger of blood find him outside of the bounds of the city of his retreat, and the avenger of blood slay the slayer, he shall not be guilty of blood. Because he should have abode within the city of his retreat until the death of the high priest: but after the death of the high priest the slayer may return to the land of his inheritance.

And these shall be to you a decree of judgment for your generations in all your dwellings. Whosoever killeth a person shall die, by the mouth of witnesses; but one witness shall not testify against a man to put (him) to death. Neither may you take money on account of a manslayer who is guilty of death, for dying he shall die. Nor may you take money for him who hath fled to his city of refuge, so that he may return to dwell in the land till the high priest shall die. But you shall not make guilty the land in which you are; for blood maketh the land guilty; and the land is not expiated for innocent blood that is shed therein but by the blood of him who shed it. Defile not then the land in which you dwell, for My Shekinah dwelleth in the midst of it; for I, the Lord, by My Shekinah dwell among the children of Israel.

XXXVI. And the chief fathers of the families of the Beni Gilead, bar Makir, bar Menasheh, of the family of the Beni Joseph, came and spake before Mosheh, the princes and 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 by the Word of the Lord to give the inheritance of Zelophehad our brother to his daughters. But if they become wives to any of the sons of the (other) tribes of the Beni Israel, then will their inheritance be taken away from the inheritance of our fathers, and added to the inheritance of the tribe which will have become theirs, and be (thus) diminished from the portion of our inheritance. And when the Jubela of the children of Israel come, their inheritance will be added to the possession of the tribe that hath become theirs, and our possession will pass away from the inheritance of our father's tribe.

And Mosheh commanded the sons of Israel by the Word of the Lord, saying: The tribe of the sons of Joseph have spoken well. This is the thing which the Lord hath commanded for the daughters of Zelophehad, saying: Let them become the wives of those who are proper in their eyes, only of (men) of their father's tribe may they become wives. And the inheritance of the children of Israel shall not turn from tribe to tribe; for every man of the Beni Israel shall keep himself to the inheritance of his father's tribe.

And every daughter inheriting a possession (in one) of the tribes of the children of Israel shall be wife of one of the families of her father's tribe: that the sons of Israel may each man inherit the possession of his fathers. And the inheritance shall not pass from one tribe to another tribe, but every one of the tribes of the Beni Israel shall keep to its own inheritance.

As the Lord commanded Mosheh, so did the daughters of Zelophehad: and Maalah, and Thirzah, and Hegela, and Milchah, and Nohah, the daughters of Zelophehad, became wives of sons of their father's brethren. They were married into the family of the Beni Menasheh bar Joseph, and their inheritance (remained) with the tribe of their father's family.

These are the commandments and judgments which the Lord commanded by the hand of Mosheh to the children of Israel, in the plains of Moab, by Jordan, near Jericho.
END OF THE TARGUM OF ONKELOS ON THE
SEPHER BEMIDBAR.

[1] Sam. Vers., "Apamea."

[2] "The suburbs of the cities are said in the law to be three thousand cubits on every side, from the wall of the city and outwards. The first thousand cubits are the suburbs, and the two thousand which they measured without the suburbs were for fields and vineyards."- MAIMONIDES

[3] Syr., "who hath killed his neighbor without willing it."

[1] *Kumerin de beth Nimrin.*

[2] *Seath beth keburta de Mosheh.*

[3] Syr., "break." Sam. Vers., "bring down the heart."

[4] Syr., "broke."

[5] Sam. Vers., "Batania."

[6] Syr., "Jabok and Nobu."

[1] Or, Zelophchad.

[2] *Beatsrathekun.* Qu., "When your time of threshing and wine-making is out." Heb. text, *Beshabuothehem*, rendered by Mendelssohn, "*Wenn eure Wochen zu ende sind.*"

[3] Sam. Vers., "You shall fast."

[4] This being the day of atonement.

[1] Sam. Vers., "Phasura." Syriac, "Bileam bar Beor, the interpreter;" (*Phahura*), from *pheshar*, "to explain." *Pethar*, in Chaldee, has the same meaning.

[2] Or, "that he went of himself," *arey azel hu*; Heb., *ki holek hu*.

[3] Sam. text, "unto the city of visions." Sam. Vers., "of his mysteries."

[4] Sam. text, "the angel of the Lord."

[5] Or, "persecute." The Syriac has, "cause to perish." Hebrew text, "execrate."

[6] Or, "who saw fairly, or clearly."

[7] Syriac: "And the legions shall come forth from the land of the Kittoyee." See the Palestinian Targum.

[1] Or, "with the death of our brethren."

- [2] *Matsutha*. Heb., *Meribah*, “contention.” LXX. and Vulg., “the water of contradiction.”
 [3] Sam. Vers., “Gabla.”
 [4] Charma, *cherem*, “devoted to destruction.”
 [5] Peschito, “Fountain.”
 [6] Or, “to Ramatha.” Heb. text, “Bamoth.”
 [7] Sam. Vers., Batanin.

- [1] Heb., “called to the council, men of name.” Syr., “who were at the time called men of name.”
 [2] *Sagi lekun*. Heb. text, *Rab lakem*, “Too much for you.” Syriac, “Is it not sufficient for you that all the congregation are consecrated?”
 [3] Or, “are too great;” *Sagi lekun*.
 [4] Sam. Vers., “for a perpetual portion.”
 [5] Sam. Vers., “of the new oil.”
 [6] Sam. Vers., “the dry juice, or the old.”
 [7] Sam. Vers., “for the wages of the ministry.”

- [1] *Nachela de athkela*. Heb., *Nachal Eshkol*.
 [2] Sam. Vers., “as thou hast borne this people.”
 [3] Heb. text, *Eth tenuathi*, “My vengeance.” Samaritan text, “Ye shall know My vengeance.” Sam. Vers., “the compensation.” Sept., “the fury of My anger.” Syriac, “You shall know what (follows) upon your murmuring before Me.”
 [4] Lit., “who acteth with uncovered head.”
 [5] *Keruspedin*. Heb., *tsitsith*: compare the Greek in Matt. ix. 20

- [1] Literally, “shall elevate an elevation.” The elevation not always done bodily.
 [2] Lit., “delivered ones: those made over.” Heb., *Nethinim*.
 [3] The regular time was the first month.
 [4] Trumpet notes: *Tekeha*, *Shevorim*, *Teruha*.
 [5] Sam. Vers., “the sages.”
 [6] Sam. Vers., “scribes.”
 [7] Heb., “I will take away of the Spirit.” LXX., *idem*. Syr., “I will diminish from the Spirit.”
 [8] “Art thou jealous with my jealousy?”
 [9] Heb., *Kibroth Hattaavah*, “the Graves of Desire.”
 [10] *Ittha Shaphirtha*. Heb., *Ha-isha ha Kushith*, “the woman the Ethiopian.”
 [11] Or, “bent down.” Comp. verses 14, 15.

- [1] Sam. Vers., “the waters of proof, or probation.”
 [2] “Parchment,” Mishna.
 [3] The husband will not be guilty, though the guilty wife may die from the effects of the water.
 [4] Or, “the crown.” So also the Sam. Vers. Peschito, *kelila*, “the diadem.”
 [5] Glossary, page 74.
 [6] Contrast with the recent discovery of the “higher” critics, that the priest had to carry the carcass of an ox upon his own back.

- [1] *Chushban*, “reckoning account.”
 [2] Matt. i. 3, 4; Luke iii. 32, 33.
 [3] Sam. Vers., “business.”

[4] On the difficulties connected with these numbers, see “Bishop Colenso’s Objections to the Pentateuch, examined by Dr. Abraham Benisch.” London. 1863. Also “An Examination of Bishop Colenso’s Difficulties,” by the late Dr. M’Caul. London. 1864.

[5] Do not occasion their death.